

Sylvestre gibber

THE *The Sylvestre gibber*

V N A R R A T I V E

OF

WHITING SWEETING,

10

Who was executed at Albany, the 26th of August, 1791.

CONTAINING,

An Account of his Trial before the Supreme Court of Judicature of the State of New-York, at the July Term, 1791, for the murder of DARIUS QUIMBY—the Substance of the Charge of his Honor the Chief Justice to the Jury, with the Sentence of Death on the Prisoner—an Address to the Public, on the fatal consequences of a Life spent in Sin, instanced in his own Conduct; setting forth the great Necessity of remembering our Creator in the Days of our Youth, and practising Religion and Virtue in our whole Lives—an Address to his Parents, to his Brothers and Sisters, and to his Wife and Children; with a moral Instruction, by way of Question and Answer, particularly addressed to them—an Address to the Parents of his Wife; to his Brothers and Sisters by Marriage—a few Lines on his Sense of Gratitude to Mr. Ostrander the Goaler—his Appeal to the High Court of Heaven for the Truth of his Declaration *that the Murder was committed without Malice prepense*—with a Sketch of the Proceedings which led to his being taken—the Warrant, &c.—a few Words on the great Impropriety of false-swearing, or giving a false colouring to Testimony, before a Court, in not relating the *whole* Truth—his Reason for his escaping from Prison—his Acknowledgment to the Gentlemen of the Clergy, for their Attention to him during his Confinement—his Sentiments of Free Grace, Free Will, &c. &c.

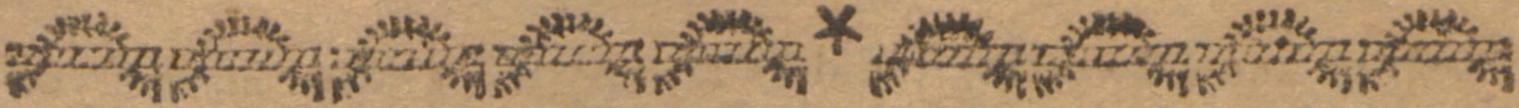
Written by Himself, and published for the Benefit of precious Souls, at his particular and dying Request.

To which are added,

An Account of the Behaviour of the unhappy Sufferer, from his Confinement to Execution, and the Substance of his Address at the Gallows. By ONE who had free access to, and frequent Conversation with him.

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NARRATIVE, &c.

T R I A L.

The principal part of the testimony against the prisoner.

MA RTIN, the constable. A warrant came into my hands to arrest Sweeting, the prisoner at the bar : on the way to his house we met Quimby and two more men shaving shingles—we had rum with us—we drank with them—they asked, if we wanted more people ; and they went with us. As we were on the way a man met us, and I said, he had been and given Sweeting warning. In the evening as I went towards the house a man met us and said, who is there ? We made no answer, but proceeded to his house, and found the doors shut—I demanded entrance, and his wife opened the door, and said Sweeting was not there. I lit a candle, but not finding him, saw by the snow he had gone out at the back door into a piece of woods near by—we followed, and I saw him standing upon a rock—I made up towards him, behind him, and struck at him, and said you are my prisoner ; but it being dark and having a mitten on my hand, whether I touch'd him I cannot say. He jumped off the rock—I called for help—he was soon caught, they fell down, and I fell on them : He said I will give up. I bound him, we found Quimby was wounded—he was bro't into the house and laid down. Sweeting said if the man is hurt, I hurt him with my fall : I would not have hurt him, had I known it was Quimby. Said I, then you meant to kill somebody. Quest. By court. Where was the deceased Quimby ? Ans. When I struck at the prisoner, he was along with the others. Court, did you call on Quimby for assistance ? Ans. I called on all the people present. Court, was Quimby wounded when you made Sweeting a prisoner ? Ans. I can't tell—I called for assistance—I did not call on Quimby in particular. Court, did the prisoner know that you was an officer ? Ans. I can't say. Court, was you then in the district of which you was chosen constable ? Ans. I don't know.—Court, look at the warrant, if it is the same you took him upon ? Ans. Yes. Court, what time in the evening was it ? Ans. About eight o'clock. Court, did the prisoner know you had a warrant against him ? Ans. I don't know. Court, how happened you had such a number ? Ans. The plaintiff who took out the warrant against the prisoner, said he would get a number to go along with me. Court, did you agree these men should go with you ? Ans. In answer to the plaintiff, I said very well. Court, was it dark, how

could you know Sweeting ; did he say any thing when he met you before you went into his house ? No. I knew him by a frock he had on. Court, when you made him a prisoner did you tell him on what account ? Ans. No. Quest. How long did he stand on the rock ? Ans. He went off immediately. Quest. How long was it before Quimby and the prisoner were clinched ? Ans. Immediately. Quest. When they fell which way did their heads fall ? Ans. Towards the rock. Court, did the prisoner retreat when you touch'd him on the rock ? Ans. He jumped off immediately. Quest. When Quimby and the prisoner lay on the ground did the deceased complain ? Ans. No. What answer did the prisoner make after it was found that Quimby was wounded ? Ans. He said if I had known it was Quimby I would as soon have killed my own brother.

Justice, who issued the warrant. Quest. Did you give out this warrant against the prisoner ? Yes. Are you a justice of the peace ? Yes. Has the witness now delivered much the same testimony as he did before you ? Ans. I think he has, I don't perceive any material difference.

Withey. Martin desired me to go with him at the time mentioned. Quest. Did he acquaint you with the business ? Ans. He said he was going to take Sweeting for stealing. On coming near his house, we met a brother of the prisoner in the road—we had a scuffle with him—then went to his house—finding the doors shut, we threatened to break the door—we went in but did not find him—I saw him before he was on the rock. Court, what then happened ? Ans. I heard Martin say, he was his prisoner. Did you see Martin touch him ? Ans. No. I saw them lying on the ground or snow. Court, had the prisoner any thing in his hand ? Ans. I saw not any thing. Court, what words did Martin use when he made him a prisoner ? Did he say, *In the name of the people of the State of New-York*, he was his prisoner ? Ans. I can't say I heard any more, than that he was his prisoner. Quest. How many persons were present round the rock ? Ans. I think four. Quest. Did you see Sweeting run ? Yes. I saw him running towards the road.

Waterman. I was with them going towards the house, and heard somebody hail, who comes there ? by the time I came up, they had just got up out of the snow. Quest. Did you see any man touch Sweeting on the rock ? No. I did not. Quest. How many persons were present ? Ans. Four. Quest. Did Martin order them to come on, in the name of the people ? Ans. He ordered them to come on, but not in the name of the people.

Pratt. Quest. Did you see Martin use any endeavors to take Sweeting ? No. Quest. Did Martin say he had a warrant against him ? No. Quest. How near was Martin to the rock on which Sweeting stood ? Ans. I have been there and by the track in the snow, I think about six feet. Quest. Was it possible for Martin to reach him ? No, it was not.

Sedgwick. I was present when the prisoner was on the rock. Quest. Did the prisoner make towards Quimby ? I think not, but made towards the road, when Quimby came up and seized the pri-

soner, they both fell and Martin on the top—I thought I saw the arm of the prisoner move backward and forward as if striking the deceased. The prisoner declared he heard Martin was coming to search for stolen goods—that Baily had been and given him notice that they were coming.

Magee. That when we met them on the road. Court, Relate the matter respecting the taking the prisoner. I saw him on the rock, and heard him say he would kill the first man that should touch him. Martin went up behind him, and struck at him, and said he was his prisoner; and I thought I heard the blow, and that Martin touched him, but I am not certain; I saw the arm of the prisoner moving as observed before; I ran up and seized the prisoner by the throat and put my knee upon his head, and Martin took the knife out of the hand of the prisoner—then they took hold of Quimby, who said he was wounded. I said secure the murderer. Sweeting said, the Lord knows how it was done: I think he must have fallen on the knife. I did not know him in the dark—had I known him, I would not have hurt him—I would as soon have killed my own brother.

The attorney general, and the council for me agreed they would not argue the cause; but that I might speak for myself to the jury. I had been told by my counsel, not to say any thing—they would manage the business. I therefore depended wholly on them, and did not challenge any of the jury, nor ask the witnesses any questions.

I conclude the evidence being so different from what my counsel expected, and from what they had been informed it would be, that they supposed the cause must be against me, and that it appeared a murder of such a black and horrid nature, and evidently committed with the greatest degree of malice, and premeditation, that like honest men they were unwilling to hurt their characters with such a bad cause, and therefore abandoned me in the moment of surprise, and left it to my own management as to making my defence.

I conceive the providence of God overrules even in the smallest transactions of men in this world, and that it is to be my fate to die in this way, as a punishment for my sins and a warning to others. My counsel, tho' eminent and learned, did not make the defence which I expected. I know not to what it can be imputed, better than an overruling hand of Providence, that they did not make some defence. We read of the counsel of Abithophel being by God turned into foolishness. It can't then be strange to suppose that God now overrules the affairs of men.

On testimony like this, it would not be strange to hear counsel remark—that it must be very extraordinary, that a witness in a dark night, at some distance, in a hurry, pursuing a man, in a deep snow, with a hard crust almost sufficient to bear a man, should see Martin lift his hand to strike at me to make me a prisoner; but it is more extraordinary, that under these circumstances with the addition of the hallowing and yelling they made, a witness could

think he heard the blow of Martin's hand strike me? What mortal on earth, unprejudiced, could flatter himself to believe that the sound of Martin's mitten against my frock could produce a sound to be heard above this yelling, and the sound of travelling in such a stiff snow? Is it not also very extraordinary, that witnesses under these circumstances could think they saw my arm moving backward and forward, as if striking the deceased; as they say it was all done immediately? And, I think it was said in court, I flew upon Quimby, tho' it has been said by them he was upon me. If then they saw the arm of the uppermost man move, it was not mine. If they saw either move it must be difficult, if not impossible to determine which, (under the circumstances before mentioned) and considering we were both buried in the depth of the snow. Would it not have deserved a moment's thought whether a party of men having a lawful warrant and though clothed with the authority of the law, getting drunk and committing a riot, ought not to leave a doubt on the mind whether full faith and credit ought to be placed upon their testimony in a cause of life and death; and of the truth of so many circumstances related by them, happening in their heat and zeal; fomented by many extraordinary circumstances, and plentiful draughts of rum, which they said they had with them? Is it the common practice of a constable to collect such a number, to execute a trifling warrant—to come in such a riotous manner, with an intention to break doors, to take a man prisoner dead or alive?

If this is law, yet it must leave a suspicion, that those persons when called as witnesses respecting their own transaction, do not feel that coolness and calmness which witnesses ever ought to feel in matters of such importance.

My defence to the jury.

Gentlemen of the jury, I desire your attention, and that God would inspire you to do me justice. You are sensible of the failure of human nature and that mankind may be actuated by prejudice.—If you bring me in guilty I conceive you will not do me justice.—I had no intention to hurt any man—I was frightened, and my intention in taking weapons was only to frighten them—I knew not why they were coming after me—I knew not of any warrant—I feared they would do mischief. The evidences are prejudiced, and do not know the truth, or have not delivered the whole truth—There is ONE who knows the truth, and before whom I and they must appear.—If you take my life it will be unjustly taken as I had no intention of murder, and can't consider myself guilty of murder. If I have not justice here, I shall have it hereafter, and if I die I hope to die a good man. I will relate the story. I heard a number of men were coming after me; I got my brother to stay with me at my house, and they not coming in the evening, my brother proposed going to the next house, on the way toward where they were; I was loath, but complied; the snow being deep and but little path, he went first and I after him; we heard men coming, making a great noise, he called to them, I ran back

to the house, and through the house, and back into the woods, they found my track and pursued me. I was standing on a rock, and finding by the noise I was almost surrounded, and thinking I had one way to escape, there appearing a vacancy that way, I jumped off from the rock and made for that way, but the unfortunate Darius Quimby met me, both fell, a number had hold of me and had me down some time in the snow: when they let me get up, Quimby said he was wounded.

This is about the substance of what I said to the court: being agitated in mind, and not expecting, I should be called to say any thing, I forgot a number of circumstances, which I think would have operated in my favor. One of which is, considering it had been given in evidence, that I said, if I had known it was Quimby, I would not have hurt him, I would as soon have killed my own brother, I added at the same time, I would not have killed him, *nor any other man*, sooner than I would have killed my own brother.— Which last words, “*nor any other man*,” were wholly left out of the evidence; and I conclude, that saying, I would not have killed him, led the court to believe I meant to kill some one, and by the testimony delivered in court, it seemed and was held up, and I suppose legally proved to the court and jury, that I intended to murder some one; but as I am now a dying man, and view myself on the borders of eternity, and know that in a few days my naked soul must appear at the tremendous bar of a sin-hating God, I can now appeal to him for the rectitude of my intention, at that time, and declare, I had not the least intention of killing any man; and if malice is necessary, to constitute the crime of murder, I never have, nor do I at this time consider myself guilty of murder, tho’ I have most earnestly begged of God, that if I was guilty of murder, he would be pleased to convince me thereof. I know the testimony was such as led the court and jury to believe I intended to kill some one; therefore killing one whom I did not intend, was considered a killing by malice. I have not related this with a view to cast the most distant reflection on the honorable court, it being far from my intention to cast any reflection on the court, jury, or witnesses, tho’ I have said the whole truth has not appeared by the witnesses; but it may be it was according to the best of their knowledge and belief: if it was not so, I from my heart forgive them, and my earnest prayer is that they may find forgiveness with God, through the complete and perfect satisfaction of the Redeemer.

