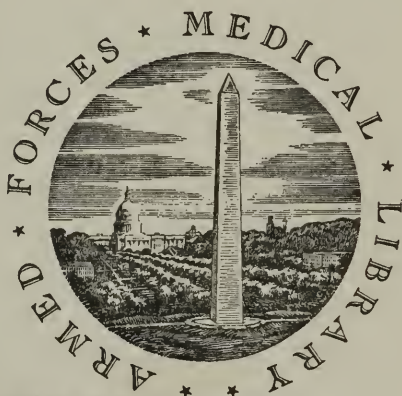


UNITED STATES OF AMERICA



REINSTATED NLM

FOUNDED 1836

WITHDRAWN FOR EXCHANGE
N.L.M.

WASHINGTON, D.C.

THE
DANCE OF HERODIAS,
Through the Streets of Hartford,
ON
ELECTION DAY,
TO THE TUNE OF
THE STARS OF HEAVEN, IN THE
DRAGON'S TAIL ;

OR,

A gentle trip at the heels of the Strumpet of Babylon.

Playing tricks in the attire of the

Daughters of Zion.

PRINTED FOR THE AUTHOR.

1799.

APR 17 1799

CHURCH AND STATE CONNECTED.

“THE church and state together blended,
Make an appearance very splendid.

Like *mystery Babyl n the great*

Magnificently cloth'd in state.

Or like th' apocalyptic Harlot

When deck'd with gold and dress'd in scarlet.

At Hartford, may be seen, at Election

The likeness shewn to great perfection,

When her procession will appear

with all the clergy in the rear;

Who, while the music plays, will lag on,

As drags along his tail, the Dragon.

While num'rous Guards in armour bright,

Well disciplin'd, and taught to fight,

Attend the process, on the road,

From Court-House to the House of God :

Where Priests and Statesmen take their places

And put on sanctimonious faces.

And lend, awhile, a candid ear

To solemn councils which they hear.

(But what most forcibly impresses,

Are plaudits in the last addresses.)

The service clos'd, after amen,

The Guards escort her back again.

Thus ends the curious exhibition

Of what is destin'd to perdition.

This hetrogenious composition,
 And grand support of imposition,
 Emphatically styl'd THE WHORE,
 Will soon expire, and be no more—
 This *Austin* finds in Revelation,
 And boldly makes the proclamation :
 But lest the trath should credit gain,
 The Clergy cry—" *The man's insane.*"

S I R,

The foregoing ludicrous poem, composed merely for the author's own amusement, is now transmitted to you, by desire of several of your unknown friends, as a token of their respect, and the entire approbation they feel of the sentiments they have heard you deliver, and with the warmest wishes that you may be succeeded, and be happily instrumental in diffusing light, and liberating the world from those shackles of superstition and bigotry, by which they have been bound down in fervile submission to antichristian power, and impell'd to *worship* THE BEAST, or *his image*.

Those who are intoxicated with the cup of the whore of Babylon, will no doubt, take every method in their power to prejudice the minds of the people against you, and if possible, destroy your influence.—But in spite of all their efforts,

truth will finally prevail—*Babylon must fall!*
The whore already begins to be hated; and will
soon be made desolate and naked—and her flesh
will be eaten.—she shall be burnt with