The following is the substance of the charge delivered by the hon. Chief Justice Yates, to the jury.

Gentlemen of the jury, you have heard the prisoner at the bar charged with the murder of Darius Quimby. It has been given in evidence to you that the constable had a lawful warrant to apprehend the prisoner, in an action of trespass; that the prisoner fled from justice into the woods, and placed himself upon a rock; and being pursued and nearly surrounded, the constable came behind him, struck at him, and said he was his prisoner—but whether the

constable touched him, or not, (it being dark) he is not certain, but thinks he did. The constable gives you no account how the stroke was given; but another witness says that while the prisoner and Quimby were clinched together, lying in the snow, he saw the arm of the prisoner move backward and forward as if striking the deceased. Another witness says, that the prisoner, while standing on the rock, said he would kill the first man that should touch him. From these witnesses you are to determine the crime of murder, charged against the prisoner.—I will inform you what is the crime of murder: it is a killing with malice expressed or implied.—Implied by lying in wait to kill—by intending to kill one, but in fact killing one whom he had no intention to, is murder.—With respect to the officers of justice, it is by law declared if an officer is killed doing his duty, it is murder, if it be known he was an officer, resisting an officer is unlawful.—It is also murder if committed on those called to assist an officer, in the execution of his office.—A man has been killed, assisting an officer in executing a lawful warrant, which warrant has been before you, and no suggestion of it being illegal.—It remains with you then to consider whether there was a warrant—an officer—and an assistant by the orders of the officer—whether the man killed, was killed assisting the officer, by the orders of the officer—and whether the prisoner at the bar is guilty of the murder laid to his charge.—If you are convinced in your consciences he is guilty, say so—if he is not guilty, say so.

I was found guilty, and afterwards being called to the bar, was asked by the honorable Chief Justice what I had to say why sentence of death should not be pronounced against me, and not replying,

The Chief Justice proceeded, in substance, as follows:

You, Sweeting! It appeared on your trial, that you knew an officer had a warrant against you—you fled from justice, which it is a crime to do—you gave out high threatening words, that you would kill the first man that should touch you. The officer was in the lawful execution of his office—the men assisting him were acting the part of faithful, good citizens.—If a man lifts his hand against another, with an intention to kill him, and kills some bosom friend, it is murder. If a man resist an officer before he is taken, and death ensue, it is murder. Let this be adduced to correct a wrong idea that is entertained by people, that they may resist officers, doing their duty. Officers doing their duty are under the protection of law. You said you should not have killed him whom you killed (had you known him) sooner than you would have killed your own brother: This indicates that you intended to kill some one among them. Your crime is not only against the laws of man, but directly against the laws of the Supreme Being.—The apostle Paul says, the powers that be, are ordained of God, and whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. You did not submit to the lawful authority—you resisted till death ensued, and a murder committed upon one of your neighbors.—You fled

his blood, and by the divine law he that sheddeth man's blood by man shall his blood be shed. You are a murderer, and you are condemned by this court.—Under the law there was a city of refuge, to which the man-slayer might flee; but alas! for you, there is none in this world; your only hope must be through the great atonement and the blood of the blessed Jesus, to which I earnestly exhort you to apply for pardon; and may you obtain forgiveness. Nothing now remains, but (however painful) to pronounce the sentence of death upon you. We are, by your crime, now constrained to deprive your wife of a husband, your children of a parent, and your aged parents of a son. Your sentence is, That you be taken back to the place from whence you came, and from thence to the place of execution, and there to be hanged by the neck until you are DEAD, and that your body be delivered to the surgeon for dissection—and the LORD have MERCY on your poor SOUL.

A D D R E S S T O T H E P U B L I C .

I Whiting Sweeting, of Stephentown, in the county of Albany, in the state of New-York, being about to pass thro' the dark and gloomy regions of the shadow of death; and having but a few days more to spend on this side eternity, before my departing spirit must be before the throne of God, joined in the choir of angels and the spirits of just men made perfect, singing and shouting forth hallelujah, in praise of redeeming love—or before it shall receive the shocking and heart-rending sentence of, depart ye cursed into everlasting fire, there to take up a long and everlasting habitation—where the wheels of time shall roll away thousands and millions of years, and yet be but beginning, and where a single drop of water will not be afforded to the tongue scalded and forever scalding with the intense heat of the flames: I have thought it my duty to write a few lines to leave for the benefit of my family, and the world of mankind; desiring that what I write, together with the view of the situation of the writer, may be a means of awakening your attention to the serious and solemn consideration of death, judgment, and eternity. And of remembering your Creator in the days of your youth, before the evil days come, when God shall assume his throne of retribution, and take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, but live as regardless of God and his holy law, as if they were not possessed of immortal souls, to save or lose. I am conscious to myself, I have undertaken this work, and been led and induced thereto, from a feeling sense of the frowns of an angry God, against sin and sinners—for God is angry with sinners every day, and will assuredly render vengeance on his adversaries. God, out of Christ is a consuming fire; but thro' the great and glorious Redeemer, you may find pardon: He is a present help in time of trouble, as I have found by sweet experience, to the comfort of my soul, in the

most distressing hour, when all and every other resource of comfort failed. I intend to lay before you the reasons of my being under sentence of death, and the feelings I have had, and now have of the solemn approach of death. I intend likewise to drop a word to those who deny the offices of Jesus Christ, and have the hardness to consider the Saviour of sinners, an impostor, and religion a mere notion. I think I can do this most feelingly, for I freely confess, I entertained the same principles, and maintained them by works naturally following from such corrupt ideas. Which led me into sin, and if I had not been by grace prevented, they would have led me to death—for the wages of sin is death, but the gift of God is eternal life, thro' Jesus Christ our Lord. But now I hope I may say, that the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, and that I am a new man—that I am born not of corruptible seed, but of incorruptible and by the word of God that liveth and abideth forever. I now publish my last farewell to my earthly parents, with some remarks, likewise, to my brothers and sisters by nature, and those of my brethren in the Lord, who know that they have passed from death unto life because they love the brethren. Likewise some advice to my dear wife and children, who are near and dear by the bands of nature. And now, Oh eternal God, be pleased to grant that it may be found an excellent spirit of wisdom, directed by thee, the true source and fountain of wisdom; that the sword of the spirit may awaken, convince, convert, and break the rocky hearts and cause them to fall at thy feet in humble brokenness of spirit, and that the genuine fruit, of faith and repentance may shine thro' their life and conversation; that they may break off their sins by righteousness, and turn unto the Lord, now in time, while the day of grace lasts, and secure to themselves a title to the unspeakable joys of being placed at thy right hand—of being made kings and priests to God, and of beholding thy peaceful face in righteousness, while time shall never end; and be considered and owned as the brethren of the second Person in the Trinity: that they may now avoid the misery and horror of an eternal banishment from God, from angels and the spirits of just men, and from every thing capable of happinessing an immortal soul, and of being consigned over to the lake, burning with fire and brimstone, and to associate with devils and damned spirits, where the worm dieth not, and where the smoke of their torment ascendeth up for ever and ever.

As to my being under the sentence of death, it is the wages of sin that has brought me into this condition—as I lived in sin, in the neglect of God, his Son, his gospel, neglecting the visitation of the spirit, trampling on his law and authority, and adventuring as it were on the thick bosses of his buckler, and even bidding defiance to Omnipotence, as every careless and unconcerned sinner does, that lives without God in this world, how little soever they lay it to heart—for straight is the gate and narrow the way that leadeth to life, and few there be that find it; but broad is the way that leadeth to death, the death of the soul, and many there are,

with the swiftest velocity, running and entering in. thereat, without ever turning a moment's thought upon the dreadful situation that awaits them. Sin has become almost the common element of mankind—the God of this world has blinded the minds of them that believe not, and they will not believe, and be actuated by a living faith, that works by love, therefore God shall send them strong delusion to believe a lie, that they may be damned who had pleasure in unrighteousness. The world, the flesh, and the grand adversary of precious souls, who goeth about as a roaring lion seeking whom he may devour, all unite their combined force to destroy the souls, the precious souls of mankind—one of which is of more real worth and value than ten thousand worlds.—Though our first parents were created holy, yet listening to the suggestions of the tempter, they fell into sin, and thereby introduced misery into the world, which is a natural consequence of sin—And what sad havock has sin made in this world, notwithstanding the glorious means provided for restoration through a redeemer! who freely undertook to make reparation, and where sin abounded grace does much more abound; but our sins must be conquered and we must submit or we shall receive no benefit by rich free grace, but a more aggravated condemnation: this is and will be the condemnation of many, that they loved darkness rather than light. Alas! the awful spectacle now presented to your view is brought into this situation by sin; sin and disobedience to God and his holy law are the causes which are now lifting the hand of death, just ready to strike the last and fatal blow; and has armed the King of terrors, and commissioned him to draw near a poor prisoner loaded with irons, and to strip him of wife, children, parents, friends, every earthly comfort, and of every thing in which the men of this world place their happiness; all this, for disobedience to God, and his holy law—but had I, before the fatal night, obeyed God and the gospel of our Lord and Saviour Jesus Christ, and the strivings of the holy spirit, which I have often felt, and as often resisted, while in my wicked course of sin and disobedience, no doubt this fatal catastrophe might have been prevented. Saith the dear redeemer, I am come a light into the world, that whosoever followeth me, should not walk in darkness, but have the light of life—but I did not follow that heavenly light—I chose darkness rather than light, death rather than life, and vice rather than virtue, because my deeds were evil: I had no desire of the knowledge of God, and was to all good works reprobate—I had adopted the most corrupt and vicious principles imaginable, and resolutely resolved not to be dissuaded from believing all mankind happy after death, and that the supreme Being controuled and governed our hearts, both to will and to do, evil as well as good. And these wicked principles being sufficient ground for the devil to build upon, he did not fail improving to his advantage; I was an easy prey—I was found faithful in his service—I was not only pursuing the ways to my own damnation, but also doing all in my power to proselyte others to embrace the same damnable principles—even de-

nying the Lord that bought them, and to bring upon themselves swift destruction. Oh! what an instrument in the hand of the devil I have been, while the devil was ruling and reigning in my heart! But tho my sins have been as innumerable as the particles of sand upon the sea shore, and tho I have dishonored God and abused his goodness, not knowing or not considering it ought to have led me to repentance, and tho I have trodden under foot the precious blood of the everlasting covenant and despised offered mercy, slighted the Saviour of sinners and his people, and have spoken blasphemously of things of everlasting consequence, yet I humbly hope, that I am washed, that I am sanctified, and that I am justified, in the name of our Lord Jesus, and by the spirit of our God. And now, O sinners! my earnest desire is, that I may be as great an instrument in the hand of my God, to alarm careless stupid sinners, and to bring them to accept offered mercy, as I have been in the hand of the devil to dissuade them from attending to the things which will make for their everlasting peace and happiness, and to dissuade them from seeking happiness in the unsatisfactory things of time and sense: where nothing capable of happifying an immortal soul, where nothing permanent can be found; and to point out to them the pearl of great price, which, if the visitation of divine grace operating on their hearts leads them sufficiently to discover, receive and obey, they will sell all, all the vanities of this fading world, for the purchase of this inestimable jewel, which I hope I have done, and know it must be done by all true followers of Jesus; for, saith he, if any man love the world the love of the Father is not in him: and if any man love father or mother, wife or children, houses or lands more than me, he is not worthy of me. Can it be an unreasonable command, that we forsake and leave all, for one who hath done so much for us? for one who hath left the bosom of the Father, laid aside his majestic robes of glory, left the realms of bliss and happiness, for a stable, a manger, to be a man of sorrow, and wear a thorny crown—in a word, a God by whom all worlds were created, and on whose shoulders hangs the government of universal nature, who, by his almighty power, holds all the worlds in their order, and prevents their tumbling into confusion, to condescend to sacrifice his precious life for the redemption of fallen men? Oh grace, grace! free grace, from the foundation to the top stone! God so loved the world, that he gave his only Son to die for it, that whosoever believeth on him might not perish, but have everlasting life. And as this life is to be attained only by faith, repentance and a holy life, let me now, knowing the terrors of the Lord, persuade you to the real belief, and practice of those virtues, and to come to Christ for the gracious influences of his spirit to enable you both to will and to do; for, saith he, come unto me all ye that labor and are heavy laden, and I will give you rest—and whosoever cometh unto me, I will in no wise cast out—and he that believeth shall be saved. Should it be said, how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they

preach except they are sent. I answer, God by his divine spirit only can speak to the heart; and Oh sinners! what a glorious preacher is in every heart, till resisted and drove away! what a reprover of sin and encourager of righteousness and judgment! Saith he, I have called and ye have refused; I have stretched out my hands all the day, and you regarded not; what a dreadful denunciation follows! I will laugh at your calamity, and mock when your fear cometh.

Since I have called your attention to the important concerns of eternity, I beg a moment's attention to the unhappy situation to which my inattention to those concerns, and my former damnable principles have brought me. On the 3d day of January, 1791, in the evening the fatal accident happened for which I am now in chains, under the sentence of death, which at first gave a shock not to be described—my knees, Belteshazzer-like, smote one against the other—Oh! how soon then were my false hopes of universal salvation fled, and left me in despair! to God I dared not look, for he was to me like a consuming fire—to Christ I dared not apply, death stared me in the face, as if ready to lay its cold hand upon me. Let him that reads assuredly know, and attentively consider, that inattention to religion or false principles, such I had adopted, will terminate at last in a situation which my feeble pen is unable to paint, or to describe.

In the situation of which I have been speaking, I ran to and fro like one distracted. I would fly to the law, which seemed like ten thousand cannons ready to discharge themselves at my poor soul, and hell opening her mouth ready to devour and swallow me up, as the earth did Corah, Dathan and Abiram. Could mortals know or feel the wrath of an angry God in this world, they would in some measure be able to realize the following question. Who among you can dwell with devouring fire, who can inhabit everlasting burning?—And for false comfort, the old serpent would seem to say to me, you are beside yourself, why such terror, there is no such thing as hell, it is only to answer selfish purposes, that such scare-crows are propagated among men: but conscience and the thoughts of death and eternity would destroy the utmost gleam of comfort. Did ever mortal feel the terrors of death, the death of the immortal soul, as I have done, they never would give sleep to their eyes nor slumber to their eyelids, till they had peace in believing, and in resting their distressed souls in the arms of an all-sufficient Saviour. But the lust of the flesh, and the pride of life has so much power over the carnal heart, that the laws of God appear hateful, and we can't be subject to them until one sanctifying drop of the purchase of the Son of God take place in the heart, then are we taken out of the horrible pit, and miry clay—our feet placed upon a rock, and a new song put in our mouths, even praise to our God. Their hearts are at times touched with divine love, in such a manner, as to cast out all fear—their understandings are enlightened, that the glorious gospel of Jesus Christ is like honey dropping sweet and comforting promises, and the most glorious en-

couragement to follow and to know the Lord. Their hearts are taken from the things below, and placed on things above, where they have treasure, tho here in the body. And tho they have been building upon earthly pleasures, they are now crucifying the flesh with its affections and lusts, and endeavoring to bring every thought into the obedience of Christ; as saith the apostle, if ye thro the spirit mortify the deeds of the body ye shall live; and to be carnally minded is death, therefore the preaching of the cross is to them that believe the wisdom of God, and the power of God: but to them that perish, foolishness; and to them that continue in sin, all those important blessings are lost, for without holiness no man shall see or enjoy God—and if ye live after the flesh ye shall die; this must be meant the death of the soul, for all men die a natural death, whether they live after the flesh, or after the spirit. Whatever seems to be the road in which mankind are travelling, my sincere prayer is that they, each one for himself, may know his own true state. And may I, with the apostle, wish them altogether such as I am, except these iron bands. As to the great affairs of my death, my views of it are changed, I can now say, for me to live is Christ, but for me to die is great gain: And tho the flesh sometimes seem to have a kind of natural reluctance, the spirit quickneth, and I consider death a kind messenger of peace; and when I look on the gilded firmament, and consider the abundant entrance into the expanse of heaven; the city of the new Jerusalem, and of the living God; which I hope to obtain through the merits and perfect righteousness of the Redeemer. I feel my heart ravished, with such joys as to banish the terrors of death, and to say, Oh death! where is thy sting? and Oh grave! where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to our Lord Jesus Christ, that I am no more under the law, but under grace. When I was called before the bar for trial, for my life, I feared I should not receive my sentence in such a frame of heart as to be reconciled to the will of God. I therefore betook myself to secret earnest prayer to God, that he would be pleased to pour out on me his divine spirit, to enable me to submit to his providential dealings with me, in regard to my sentence: and I can say, that I feel the rays of divine grace in my soul, and that inward peace that the world giveth not; and that I had not a murmuring thought, altho my composure was by the bye-standers taken for the greatest degree of hardness and stupidity, and perhaps by the court; but I consider it an answer to my prayer. I therefore above all things recommend secret prayer, and meditation; pouring out your complaints to God with strong crying. My dear friends, let me tell you it is a great thing to have union and communion with a God before whom angels and arch angels veil their faces, being unable to behold his glory. Many may say, let the will of God be done, but perhaps at the same time they say his will be done, they have a secret reserve, if it be agreeable to their will—making their own wills the standard. Christian reader! try yourself, and ask your own heart, if you would willingly resign

your body to be burnt at the stake rather than deny the blessed JESUS. It is an easy matter under the smiles of Providence, to be reconciled, but in adversity, when instead of the smiles of Providence we are called to bear afflictions, if we do not submit with patience we ought to doubt our state—we ought to remember it is thro' much tribulation we must be made meet for, and be fitted and prepared for the kingdom of heaven. Those who are not chastised are not sons, but bastards. And tho' the world are all against you, and tho' they kill the body, yet you ought to rejoice, when under the sentence of death. I can say, on my receiving the sentence of death, I was not terrified, yet to hear of the *dissolution* of my body, seemed disagreeable to nature, at first; but I was soon calm'd by serious reflection, which calm has continued with me ever since; my mind being impressed, with a serious contemplation of the bright mansion of the realm of bliss, and eternal glory.—My dear reader! if you are yet unimpressed with my solemn history, let me now for a moment, request your serious attention to your own dissolution. Death, relentless death, will soon arrest you, as well as me, and should it seize you in an unhappy moment, while in your career of sin and vanity, it will then be too late to think of heaven, and the glories you might have attained, had you improved the golden season of grace, now forever lost to you; you, like the foolish virgins, sleep too long. Alas! you are now too late, your shocking sentence is not the death of the body, but the death of the soul: the second death. Will you swallow the sweet morsels of sin, and yet flatter yourself you can with confidence meet God. Remember tho' sin seem sweet in the commission, yet it will bite like a serpent, and sting like an adder. Remember that if you are ever renewed, you will mourn with heart breaking for the commission of all which you falsely call little sins, while in love and practice thereof. These reflections are applicable to my wicked life, before I was the cause of the death of that poor unfortunate young man; what a scene of mourning and lamentation to his parents, his brothers and sisters, for their son, and their brother. In the morning he left home well, and at his return is a lifeless corpse! Can tongue express the anguish of your hearts! then extend your view, and see my body hanging between heaven and earth, as a public example, my poor aged parents, with the most keen anguish of heart, and tears flowing like rivers from their eyes—my dear wife made a widow, my children made fatherless, mourning and refusing to be comforted. All this is the wages of sin. Sinners, are you not as it were thunder-struck, and resolutely resolved to forsake sin! Since the beginning of its consequences are so dreadful, are you not determined now to flee to the Rock of safety, where all manner of sin and blasphemies will be forgiven, on your application for pardon, (the sin against the Holy Ghost excepted) Come then to Christ and plead his blood and perfect righteousness; come without money—bring nothing to purchase a pardon by way of merit. I confess I was much stumbled with the subject of coming to Christ, till by divine inspiration of the spirit of

God, my mind was wonderfully enlightened, to discover the connection, beauty and harmony of the glorious gospel, which the natural man knows not, for they are spiritually discerned.

I will then attempt to express my ideas of the work of coming to Christ or believing on him, on which depend the salvation or damnation of every mortal under heaven. It is said by the Saviour "No man cometh unto me except the Father, who hath sent me, draw him;" and it is by man, assigned as a reason for not coming, because they are not drawn. But by the same authority it is said, if I be lifted up, I will draw all men unto me, and they shall be all taught of God; every one therefore, that heareth and knoweth of the Father cometh unto the Son. All men are then drawn, and none but those wilfully blind and rebellious are left in darkness.— A measure of the divine spirit is given to every man that cometh into the world. I am not that light said John; but saith he of Christ, this is the light that lighteth every man that cometh into the world: and saith Christ, I am come a light into the world, that whosoever followeth me shall not walk in darkness, but shall have the light of life. This light, I conceive, means his divine Spirit, which all have that will follow its teaching; those who will not, it is taken from them, and they are left in hardness, darkness; and in the words of the apostle, reprobates; not that they were reprobated by a kind and merciful God from eternity, but by their inattention to his calls. Behold, saith the loving Jesus, I stand at the door and knock; if any man hear my voice, and open the door, I will come in; most clearly then, it belongs to sinners to open the door, and all will open the door of their hearts and receive the King of glory in, or bar the door of their hearts against him, to their final and everlasting destruction. I have said much about the divine quickening spirit, and in order to lead you further into the knowledge of this mystery, which is denied by many, though positively expressed in the sacred oracles, let me turn your attention to the original state of man as he came from the forming hand of his Creator. He was made holy and fell by disobedience. In the day thou eat thereof, thou shalt assuredly die. In the same day he did die, not a natural, but a spiritual death; that principle of divine life was immediately eradicated from the soul, and man left in a state like devils; without God, and without hope; had it not been for the merciful interposition of the second person in the Trinity, who, I conceive restored to Adam and all his posterity, a principle of divine light, or a portion of his blessed Spirit, which, if believed in, and hearkened to, is sufficient to convince, convert, sanctify, and bring them to glory. Therefore those that find in themselves any of this divine light, or resistance against the works of darkness, may attribute it to sovereign grace: it is of God, it is not ourselves; it is not from nature's garden, that corrupt root; but those who have no remains of this divine principle, which was purchased and given by the Saviour, have had it, and lost it. If this is not the case, how can it be said, the free gift came upon all men unto justification of life, and that Christ tasted death for every

man. Is every man then saved by his death? No. If then he hath performed all that their necessities required, he is a complete Saviour. If he has not, where is the propriety of the angels address to the shepherd, as being matter of joy to all people? It can be no matter of joy to those for whom Christ did not die, nor to those who are not the subjects of his special call; and if they are not included in the great things Christ has done for the world, how can it be their condemnation, that light is come into the world, having never reached them—they not being included in that light. The tidings of salvation therefore can be no matter of joy to them. And the sacred oracles say, they are damned for not believing on the name of the only begotten Son of God. If he did not die for them, and they are damned for not believing on him, they are damned for not believing a lie. I find the scriptures both of the old and new testament, hold up to view that all mankind may obtain salvation, if they will: But say some, it is God that gives the will—and as a sovereign, he gives to some and not to others.—I conceive he gives to all power, liberty and ability, and leaves it to their choice to obey and be happy, or to disobey, and be miserable; or why are such pathetic expressions to obedience, used, as, Take heed and observe, for it is for your life: Oh that they were wise to consider their latter end! and, how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not: and ye will not come unto me, that ye might have life. Do not these texts imply that all bars in the way of sinners coming to Christ are removed. What means this coming to Christ? I humbly conceive it is attending to the visitations of his divine Spirit, which knock at every heart, and in receiving the heavenly Messenger, and being lead, guided and governed by the dictates thereof—and in conforming our lives to the perfect pattern of the sacred oracles. It appears to me to be a vain hope, to expect heaven, and live in sin. “My sheep know my voice and follow me.” What is it to follow Christ, but to follow him in the way of holiness, and to pattern after his perfect example. “Why call ye me Lord, Lord, and do not the things that I say?” Should it now be said, I expect to obtain salvation by my works; I say I do, but not for my works, nor on the ground of merit. I do not think so little of the joys of spending an eternal duration in beholding the face of a reconciled God, as to conceive such an inestimable blessing can be purchased by a few good works; but they are promised to those that yield obedience to God, and do his will, and to none but such. A question here will arise, “What is the will of God?” I conceive it is that principle of goodness flowing from the divine perfection, and ever promoting holiness agreeable to his most holy nature; for if God is holy, nothing but holiness can flow from him. As is the fountain, so is the stream: it being the height of absurdity to suppose a holy God the author of sins, or of our vicious propensities to evil; and where it is said, Is there evil in the city, and the Lord hath not done it? it means natural evil, and not moral. The exhortation is, Be ye holy, for I am holy. Should we adopt the other principle, the injunction must be

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inverted thus, Be ye unholy, for I the Lord your God am unholy. But say some, if every thing does not take place according to the will of God, then he is infinitely crossed by sin, and the most miserable of all beings. But if it is acknowledged, that moral evil is in its nature infinitely contrary to the law of perfections and government of God, we may say by the same mode of reasoning, he is frustrated, pained and grieved by sin; viewing it in its nature, as that he chuseth it; and is pleased with it, viewed in its consequences. Does not God say he is grieved at his heart for sin, and that it is his will to have *all* men saved; not his efficient will, but his *permissive* will. He hath done all for man that he could do, consistent with his plan of government, and his terms are, *obey* and *live*. The scripture resolves our misery to our non-attention and disobedience. Witness the foolish virgins, the seed sown and the talents: he to whom *one* talent was given, was not condemned because he had not five, but for not improving his talent, but hiding it in the earth. So the carnal, unconcerned sinners hide their talent (meaning, as I conceive, their measure of the holy Spirit) in the earth: they bury it in things of this world, to their everlasting destruction. As every thing is attracting towards the fountain, God is the fountain from whom flows this spirit—he is the fountain of light and life, and so his Spirit is from the fountain, and leads or draws to God, or to Christ, he being co-equal, co-eternal, one in the godhead, and inseparable. This Divine Spirit opens to our view the great purchase of the Son of God; that when we stood justly condemned, and the holiness of God was such, that he could not, consistent with his divine perfections, forgive sinners and receive them to favor; God the Son undertook this work, which he hath completed, and which by his Spirit, the poor and helpless are enabled to see, believe in and comply with, to their eternal salvation. You, saith the apostle, hath he quickened, who were dead in trespasses and sins; you are washed, sanctified and justified by the Spirit of our God.—I conceive the whole Trinity Fathers, the new born soul, and that each has his different office in the salvation of man, though mostly ascribed to the Son; because the purchase was made by him; it is the Father draws, it was the Son redeemed, it is the Holy Ghost sanctifies and seals.—The soul seems to be drawn two ways—God draws it to virtue, and its own inclinations to sin draws it to continue the practice of sin; the soul then stands on its *free* choice, to whom to yield or obey; his servants ye are, says the apostle, to whom ye yield yourselves servants to obey, whether of righteousness unto life, or of sin unto death. God not only draws us by his Spirit but by mercies and afflictions—sometimes by judgments on nations, on families, and on particular persons, because they rebel against the dictates of his Spirit, and he by his Spirit, will bring out the persons bound with chains, but the rebellious shall dwell in a dry land. When God is pouring out his judgments, they that are led by the Spirit, learn righteousness, and all things will work together for their good; but saith the Saviour, those mine enemies that will not that I should reign over them, bring hither

and slay before me. This, sinner, will be your fate, when you shall be called before God's awful bar to render a solemn account how you have improved these glorious talents and advantages—your vain excuses will not then avail you, but the blessing you foolishly have neglected and despised will aggravate your condemnation—You have chosen darkness rather than light; alas! you must now abide the consequence of your inconsiderate choice; the harvest is ended, and your souls are not saved but irrecoverably lost and gone forever. While there is yet hope then, reject not the teachings of the Spirit, be baptised into the Spirit, be sanctified by the Spirit, come with full boldness to the throne of grace, pleading the merits of an all-sufficient Saviour; he hath fulfilled the law for you, he hath a robe of perfect righteousness for you, unless you cut yourself off by disobedience, and bar the door of heaven against your entrance, by your resistance. The Spirit and the Bride say come; and let him that heareth, say, come—and whomsoever will, let him take of the waters of life freely. The greatness of your sins, need not form an objection on your part, for though they are like scarlet and crimson, and sands in number, yet they will be made white as wool or snow; if ye will be willing and obedient, you may not only be partakers of his death and righteousness, but also of his ascension and intercession with the Father pleading his perfect righteousness for you; he hath fulfilled the law for you; and if you submit to him, justice has no demand on you—you are no longer under the law but under grace. The law of the Spirit of life in Christ Jesus hath made you free, free from the law of sin and death, unless you chuse death rather than life.

My dear reader! don't conclude man's salvation is completed by the Spirit without sanctification, or that the Holy Ghost, has nothing to do in it; it is first renewed by the Spirit, and sanctified by the Holy Ghost, which is the saints comforter: it is sent to feed the converted soul with heavenly bread; for, saith Christ, except ye eat my flesh and drink my blood, ye have no life in you, (meaning his Spirit) for saith he, the words that I speak, they are Spirit, they are life. Oh, poor saint! were it not for the Holy Ghost, the Comforter with us, how would we be able to support ourselves through tribulation, persecution and affliction? but being strengthened by the mighty power of God in the inner man, we are enabled to persevere, and may become fit temples for the Holy Ghost to dwell in. Is not this enough to bring the hardest heart into submission, and induce it to shout forth hallelujahs, and join the song of Moses and the Lamb, in thanksgiving to Him that sitteth on the throne, who by his blood, hath redeemed us unto God, to live and reign with him forever and ever. I have mentioned a day of grace, that is the time while persons are under the visitations of his Spirit, and a time when God withdraws his Spirit; for, saith he, my Spirit shall not always strive with man. What a solemn situation are those in, from whom God hath withdrawn his spirit? they are left in utter darkness, they are no more the offspring of God; but as our Lord said to Judas, I have chosen you twelve, and one of you is a

devil ; so after they are left of God, they belong to their father the devil, and are devils incarnate. How will you then reflect on your stupidity in the neglect and abuse of rich free grace and offered mercy ? Have you not yet the spirit accusing and condemning for sin, for so often and long rejecting its counsels, and for not harkening to its reproofs ; hark then, fearing it may be the last visitation—in a matter of such infinite importance, delay not a day, an hour, nor a single moment ! I confess it has been my delay and nonattention to the strivings of the spirit that has brought me to be a public spectacle in my death ; when the spirit was striving with me, I was striving to resist, grieve and quench it ; and though it was like fire to my flesh, yet the devil, together with my own wicked heart, would not fail to suggest to me, that I might yet follow the vanities of the world, and that what I now know was the Spirit, was only superstition, or the tradition of my pious parents' education, and good counsel, to which I need not heed : and if they were right, it was time enough yet ; I need not so soon begin to deny myself of vanity and folly—Repentance and attention to religion belongs to old age. But I now believe religion rarely takes place in old age ; and these principles proceed from the father of lies, that ought by all means to be rejected in youth. Oh ! that I might be a means to induce poor, thoughtless souls, bound to the eternal world, to consider these important truths, and how often they are persuaded by the adversary of souls, to neglect them—Oh ! consider what a subtle adversary we have to encounter, and that he is continually going about as a roaring lion, seeking whom he may devour—And be induced to consider, that life and death are within our reach, and assuredly depend our choice, assisted by a measure of the Spirit, which is freely given without exception : for saith the Saviour to the wicked Pharisees, the kingdom of God is within you ; and the apostle of the Israelites, they all drank of that spiritual Rock that followed them, and that Rock was Christ ; which I understand was his divine Spirit ; yet with many of them, God was not well pleased, and did swear in his wrath that they should not enter into his rest. I conclude mankind are free agents, and have restored to them, by the Redeemer, full power and ability to save or damn themselves ; to chuse and obtain life or death, heaven or hell ; that they are left at their own free choice, and may be led by the Spirit of God or of the devil, according to whom they yield themselves to obey—that they may, and often do put themselves so much under the power of satan, by yielding to him as to be an easy prey to him, and to be led captive by him at his pleasure ; which is assuredly death, and will end in an eternal banishment from God, and from the least gleam of hope or comfort. And Oh sinners ! stupid sinners ; your portion, if you remain such, will be to be turned into hell, into a lake burning with fire and brimstone, where you will without intermission, be mourning your folly and bitterly cursing your deluded and bewitched attachment to the momentary vanities of this vain world ; for the sake of which you have placed your immortal part, your never dying souls, under the scalding drops of divine

vengeance ; there to remain as long as God lives to punish you.— But those which will be led by the Spirit of God, they are the sons of God ; God himself will be a Father to them, and own them as his children ; Jesus, the second glorious person in the ever blessed Trinity, will own them as his brethren, and though they were created below angels, those shining attendants before the throne of God, they will be raised far above them ; and while in this world, they, in believing views, may anticipate in some degree, their happiness ; they may die in peace, being assured that guardian angels, will, at their souls leaving these mortal bodies, waft them, with the swiftness of angelic wings, into the heavenly Jerusalem, where millions and legions of angels will hail their happy arrival, and where no sin nor sorrow shall ever enter ; where they shall drink plentiful draughts of those rivers of pleasure, which flow through the Paradise of God ; not for days, months, nor years, but during the inconceivable and expressible duration of eternity.

A P P L I C A T I O N.

Although my broken ideas have been lengthy, and my writing unconnected, yet, it being the last time of speaking in this world, I beg leave to add a few words by way of application ; and am persuaded if you felt the weight of eternity as I do, you would be as willing to read as I am to write, in a dark place, and my hands and my feet fast in irons. I have first arrested your attention by my near and speedy exit to everlasting happiness or misery, and my only motive for addressing you, is, the honor of God, and a most ardent wish to promote the happiness of souls ; and should I be so happy as to prevail with one precious soul among the millions of mankind, to forsake their sins, and turn unto God and be happy, I should think my pains abundantly rewarded ; for I consider one soul of more worth than ten thousand worlds. I have set before you my corrupt principles, while in my state of unregeneracy, and the dangerous consequences to which they led me, and urged you to avoid them, and all appearance of evil—I have endeavored to move you from a consideration of my change from a state of sin and misery, to that of happiness, in the near views of death, and from my expectation of eternal happiness—I have endeavored to shew the dreadful consequences of the false principles, which I had embraced, and my desire to be an instrument in the hand of God to stir you up to repentance ; and to induce you thereto, I have urged the exceeding greatness of the purchase, the freeness of the grace, the universality of the invitation, and the striving of the spirit in every heart—I have urged you from the horror that awaited me after the fatal accident, and the subtilty of the devil in trying to dissuade me from the thoughts of religion, and attending to the striving of the divine Spirit upon my wicked heart—I have suggested to you, that there is no way to heaven but in the straight and narrow road of holiness, and the folly of those who expect to obtain a seat in the Paradise of God, and still continue running on in the broad road and where it will assuredly land them—I have mentioned the grea

importance of secret prayer, with an account of the sweet experience of my soul, by attending to that great duty and unspeakable privilege—I have expressed my ideas of the will of God, and of coming to Christ; the greatness of his purchase; fearing God and Christ are dishonored, and precious souls injured, by being taught they can do nothing availing to their salvation; for, saith Christ, many call me Lord, Lord, and do not the things which I say—I have urged you to receive the spirit into your hearts, and to be led, guided and governed thereby by the blessing to which it leads, and the insupportable horrors consequent upon the neglect of this part of the purchase of the Son of God, who himself hath said that he will draw all men unto him—and that this drawing is by the sweet influences of his Spirit—I have urged you by the consideration, that the Holy Trinity, Father, Son and Holy Ghost, each exert their office in the salvation of sinners, and the solemn account you will be called to answer for your wilful abuse, in resisting and despising such offered mercy—and how it will aggravate your condemnation; if he that despised the law of Moses, died without mercy, of how much sorer punishment shall ye be thought worthy, who have trodden under foot the Son of God—I have considered the abundant provision made for your return to God, in the way of repentance, faith and a holy life, and that the neglect is to chuse damnation, which is the consequence of your stupid, foolish and wicked choice—I have urged you, from a consideration of the saints' comfort and happiness, in this world, in walking the straight and narrow road, and knowing they are travelling heavenward, and keeping in view the unspeakable happiness, as their portion—I have considered the golden season, or day of grace, and urged the consideration thereof while it lasts, before it is too late, and the soul be left in hardness, and a state of reprobation, without ever being in a state to receive another offer of mercy—I have urged my own long conviction, while I was running on in sin, resisting the starving of the spirit, and listening to the charms and delusions of the devil, persuading me by many alluring motives to resist the spirit, and to continue my bewitched course of sin—I have urged you, by a serious consideration of the misery and horror which will assuredly be the portion of the wicked, by the intenseness of their torment, and the infinite length of its duration—And lastly, I have endeavored to move your attention to the important concerns of religion, by a consideration of the unspeakable privilege of being sons and daughters of the Lord Almighty—of being raised to a dignity superior to angels—of your souls being at death received by guardian angels, and winged by them to unspeakable happiness, which will last during eternal ages.

And now, precious, dear, immortal, never-dying souls! consider the fulness, freeness, and efficacy, of the blood of God shed for you; of the great salvation, and of its important consequences. And now, let old and young, great and small, high and low, rich and poor, apply these lines to their own particular case, and charge it home to their consciences; that these great and important realities

are their own immediate and particular concern ; and God grant that they may act as the importance of the subject demands ; and that my death may in his hand be a means of awakening, convincing, and converting sinners savingly ; at least, that it may be a means in his hand of saving one poor, immortal, perishing soul ; but this I must leave in the hand of God, and to Jesus, the only Mediator, cheerfully commit my spirit, with the lovely sound from heaven in my ears, of Blessed are the dead that die in the Lord, from henceforth, saith the spirit, they shall rest from their labors, and their works shall follow them.

The Spirit and the Bride say come,
 The invitation's strong ;
 Oh, fill my heart with fire of love,
 And tarry not too long.
 I'll on the stage of life rejoice,
 While Jesus stand in view ;
 And let my lips with solemn voice,
 Bid all the world adieu.
 Give thy good Spirit Lord to guide,
 To that bright heav'nly day ;
 Let angels guard me to thy throne,
 From which ne'er let me stray.

An ADDRESS to my PARENTS.

Dear Parents,

GRATITUDE and duty, lead me to leave a few lines with you, which I humbly hope, may be to your comfort and consolation, when I am separated from you by the stroke of death. I now in my dying language, to my sorrow, confess my disobedience to you and my inattention to the instruction, sorrow and tears of my tender parents, to induce me to remember my Creator in the days of my youth, and your counsel and advice to me, endeavoring to prevent my running into presumptuous sins ; I thank you for your kindness in giving me learning, which you expected, when I should take the reigns of self-government into my own hands, might be of service to me, and the community, and be a help to enable me to conduct in such a manner as to be a comfort to you in your declining age. But alas ! mistaken parents, your labor is lost, your expectation disappointed, yourselves to whom I ought to have been a comfort and support, I am now bringing with floods of tears, and the keenest anguish of heart to the grave.

I, with humble penitence, beg your forgiveness, for my disobedience, and for what I, by my folly, have brought on you. I am just upon the brink of, what the world considers, an ignominious death ; but I can assure you, I have abundant reason to adore the goodness of God to me in bringing me to death in the way best suited to his own glory, and my own everlasting good.

And now, my dear parents ! let me as a dying child give you

a word of advice, which may turn to your comfort. If you are already in Christ, let this providence be improved by you, to bring you and keep you still nearer him; and be a means of weaning your affections from this vain and unsatisfying world, and placing them on things above, and of kindling the fire of love to Jesus, whom may you receive into your hearts, by a true and living faith. — But should it be the case, that you or either of you, have been till this time standing idle, who knows but this providence is sent of God to call you, at the eleventh hour, into his vineyard? And should you neglect, perhaps this may be the last call to you, if you now disobey, may it not be said to you, these many years I came seeking fruit, and found none; cut them down, why cumber they the ground? Lord, grant that this may be in vain, and that they may bring forth fruit unto everlasting life. And now my heart and hand must bid adieu to earthly parents, and close an eternal union with my heavenly Father, who by his divine Spirit, has quickened and prepared me therefor, and witnesseth with my spirit that I am a son of God, and heir of Jesus Christ.

Therefore, my dear parents! wipe all tears from your eyes, weep not for me, but for yourselves, if you have not been born of the spirit. I can welcome death with all its horrors, and lift my soul on the wings of faith, and say, Oh death, where is thy sting, Oh grave, where is thy victory? Thanks be to God who hath given me the victory, thro our Lord Jesus Christ.

Whiting Sweeting.

YOUR son how lov'd or valu'd once

By you avails him not,
To whom he was related

Or by whom he was begot.

A lifeless lump remains of him you see,
It's all thou art, and all the proud shall be;
Death strikes the features dressed once so gay,
And leaves behind a lifeless lump of clay.

AN ADDRESS to my BROTHERS and SISTERS.

Loving Brothers and Sisters,

As these are my last words to you, let them be impressed on your hearts. The first thought that occurs to my mind, is the following question, "Suppose ye that those Gallileans, whose blood Pilate mingled, were the greatest sinners? I tell you nay but except ye repent, ye shall likewise perish." If you, or any of you, are destitute of the spirit, ruling and reigning in your hearts, and are not led by the spirit of Christ, you belong not to him, for only those that are led by the spirit of God belong to God: and if any man have not the spirit of Christ he is none of his. If you, or any of you, find yourselves out of Christ, or that Christ, the only sure hope of glory is not in you, Oh give not sleep to your eyes nor slumber to your eye-lids, while remaining in your lamentable situation! Come to Jesus, enter while there is room, before the

door be shut, and you in vain say " Lord, Lord open unto us."— Alas, alas ! too late, the ruin of thousands, waiting till their day of grace is past, till the everlasting door is shut, forever shut against them. Oh place no dependance on work, for justification, yet expect not salvation without practising every Christian virtue : vain will be your hope of heaven if you live in sin : do not take conviction for conversion, depend not on your conversion, for unless you are sanctified and cleansed from sin you belong not to God, as he that committeth sin is of the devil : and whosoever is born of God sinneth not. Should you say, the same apostle saith, If we say we have no sin we are liars ; I say we have sin remaining in us, or there could be no warfare, no cross, no fleshly lust to mortify ; but if we watch and pray ; take the sword of the spirit, the spirit will bear rule : it is not the having sin remaining in us, but committing sin that will prove our ruin. It is in vain to believe election will save you, for none are elected but thro sanctification : do not believe that any thing less than receiving the spirit and attending to its influence till it becomes the ruling principle in the heart, and conquers and dethrones corruption, can save you. Rest not then in ordinances ; rest in nothing short of true holiness, without which no man shall see the Lord. I hope some of you are with me in the Lord ; that we are born into one spirit. Oh strive to persevere, and make your calling and election sure ; which you may do, if you are faithful unto death, you shall receive the crown of life ; you must dwell in Christ, and Christ in you. If ye live after the flesh ye shall die ; and if ye thro the spirit mortify the deeds of the body, ye shall live : if ye love me, saith Christ, keep my commandments, and if any one love me and keep my sayings, the Father and I will come in unto him, and make our abode with him : if we but hearken to the voice of God's spirit, it will bring us to love God : if we love God it will induce us to keep his commandments ; and keeping his commandments will bring you within the reach of this promise, to make his abode with you. Here then, is the beginning of true religion, viz. an attentive receiving, due hearkening unto, and closing with the moving of the spirit, which is offered and it received is nourished and strengthened, and increaseth till it perfecteth every thing lacking in you, and maketh you meet for glory. Let me exhort you that have named the name of Christ, that you depart from all iniquity : shun the very appearance of evil.— And grant, O Lord ! that peace and love may flow into the hearts of thy children, while in a militant state here, and that they may experience some of the love of the church triumphant, and at last to be seated at thy right hand. I must now take my leave of you, and bid you farewell, commending you to God, and begging that he would keep you in perfect peace till you appear before him, with inexpressible rejoicing.

Our natural union now is past,
 Death seizes me and holds me fast ;
 And you must soon the tyrant feel,
 Tho now so loath, yet you must yield.

The arrows fly where'er they're sent
 And soon the stubborn will relent ;
 There's none that's spar'd, the rich nor poor,
 But all must enter at death's door.

Then Oh dear reader ! now prepare,
 To welcome death's grim messenger,
 That when he strikes the fatal blow
 Your hope you may not then let go.

An ADDRESS to my WIFE.

My dear and loving Wife,

IN compliance with your request, that I would leave you and my dear children a few lines, I now take in hand my pen, and wish it might be in my power to say something to calm your bitter sighs, to dry your floods of tears, to soothe the heart-breaking situation to which you are reduced. But the only consolation I can give you, in your distress is to hearken to the counsel of a dying husband, while I humbly hope that under the assistance of the blessed Jesus, and actuated by his blessed spirit, I may be enabled to address you in such a manner as to have a lasting effect on your heart, and induce you to endeavor to wean your affections from this world, and all worldly things, and to place them on objects infinitely worthy of your highest love and supreme regard ; which if you do, and continue in the love and practice of obedience to the greatest and best of all Beings, you will be infinitely a gainer, in obtaining spiritual blessings, though you lose what you considered the dearest of earthly comforts. Let me then earnestly intreat you, to seek the kingdom of God and his righteousness ; and remember for your encouragement, that all things necessary shall be added unto you.— And let me tell you, there is no way of becoming in favor with God, but by a steady and obedient walk with God, and a steady uniform practice of virtue, walking in all the commandments and ordinances of the Lord blameless. Live in the fear and love of God : but set not about the great concerns of religion, expecting to merit eternal salvation therefrom, for that is not left for you to do ; the work is done, a complete salvation is wrought out for you, if you will believingly receive it. It is offered on the most easy terms, without money and without price, to every one that will come and take offered mercy. Jesus stood and cried, saying, “ If any man thirst let him come unto me and drink, and him that cometh unto me, I will in no wise cast out.” The spirit of God was striving in my heart a number of years, and I believe it is striving with you and every mortal under heaven ; but mankind are inattentive to the heavenly Visitor, they know not what it is ; many totally deny and ridicule the idea of a measure of the spirit being given to every man ; but it is my full belief, I had it in my natural state many years, and that all mankind have it striving with them till their day of grace is past. Watch then, wait for the spirit, pray God to discover it to you, to lead you under its guidance,

to keep you under its direction, that you may walk in the spirit, live in the spirit—and the God of peace be with you. and the dear children now committed to your care and charge—You are now a widow—my children fatherless—take care of them; use them kindly; teach them to remember their Creator in their youth; keep them from bad company; set them good examples, and if you should be obliged to put them out, put them into families that fear God. Put in practice what I have written, ponder it day and night, and pray God to lift the desires of your soul to him for his blessing. My earnest desire is, that you may close a more endearing union with the blessed Jesus: then it will not be long until we may again be united, never more to part, and our union will be more dear than that in this world has been. And let me, with the words of a dying man request that you never rest satisfied until you are assured that you dwell in Christ, and Christ in you, by the Spirit which he hath given you.

And earnestly hoping I may be enabled, by my own experience, to add something (by way of question and answer) that may be for your benefit, and that of my dear children, I leave what follows, viz.

Quest. What is meant by conviction? Ans. I conceive the substance of conviction consists in being sensible of sin, and of the dreadful punishment which is the inevitable consequence thereof.

Quest. What are the moving causes of conviction? Ans. I conceive they are both external and internal: The external causes are many, and may be judgments, afflictions, disappointments, death of friends, or perhaps sometimes blessings, mercies, &c. sometimes reading, hearing the word, &c. operating variously on different persons—all which judgments or mercies, serve either to harden their hearts, and drive them farther from God, or to soften their hearts and bring them nearer to God; and leave them proper subjects to be operated upon by the Spirit; for while they have their attention engrossed with the vanities of this world, there is no room for the Spirit, any more than nourishment on a rock, for seed sown upon it; and the devil (like the fowls in the parable) is plucking up the good seed sown.—And though the Spirit, in its nature is always drawing towards God, yet the effects are different, according to the different natures of the subjects; as the sun by its enlivening beams has different effects; it will soften wax, and harden clay; though its influences and nature is always the same.

Quest. What is the internal cause of conviction? Ans. I conceive the internal cause is the divine Spirit, a measure of which is given to every man; yet, though the light shineth in darkness, the darkness comprehendeth it not, until by some external cause operating with the strivings of the divine Spirit, the powerful attraction of corrupt nature is weakened, and corrupt principles cease acting, and then it is that the Spirit begins to take hold of the heart, and strives for admission therein.

Quest. What is the course of sinners under conviction? Ans. They by praying, reading, strong crying, &c. strive to recommend themselves to God by their works; and flying from one physician to

another, till, like the woman with the bloody issue, they have spent all ; and finding their own works fall far short, their rebellious nature submits to open the doors of their hearts, which they had kept barred, and to let the divine Spirit take peaceable possession ; dethrone satan, sanctify and cleanse the heart, and make it a fit temple for the Holy Ghost to dwell in ; and when this full surrender is made, the work of conversion or regeneration is performed.

Quest. What will be the effect of this great change of conviction ?

Ans. It is a saving conviction, it will beget an universal hatred to all sin, and a determined resolution against it, without the least reserve ; turning to God and the ways of holiness ; a love to God and his people ; a supreme regard to Jesus Christ, as the great foundation of eternal happiness ; it will take the affection from this vain world ; eternal concerns will be uppermost ; the mind will be enlightened in the knowledge of the sacred scriptures, by an internal sense of the important truths they contain, which will then be a standard to prove the Spirit which is in us to be of God, (not of Anti-Christ,) witnessing with our spirits that we are the children of God. The sacred oracles to the natural man are a sealed book ; tho he knows the letter, he can't see the beauty, harmony, and connection thereof, until by the divine Spirit they are opened to him and divine light is let into the understanding.

But my dear wife and children, I must leave you in the hand of a kind and merciful God, who hath stiled himself the widow's God and a father to fatherless children, humbly begging him to keep you and them as the apple of his eye ; and cloathed with the perfect righteousness of the dear Redeemer, and washed in his blood, to present you and them faultless before his throne with exceeding joy : where eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God hath prepared for those that love him : Where God of his infinite mercy grant we may again meet, never, never more to part. Amen and Amen.

W. SWEETING.

I to my little children leave,
 A word of my advice,
 That they in youth their sins may leave,
 And live a holy life.
 Death will me from these bands unloose,
 From fetters will set free ;
 Oh may each unconverted soul
 A warning take by me.
 Seek true religion, undefil'd,
 And seek it in God's way,
 And ev'ry disobedient child
 Fly, seize the golden day.
 There is a pearl of greater worth,
 Than all the world beside,
 And that it is, makes me so loath,
 You should this world deride.

God's word is given you to direct,
 His spirit, you to guide ;
 His judgment sent you to correct,
 And mercies multiply'd,
 He has provided every means,
 Great sinners for to save :
 May every means attain the end,
 To unloose satan's slave.
 I leave behind a little book,
 T' inform you of my crime ;
 And in what manner I was took
 And left the stage of time.
 My council pray do not neglect,
 But keep both night and day.
 And never from my dying words
 Do you be led astray ;
 But print them in your hearts and thro'ts,
 And often ponder on
 The bright and heavenly love, to which
 Go you, and I am gone.

My heart is drawn from things below,
 And plac'd on things above,
 Where I must soon appear before
 That Jesus whom I love.
 My nature shrinks to hear its doom,
 How dreadful is the sight :
 May ev'ry sinner seek for room
 In the bright realms of light.
 Oh ! don't despair of finding rest
 If to the Lord you'd come,
 For there is plenteous pardoning grace,
 And in his house there's room.
 With him my soul has found relief,
 When struck with trembling fear ;
 And ev'ry other soul in grief
 May find a Saviour here.
 He took me from the horrid pit.
 Where souls by nature lie,
 (Though, sin had sunk my soul so deep)
 And plac'd my Joy on high.
 Now I must sing redeeming love,
 To Jesus Christ on high ;
 Oh ! angels, waft my soul above
 To dwell eternally.
 And when I quit this mortal clay,
 And leave the world below,
 Oh ! make the hardest heart to melt
 And eyes like rivers flow.

To parents dear, I bid adieu,
 With wife, and children part,
 Dear, Jesus, Oh ! now stand in view ;
 And comfort every heart.
 Brothers and sisters, trembling stand
 Dreading to see the sight ;
 Come holy angels, come in bands,
 My soul guard in its flight.
 Mourners rejoice and weep no more,
 For a soul call'd on high,
 To meet its Saviour, and with him,
 To dwell eternally.

W. S.

An Address to the Parents of my Wife.

Dear Parents,

GRATITUDE and duty, together with a recent view of the many kindnesses you have conferred on me and my family, induce me in my moments to address a few lines to you, and altho I have been a means of causing you many of the most bitter hours of sorrow, yet hoping and believing that you are not under the power of natural corrupt passions, but that you are under the government of the blessed Jesus, and are led by his forgiving spirit, I with the greater confidence of obtaining your forgiveness, now ask it, for all that I have ever done amiss to you and all others. I hope and doubt not but your kindness will be continued to the little offspring I leave with you, and that in you they may find the same parental kindness that they have before found, and the same as if I had been separated from them by a natural death.

I hope you will, in this world, be rewarded for all your kindnesses, a thousand fold, and in the world to come with the joys of our Lord ; and believing, altho our natural union here is past, yet a far more lasting one may be joined in the realms above, where I hope we may receive the reward of everlasting joy. And grant, Almighty God ! that they may persevere in the way of holiness, that they may be faithful unto death, and receive the crown of life ; that we may be admitted to join the choir of angels and archangels, and the spirits of the just, in singing the wonders of redeeming love for ever, and ever : which is the earnest prayer of your son-in-law.

W. S.

The natural bands of love are strong,
 Yet surely must be broke,
 We can't expect to tarry long,
 Before death's fatal stroke.
 All dust must to its dust return
 When souls are call'd on high ;
 If unprepar'd, then must they burn,
 To all eternity.
 Aged parents, now rejoice
 That death to you draws nigh,

And let your lips with shouting voice,
 Praise Jesus Christ on high.
 Your bodies which, worn out with age,
 Your children may survive,
 When death takes you from off the stage
 Be grace in you alive.
 If saints while here, you'll rise above,
 And join the happy choir,
 In singing loud redeeming love
 To Jesus the Messiah.
 When Christ, the quick'ning spirit comes
 Bodies of mouldering dust,
 Will then be rais'd celestial ones,
 And dwell among the just.

Address to my Brothers and Sisters by Marriage.

THOUGH my writings have been long, and my time is short,
 yet I am unwilling to leave the world without leaving a few lines
 to you, and to thank you for all kindnesses, and to beg your con-
 tinuance of the same to my wife and children, of which I have not
 any doubt. And as I feel for your immortal souls, I with my dy-
 ing breath, earnestly request your attention to the great things
 of everlasting consequence, and that you, like Mary, may choose
 that better part, that will not be taken from you. What will it
 profit you, to gain the whole world, and lose your immortal souls?
 Lay up then your treasure in heaven, that when this earth and the
 works therein shall be no more, you may have a city of refuge safe
 from the storm of almighty wrath—Which to do, be assured, there
 is but one way, that is by receiving Christ—to receive him is to
 open the heart, to receive his spirit, for this is a part of his pur-
 chase: and if you are not led by his spirit, you deny him, and
 own him not in his true character, and remaining in that situation,
 you are so far from receiving any advantage by his great and glori-
 ous purchase, that you are meriting an aggravated condemna-
 tion.

W. S.

My dying words pray don't despise,
 Look to that God above the skies;
 Seek Heaven and his righteousness
 And share a part in Christ's free grace.

Now you are young, robust, and spry,
 And little think that you must die;
 Those ruddy cheeks now dress'd so gay,
 Will soon appear but mould'ring clay.

But that immortal soul you have,
 Can ne'er be buried in the grave,
 But in a moment takes its flight,
 To darkness or the realms of light.

Who can endure the flames of hell,
 Or with the damned spirits dwell;

There's none can save you from that place
But Jesus Christ by his free grace.

Oh! I beseech you, contemplate the false joys of youth, pride, and vanity; alas! how little are they to be compared to the paradise of God: or how great a degree of stupidity is it, that for the love of them you should lose a seat in that blessed abode.

I feel a sense of gratitude to Mr. Ostrander, the goaler, for all his favors to me in my long confinement; and my thanks and good wishes are expressed to him in the following lines:

The goaler, has my warmest thanks,
For each humane deed done;
And for each cup of water given,
Be his reward the Son,
Of the great God, whose blood was spilt,
And blessed Spirit given,
Dead souls to sanctify and cleanse,
And fit and guide to heaven.
Reward him Lord, a thousand-fold,
With blessings of thy love,
And do a bright and glorious crown,
Place on his head above.
His family Lord, do thou bless,
And to them be thou nigh,
And fit their souls for holy bliss,
To dwell with the most high.

SINCE writing the foregoing, as I have been accused by many, of dying with a lie and the most malicious murder, which I have not confessed and of which I have not repented: I now say, I think I can in a cool calm reason, and the most sincere reflection, appeal to the court of Heaven for the truth of what I have said and am now saying; and in the most solemn manner declare, before that God before whom my naked soul will soon be called to appear and receive sentence, that it is the truth relating to said murder—
In the first of the evening as I was sitting by my fire, with my little lovely family in peace, Stephen Bailey knocked at my door, and spoke to this effect to me; You had best take care of yourself, for there is a party of men, I overheard say were coming after you; I got by them; I heard Mr. Eaton wrangling with them; they were in high blood: I advise you to go to your father's.—
When he saw the men they were about a mile south of my house. I never heard who they were, nor the name of Martin, or any officer; nor any warrant mentioned, nor did I know any against me—I being frightened at hearing a number of men were coming after me in such an uncommon manner, lost no time, but went immediately to my father's fearing they would come before I could get away. When at my father's, knowing my wife to be a timorous woman, fearing she might be frightened or ill used, I asked my brother to go with me and spend the evening at my house. As we went, each took a club, not knowing what to expect from a drunken mob, as I conceived them. We found none at my house, and

my wife said they had not been there. After supper my brother proposed going to Withy's, where was another brother, and intimated, that said company not coming by that time, Bailey was mistaken; only hearing the name of *Sweeting* mentioned, it was my brother they were after, and not me. I was loath to go, but knowing my brother had that day been taken by execution, which had been paid, and been obliged to pay it again, and fearing such kind of difficulty, I thought gratitude obliged me to go. My brother went first and I followed. We had not gone far before he hailed some people who were coming towards us—they rushed on and took him and had him down; yelled and hallooed beyond description. I ran to the house and went in at the fore door—but was so frightened at that time, I can't relate only what I have been informed since by my wife—she says I ran about the house as if I had been distracted, and went to fasten the back door, but could not, and saying what shall I do, she answered you had best run into the woods; I made for the woods, from the back door; having got but a few rods before they surrounded the house, with the same hideous yelling, more like drunken savages than like christians, and demanded entrance: I had got over a fence and stood still, the snow being deep, and a crust that would not bear, moving forward would make a noise which I feared would discover me. I expected they would all go into the house, and then I would, if possible, get away undiscovered: but a few only went in, and took a candle, by which they found my track in the snow, and said, there he is gone, I then ran as fast as I could from them and towards a road; having a club and knife in my hands. I fell over a rock, and found by their noise they were near me; and concluding I could not get away; I got on a rock and told them to stand off; I had a great knife and a club, and would kill the first man that should touch me; but I had no intention of killing any one, and said it only to frighten them, and if possible deter them from coming nearer; but finding they paid no regard to what I said, and coming toward me with the same hideous yelling, I observed one way that I might possibly escape; I sprang from the rock, to get thro between two of them that seemed at a considerable distance; Quimby being one of the two, betwixt whom I intended to pass, and being a spry young man, sprang and caught me round the body—we both fell and he on me, I struggled to get away; the rest flew on me instantly, how many I know not, some had me by the throat and head which they jammed under the snow. I conclude I held fast the knife in my fright; but I now say that from first to last, I had no intention to kill any man, my intention was to make my escape. I heard nothing of the words you are my prisoner till after they flew on me and Quimby. There was such a noise by yelling and confusion and I believe they were warm with spirituous liquor, that there was none of the company who have been able to give any direct account of the matter; as they had been drinking that day and had rum with them after the accident happened. I never did dispute the man's being killed with the knife in my hand, but how I

know not ; perhaps he might receive the first wound by springing against me, and the second in falling on me or when the company were pulling and hauling me in the snow. I heard no complaint of any wound till after Quimby was up—whether he was taken off from me, or got off himself I know not. It has been said the warrant against me was a lawful warrant, I don't say to the contrary ; but I never had any dealing with the plaintiff who prayed out said warrant. It has been said the warrant was on account of a suspicion that I had possessed myself of an iron kettle the property of the plaintiff. I had sold a large kettle—the plaintiff claimed it and took it away ; the person from whom he took it, brought a suit and recovered damage : then the plaintiff who had taken out his warrant against me, as I have been informed, brought the same suit or cause before another justice for said kettle, and brought his father and brother to swear to the identity of the kettle, which they determined by a small crevice at or near the bottom, by means of which the plaintiff recovered : but very like it was not the same ; for after so many trials about said kettle, the lost kettle was found ; which fully proves the kettle I had sold was not the kettle of him claiming the same ; and that so many oaths proving it his kettle could not be true.—I relate this, hoping it will not fail cautioning people against being too hasty in taking oaths, which ever ought to be with the greatest exactness, and certainty ; but I fear many perjuries are committed, and truth and justice perverted to the detriment both of soul and body—and I now say, the sin that lieth with the greatest weight on my conscience is, inattention to the solemnity of oaths ; and as I have been called often to swear before courts, held by justices of the peace, I fear I did not consider, and weigh the dreadful consequences of calling the great God to witness to the truth, when I have had a secret reserve by way of evasion ; and I think I have often seen it done by others. I have my fears that the witnesses that swore against me, when on trial for my life, did not fully consider the solemnity of the oaths they took, to deliver the whole truth ; but if they did not, and gave the transaction any false coloring, I forgive them, and pray that they may obtain forgiveness of that God against whom they have sinned.

Oh my friends ! let a dying man earnestly exhort all witnesses in future, not to forget the nature of the oaths they take ; and let them weigh well the sense of what they deliver, and ever let it be the whole truth respecting all circumstances, without the least kind of false colouring, and without the least kind of prejudice ; remembering, perjury may in some instances be committed by speaking truth, and in holding back a part of the truth, which would have placed the whole transaction in a different point of light.

False witnesses rise against my soul,

King David, once did say ;

Their hearts were hard, their tongues were false,

They from God's law did stray.

God will not hold them guiltless now,

That take his name in vain,

That with their tongues do falsely vow
 Or part of truth detain.
 God's calling now, with solemn voice,
 On that account its clear,
 And may those wretches, stand in awe,
 That dread not false to swear.
 And punish them that don't repent,
 And fly to Jesus blood ;
 To cleanse their hearts, and souls from crimes,
 And seal them sons of God.

THE day but one before I was to be executed, my wife and children and other friends took their last farewell of me, in this world—the tears and heart-breaking sorrows of parting, I cannot describe. It having been proposed that my wife and friends should apply to the doctor to whom my body had been given for dissection, and beg it might be delivered to them for burial ; which they did, and being refused, it so exceedingly affected them, that I could not help taking a part in their extreme sorrow on that account ; and having been advised to try to make my escape, I attempted, and effected it ; and with my irons on got some distance ; but was soon taken and brought back.—I now say, I am sorry that I gave way so much to nature, as to try for an escape ; it is what I ought not to have done ; I ought not to have resisted the Divine will, in dying, nor giving my body to be used for the benefit of mankind—I ought to have been a diamond in the crown of my Saviour, who hath done and suffered so much for me—I am humbled in the dust, and hope it will be a means of bringing me nearer my Saviour.

I have been attended by a number of the Ministers of the everlasting Gospel ; and I thank them for their kind repeated visits, prayers and instructions—they endeavored to impress me with the additional sin of not owning malice, and urged my confession, my answer has been, that to please man I ought not to confess a lie to God, and though it was just in God to take my life in this way, or any other at his pleasure, yet he knew I had no malice nor intention to kill any man. I expect there were some of the clergy to whom my answers were by no means satisfactory as to the murder, and also, some principles I believe that they deny ; one of which is, that Christ only died for a certain number, elected from eternity, which will be saved, and that others are reprobated to damnation : I can entertain no such ideas of Divine goodness, as to believe that he has doomed any part of mankind to eternal misery, without affording them every thing necessary to escape therefrom ; but that his divine character and perfections are the same as he hath revealed them in the sacred scripture ; and that they are not given by Divine inspiration to deceive us, which I humbly conceive would be the case if this doctrine was true—for God sent not his Son into the world to condemn the world, but that the world, through him might be saved. If then he did not die for the world, the world through him could not be saved—the purposes of God then are not answered, but totally defeated ; and when I mentioned, that God

so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. One of those reverend gentlemen answered, that the world meant the elect—To which I replied, if the term world means elect in this place, then the text will read thus : God so loved the elect, that he gave his only Son, that whosoever of the elect believeth on him, may not perish. If this be the sense, then it implies, that part of the elect may not believe—I read Christ tasted death for every man ; that the free gift came upon all men unto justification of life : and it seems as if every man, and all men, must in fact, mean all men under heaven. I read of those denying the Lord that bought them ; if they were not bought by him, how could they deny him that bought them—This, to me is unanswerable and unaccountable.—An observation was made that Christ did not pray for the world, but them that the Father had given him : this to me is far from proving Christ did not die for the world, because he did not pray for the world : for Christ, I conceive, could pray for nothing but what would be granted : if then, Christ were to pray for all the world, they must all be saved : for said he, I can pray to my Father and he will give me more than twelve legions of angels. From this I conclude the prayers of the Son are all granted. I asked, if Adam lost every thing good, they agreed he did ; I then asked, what it was in us that gave us a check when we did wrong, and remorse for having so done ? They answered, natural conscience. I confess I know not what that is, as they hold it ; I can find no such principle in nature, and believe there is none in man, while his day of grace lasts. For in Adam we lost every good, where then can such a principle spring from : I can't conceive of but two principles, viz. from God, or from the devil. If this principle is from God, it is not natural, but spiritual. I hold, that in Adam we lost the last spark of life, light and inclination to holiness, virtue or any thing good, more than the devils have. What they conceive natural conscience, I conceive a supernatural principle, purchased by the Redeemer ; represented in scripture, by the light that lighteth every man that cometh into the world ; in many places called the Spirit, a measure of which is given every man to profit withal, and that all both elect and reprobate have it : The elect improve it, and it is increased ; to him that hath shall be given. The reprobate do not improve, but resist till it is taken away. They who are called reprobate, are not made so by an eternal decree of the greatest and best of Beings, but having resisted till their day of grace is past, become such by their own stubbornness and wilfulness. This principle I conceive clearly expressed in those words of the apostle, Examine yourselves, know your own selves, that Christ is in you, except you are reprobates.—If every man that cometh into the world has that principle, then those reprobates have had it, and have lost it ; they by their egregiously and ever to be lamented folly, have lost it past recovery.

Another question has been put to me respecting the state of infants ; to which I say, that I am far from believing that there are

of those in hell not more than a span long, as some have had the boldness and hardness to assert. I believe the purchase of the Redeemer extends to all and every infant born; and that talents, or a measure of the divine Spirit, are given them according to their day; and that those of them, that are taken out of the world before actual transgression, the divine Spirit sanctifies and cleanses from original sin. I conceive the declaration of our Lord confirms the truth of this: saith he, of such is the kingdom of heaven; and except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. It has been observed to me that in Adam we lost all our moral abilities, but not our natural. I find no propriety for this distinction, as they make it; for all natural abilities lead towards the prince of darkness; and it is spiritual abilities that lead towards the prince of light. If we have any thing restored by Christ, it must be sufficient to place us in a state of probation, and something above nature; and fully adequate to the purposes for which it was purchased and freely given.

There has also been held up to me, a distinction between common and special grace; a distinction which I conceive consists in imagination only, having no foundation in the sacred scripture. Say they, God gives his common grace to all; but his special grace to none but the elect, I believe his special saving grace, like a grain of mustard seed, is given all, without exception. I do not believe special saving grace, as they call it, saving without our most faithful, earnest endeavors to make it saving; and that if we are not faithful unto death, we shall never receive the crown of life.

Some questions were also made about foreknowledge. It seemed as if those divines had an idea, that, if it was from eternity known by God that Adam would sin; then it followed, that Adam could not help it. To which I answered, if Adam could not help it, then he could not be blameable—he could incur no guilt. What man, endowed with reason, ever thought a man to blame for what he could by no means prevent? I believe every every thing is known by God from all eternity, that ever hath, or ever can or will exist, and that it will come to pass exactly in the manner foreknown; but not merely because foreknown, any more than because afterknown: knowledge does not consist in power or agency. In all instances those things foreknown as necessary, and those contingent, as contingent. I believe that Almighty God is not an efficient in evil, and that nothing evil ever was, will, or can be brought into existence by him. I believe where it is said, I will harden Pharaoh's heart, means no more than that he having sinned out his day of grace, while under the operation of the Spirit, it was withdrawn from him, and that must be hardness sufficient: His temper and disposition was then the same as Adam's would have been after sinning without the interposition of the Saviour. The same may be said of Judas in betraying his Lord; the devil entered into him, and so he does every one when their day of grace is past, and the Spirit is withdrawn; they are then under the power of the devil, and fill up the measure of their days in his service.

It was observed by some of the divines, that the day of grace lasted through a man's life. In some instances it may be so, in others not. I can't believe it is true in the instances just mentioned of Pharaoh and Judas : therefore failing in any instance, it can be no rule to be depended upon.

Another of the clergy observed, that if Christ died for all, then all must be saved, or his power is not sufficient to save all, which degrades the Redeemer, I answer, first : that Christ, I conceive, did not die to exert his almighty power to save one soul, but to satisfy the vindictive justice of God for all, and place all on a footing to accept his terms, and receive his purchased blessing ; otherwise I see no propriety in his commands and exhortations to chuse, turn, believe and live. All mankind are in scripture considered and treated as *free agents*, as rational beings ; and are called, invited and drawn by the Spirit. The Spirit and the Bride say come—Behold I stand at the door and knock ; that is at the heart. It belongs to us to open the door, and receive the King of Glory in ; if we will not open, he will not force ; if we bar, he will never break. He hath done all things necessary ; what more could I have done, that I have not done : said he, not that he hath exerted his Almighty power, but hath done all that belonged to the work of redemption, and consistent with the undertaking. Secondly, I say, tho' Christ died to satisfy divine justice for all, yet it is not disparagement to him not to save all, because he never undertook it, only conditionally, and that condition on their part never has been performed. The contrary principles, I conceive, holding that Christ did not die for the whole world, is dishonoring God, degrading the Savior, discouraging souls, and the greatest detriment to the progress of true religion. It appears to dishonor God, by disbelieving his sacred declaration so often made in the scripture, *that he is no respecter of persons*. It degrades the purchase of Christ by denying the first necessary step towards salvation, viz. A light to lighten every man ; and that by means of his purchase, this light is actually given, and that it is sufficient. If we believe the sacred oracles, we must believe it sufficient for the great purpose of salvation, and that all mankind have it. If it is not sufficient it may be considered worse than nothing, and a means of aggravating the condemnation of a considerable part of mankind ; and the Saviour of sinners has done them no favor, but the greatest injury, and rendered their situation infinitely worse than before. The doctrine of personal election from eternity has a tendency to exalt self, and appears far from that humble spirit of love and good will to all men recommended in the gospel. It is discouraging to souls under conviction ; for they from such principles conclude seeking and striving are to no purpose : for if they are not elected it is not in the power of all worlds to save them—and damned to all eternity then they must be. Many in such a situation go into destruction ; and I have heard of many under such discouragement, putting an end to their days, by taking their own lives. And where is the inconsistency of such conduct upon the belief of such principles ; for they are

taught the longer they live in an unconverted state, they are adding sin to sin---and they, considering they are not elected and cannot be saved, believe the sooner they die, the less sin they will have to answer for.

I consider it detrimental to religion, to hold forth the terms of salvation in a mysterious metaphysical light, and the Divine Character in a different view from what it is held forth in the word written by inspiration of the Spirit. Those principles fix on the scriptures so many contradictions, as to create a suspicion of their being from God, or any thing more than human invention: and lay a foundation for DEISM. While on the other hand, the principles for which I contend, are most fully set forth in scripture, and in the most expressive and moving manner—they call all, invite all, command all, exhort and promise all: Glorify God, exalt the Saviour and free grace; appear perfectly reasonable, and plain to the weakest capacity, so that he that runs may read, and understand the literal sense; but the spiritual sense can be unfolded by nothing less than the Divine Spirit of inspiration, by which they were wrote; operating in the heart, and witnessing with the written word. Some scriptures are spoken to particular persons—some to churches, and some to kingdoms and nations. Such I conceive is Paul's to the Jews, in the ix chapter of Romans, mourning the fate of the Jews; and not the election and reprobation of particular persons, which I humbly conceive does not apply to prove any thing concerning election as commonly contended for. Jacob have I loved, and Esau have I hated, is a quotation made by the apostle, from Gen. xxv. 23, and Mal. i. 2, 3. His laying waste the heritage of Edom for the dragons of the wilderness, is a different thing from his appointing the person of Esau to eternal misery, by a mere act of sovereignty, without any thing done by him to deserve it.

The apostle is speaking of the two nations, and shewing the Jews how without any good works done by them, and long before they were born, they were chosen a peculiar people, not elected to everlasting happiness, but a people whom it pleased the Supreme Being to raise above any other people, and to work miracles innumerable: all to bring about the great and glorious event, to wit, the birth of the Saviour of the world, long before promised; which when the apostle wrote, had been wrought into existence; and they having abused those great and glorious privileges, God in his providence was about to bestow them on the Gentiles—And that God as a sovereign disposeth the fate of kingdoms and nations, the times and seasons according to his pleasure. In considering this chapter in any other manner, it contradicts and destroys the apostolic and other writings, and even the whole tenor of scripture of the old and new testament. What I understand by the elect, is such as are converted unto God, and have their sins pardoned, and live in the exercise of that faith that works by love, and purifies the heart. They are such as are chosen through sanctification of the Spirit, and must be sanctified before they are elected; and though it is said God from the foundation of the world hath elected us in him; so it is said

of Christ, the Lamb slain from the foundation of the world; but brought to pass not two thousand years since: so election, from the foundation of the world, I conceive, means holy persons that are in time converted unto God, and continue in his love; and that God appoints obedient believers unto salvation, not without, but according to his foreknowledge of all his works, from the foundation of the world. And God, who is unchangeable, hath fore-ordained all disobedient unbelievers unto condemnation; not without, but according to his fore-knowledge of all their works from the foundation of the world.—Man's believing is the cause of his justification from all his sins: and God is the Justifier of all that believe in Jesus: Therefore a man is justified by faith without the deeds of the law.

Another question was asked respecting the perseverance of the saints. To which I answered, that I hoped none would ever fall away. I conceived a man that had fallen into the fire, and narrowly escaped with his life, and by means of his escape had placed himself in expectation of the greatest happiness, and would be cautious of running into that miserable state again. Yet there can be no impossibility in the supposition, that a soul truly converted, may fall back and be condemned. For nothing can be plainer revealed in scripture. Hymenus and Alexander, had once faith, and lost it; and we read of some having condemnation because they have cast off their first faith; they had it, or they could not cast it off—And some are turned aside after satan; they had been right or they could not have turned aside. Many of his disciples went back and walked no more with him. We read, he that believeth shall be saved, that is if he continue believing, otherwise not: Said Christ my sheep know my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My sheep hear my voice: much depends on this part of the sentence. Hearing in scripture conveys a most important idea, on which our eternal all depends. In this place then they that are meant by hearing his voice, are they that hear, receive, obey, and walk in all the commandments of their Lord; thence none can pluck them out of his hand—But if that servant shall say in his heart my Lord delayeth his coming and be drunken: The Lord of that servant will cut him asunder, and appoint him his portion where is weeping, wailing and gnashing of teeth. Saith Paul, Romans, viii, 38. I am persuaded, that neither death, life, angels, principalities or powers, shall be able to separate us from the love of God in Christ Jesus our Lord. This they conceive a demonstrable proof of perseverance, and it does effectually prove it to those characters to whom he wrote; and they were such as were mentioned in the verse just before, viz. That neither tribulation, distress, persecution, peril or sword could deter or dissuade from following the voice of the lovely Jesus: and those that were such, nothing could separate from his love. And as it is at this day, to those who continue in his love, they are his disciples indeed: and none but such.

Another test to prove their assertion is that whom he loveth, he loveth unto the end. What end—the end of their continuing in his love, or the ways of holiness? Some are mentioned as being kept by the mighty power of God through faith unto salvation.— If any are kept in or through faith it is by the mighty power of God. But that all that have faith, keep it unto salvation, can't be proved from scripture. Adam had it and might have kept it; so it is with others at this day; this mighty power of God is sufficient, if we keep ourselves in it; if we forsake him, he will forsake us.— Saith the apostle, keep yourselves in the love of God. This is our part; God gives it to us; it belongs to us to keep it. "If any man draw back, my soul shall have no pleasure in him:" but we are not of that number, that draw back unto perdition. This does not prove, that I myself, and you my dear reader! are not of the number that draw back: nor will our having once believed prove it; nothing less than following Christ in the ways of holiness, and feeling the internal evidence of grace within ourselves, witnessing with our spirits to the sacred scriptures, and corresponding therewith can give us any solid ground of comfort: past experiences are not safe to trust upon. The great and important questions are, What do we experience this present moment? not what have we experienced—Are our lamps still burning, and is the light within us encreasing? Are we grown in grace? for it is the nature of grace to grow. On the affirmative of these questions I place my hope, joys, comfort and happiness.

But it has been said by some, all these kinds of faith, are not the saving faith; the person that ever had a spark of true faith, can't fall away finally and be damned. I beg their serious attention to the following scriptures, and by examining and comparing scripture with scripture, they will find that those that were holy and righteous in the judgment of God himself; those that were endued with faith that purifies the heart, and produces a good conscience; those who were engrafted into the good olive tree; those who were branches of the true vine, of whom Christ saith, I am the vine, ye are the branches: those who so effectually knew Christ as by that knowledge to have escaped the pollution of the world: those who saw the light of the glory of God in the face of Jesus Christ, who were made partakers of the Holy Ghost; of the witness of the spirit, of the fruits of the spirit: those who lived by faith on the Son of God; those who are sanctified by the blood of the covenant *made* shipwreck of their faith, and committed the unpardonable sin against the Holy Ghost; and thus even some of those characters, may so far fall from God as eternally to perish.— Therefore let him that thinketh he standeth, take heed lest he be deceived, and fall beyond any recovery, into the gulph of eternal misery. I depend on nothing less than the spirit of the blessed Jesus witnessing with my spirit that I belong to God, and upon being drawn from all earthly things; sanctified and cleansed from all sin, and from the love and practice thereof: and with these principles of faith and holiness, operating and reigning in my heart,

I humbly hope and expect to meet death, at the place of execution, rejoicing.

I freely give my body up,
 Into the arms of death,
 To God my soul I recommend,
 So long as I have breath.
 I have been viler than the vile,
 There's none can equal me;
 But glory be to God the Son,
 And to the holy Three.
 I freely now am justify'd,
 And by Christ's blood am clean;
 Those sins that were of crimson dye,
 As though they ne'er had been:
 Now I must join in songs of love
 To my Redeemer dear,
 For he came down sinners to save
 His blood he did not spare.
 His blood he shed without reserve,
 Our souls for to regain;
 His purchase was extensive large,
 Glad tidings to all men.

W. S.

A short account of the life, conversation, parting advice and execution of Whiting Sweeting—By WILLIAM CARTER.

I Beg leave to inform the public that I have been intimately acquainted with Whiting Sweeting, the writer of the foregoing, and that I have been present when he was visited by a number of the ministers of the gospel, to examine into the state of his soul, and advise and pray with and for him, and have often heard him give an account of his former wicked life, before he was made a prisoner, and of his conviction and conversion while he was confined in the goal.—A short account of which I expect will be pleasing to his friends and relations, and perhaps entertaining to some readers.

When he was first made prisoner, he appeared an exceedingly ignorant man, in the knowledge of scripture, and one that had never applied himself to the study thereof, and for some time his countenance looked rough and disagreeable. He soon betook himself to diligent reading and studying the scriptures, meditation and prayer; and seemed an earnest seeker of the great things of his everlasting peace. At a certain time, one Sunday, about the last of January now past, after prayer and meditation, (as he expressed it) he felt an extraordinary change in the powers and faculties of his mind different from any feelings he ever had before; he felt calm and peaceable in his mind; had new views of God, of Christ, of the sacred scriptures; the truth of scripture confirmed, and opened new views of God as the greatest and infinitely the best of Beings—as a Being infinitely lovely and worthy of the highest love and adoration of all creatures; as a Being at an infinite distance from all sin, and

possessed of perfect holiness, and his law such, that he could not forgive the least sin without perfect satisfaction; that all mankind were guilty, and unable to make satisfaction to his justice for one, even the least sin; that the Son of God had undertaken to make satisfaction, and had brought in an everlasting righteousness, for all that would give up themselves to him, to be saved solely on account of his merit; and that the terms were, to give up all for the Pearl of great Price: He felt himself drawn to God, and the ways of holiness, and resigned to God his dearest enjoyments, and said he was willing to be, to do, and to suffer just what God pleased; and if it was the will of God to take his life, (tho' he could not consider himself a murderer) he was willing to die, and could not say he had any desire to live, tho' there was something shocking to nature in death: yet it was a cup all must drink.—About this time there appeared a visible change in his countenance, which was observed by several that visited him: he appeared calm, composed, pleasant, affable and ever after so remained till his execution.

He spent his whole time in reading, praying and in conversation on divine things. He made surprising progress in the knowledge of scripture, and seemed as if he was able to unfold any mysterious passage in the plainest manner. He was much disappointed in hearing the witnesses against him at his trial: and after the witnesses were heard, some of his friends who seemed to have some knowledge of the unhappy affair, observed to him something about perjury, he said don't mention such a thing; I hope they are not perjured wilfully, if they are I forgive them: they have not hurt me; I am willing to die. And when some of his relations said something about a reprieve, he said no, they need not give themselves any trouble about it; it was the will of God to call him out of the world in that way, and he hoped it would be to the glory of God, and the good of precious and immortal souls.

I was present when his father, mother, brothers and sisters, and his wife came to take their last farewell of him; which scene was truly affecting, and sufficient to melt the hardest heart, but especially the parting with his wife; he in a most pressing manner set before her the joys to be obtained, and the misery to be avoided by a strict attention to religion, and coming into the terms of salvation; which he opened and explained, urging a compliance and as an engaging motive, (their affection being great for each other) that then they soon again should meet in those happy regions where no sin nor sorrow can enter to disturb their happiness, throughout an eternal duration. Observing, if she chose to follow him in the ways of holiness, she should find an admission into those realms of bliss, into which in a few hours he was going. He added, I am a dying man: you have been a kind wife; I must leave you in the hands of a merciful God; farewell till we meet again in a better world never to part.

When the sheriff came to call him to execution, he seemed calm as he had been before.

It was with much difficulty that he wrote the foregoing pieces (his hands being in irons) and as they could not easily be read, he desired me to copy them, and requesting also, that I would add his dying exhortation to the audience, at the gallows. He also left with me a few lines, in verse, to be added to his last and dying words.

As to what he said at his execution, as I was not present, and no person took notes of it, I have it not in my power to give it at length—but from a paper found in his pocket after he was executed, which contained the heads of his last and dying words, it appears to be a kind of abridgement of what he had wrote—earnestly pressing an attention to religion as the great thing needful, urged from various considerations—also the great propriety of chusing good magistrates, obeying them when chosen, and the incumbent duty of every citizen to be obedient to the laws; and closed with a fervent prayer, well adapted to the solemnity of the occasion—the last words of which were LORD JESUS! into thy hands I commit my spirit.—And I think it may with truth be observed, that, as in his conversation he seemed to live in the lively expectation of a happy eternity—so to all appearance, he died.

In his last conversation with his relations, he observed that the great and glorious doctrines of the gospel were not held forth in their true light; but were by some of the preachers of the gospel so clouded and obscured by metaphysical reasonings, as to render them hard, if not impossible to be understood and received in the true sense held forth in the word; and often earnestly wished it might be in his power to communicate his internal sense thereof; which he had not received from man, by tradition and education, but from God, by the influence of his holy spirit, and earnestly directed them to have recourse to the spirit within their own hearts together with the sacred scriptures, and in that way by earnest seeking they could not fail to find: and that the way of salvation would be opened clear and plain to them. And that following Christ, by keeping his commandments, is the way in which he is to be found; for, saith he, John viii. 12. I am the light of the world, he that followeth me shall not walk in darkness—vii. 17. If any man do his will he shall know of the doctrine whether it be of God—xiv. 23. If a man love me, he will keep my words and my father will love him, and we will come in unto him and make our abode with him. He often observed that he did not believe that the soul of man came immediately from God, as some suppose, and when joined with the body was holy and clear of any sin: he believed that man consisted of three parts, viz. spirit, soul, and body: and that the soul and body both by natural generation proceeded from Adam, the first parent, and were totally corrupted: and that the spiritual part was from God and is therefore pure and holy—and the following scriptures he thought proved his belief—Eccl. iii. 21. Who knoweth the spirit of man that goeth upward—xii. 7. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.—Heb. iv. 12. For the word of God is

quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit—1 Cor. ii. 2. For 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. The soul of man and the spirit he considered two very different things; by the spirit, a supernatural principle purchased by the Saviour, and given for further improvement; represented by the good seed, the leaven, the grain of mustard seed, the talents, &c. And that this divine principle is communicated to every man that cometh into the world; and that as many go out of the world, at or near the instant of their coming into it, then if all have it they must have it as soon as they come into the world, if not before. And tho' this divine principle is in every heart yet to many it is of no use, because they bury it in the earth, and though like a live coal of fire wholly buried and covered under the ashes when found and stirred up, begins to burn so this divine principle becomes the ruling power; but if it is not found and improved the powerful principle of corrupt nature grows stronger, the divine principle is buried deeper and deeper till it is wholly taken away—And that those who were never favored with the light of outward revelation, have this divine principle operating on many of them to their salvation. Rev. v. 9. For thou wast slain and hast redeemed us unto God by thy blood, out of every kindred, tongue, people and nation. And I saw a great multitude which no man could number of all nations, kindreds, people and tongues before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying salvation, &c.

He often expressed that if he could while under his conviction have received any such directions, as he hath been giving in his writing, he should have found great benefit therefrom: and from such considerations, wishing to promote the good of immortal souls and lead them from their own works to the Spirit in the heart, and to induce them to attend to its inward teachings, and to convince them that salvation is no where else to be found, and in no other way to be obtained—induced him to spend so much of his short time in writing—having not began writing till after he received sentence of death. As often observed that having in his confinement been furnished with a piece on election and reprobation wrote by Mr. George Whitefield, in which he says, that they who believe in God's dooming men to everlasting burning, also believe that God looked on them as fallen in Adam, and that decree which ordained the punishment, regarded the crime by which it was deserved; he could not believe mankind were doomed to eternal misery without any preceeding fault other than the sin of Adam and that infants did not as soon as born, deserve damnation for a fault committed thousands of years before they were born, which they could not foresee nor prevent; and tho' he believed original sin in the fullest sense, yet he believed none were damned for it without actual transgression; original sin being answered and a new principle being restored by the Redeemer—he could not believe that a

covenant was made between the Father and Son, that the Son should in time descend from heaven to earth, to redeem a certain definite number called the elect, and leave all others by far the greater part of mankind reprobated from all eternity: and he said after reading said author's assertions and studying the same, he betook himself to earnest prayer to God to shew him the truth, and soon after had the fallacy and inconsistency of those principles most plainly discovered to him, and in the most pressing manner he intreated his wife not to be led away with those principles (though fashionable at this day) so directly contradictory to the whole tenor of both old and new testament, and observed that if all the men on earth were to tell he was wrong they could not shake his faith; for he had that which the world could neither give nor take away; viz. the internal evidence, the witness of the Spirit of God, witnessing with his spirit, and agreeing with the scriptures and opening them clearly to his understanding—and that on these important truths he was willing to venture his immortal all; not in the least doubting, but in a few hours he should be admitted to join in the happy and never ending praises of redeeming love, to HIM that hath washed us in his blood, and made us kings and priests unto our God, that we might reign with him for ever and ever.

To conclude, hoping the foregoing may in some measure, answer the sanguine wishes of him who tho' dead yet speaketh; who expressed such a deep concern for poor perishing, careless, thoughtless, immortal souls, and that he might be a means of awakening at least one soul, to lay hold of offered mercy, and now in time, securing a title to a glorious eternity: And that they might not neglect this great and important business, for trifles and shadows: but be induced speedily, with an honest sincerity, to begin and persevere to their eternal gain. And that they may receive the crown that never fadeth away (which will be given to those and to those only that are faithful unto death) and that inconceivable, inexpressible reward, of Come ye blessed &c. is the most earnest desire of their Souls well-wisher,

WILLIAM CARTER.

The following lines were left by said Sweeting, to be placed after his exhortation at the place of execution.

BY faith, I see the heavenly host,
The Father, Son and Holy Ghost,
All seated on the throne above
With offers of redeeming love.

By faith I see, a shining band,
Of holy angels, round me stand,
Waiting my soul's departing flight,
To the bright realms of boundless light.

Methinks the time does pass so slow,
 While they all wait for me to go,
 Oh haste my speed, to take my flight,
 To yonder world of glory bright.

Methinks the heavenly hosts rejoice,
 To see the sight, and raise their voice,
 He that was lost, is found again,
 They praise the lamb in highest strain.

Methinks dear Jesus, now is come,
 To take my soul and guard it home,
 And set it on a throne above,
 To join the saints, in songs of love.

By faith, his love does fill my heart,
 I hope no more from him to part ;
 'Tis perfect love that casts out fear,
 And joins in union now so dear.

Note.—It should be remarked, that altho' the unfortunate Sweeting died under the apprehension that his body was to be dissected, agreeably to sentence, yet the surgeon, to whom it was given, had the humanity to deliver it to a brother of the sufferer's, who took it to his friends in Stephentown, where it was decently interred.

F I N I S.

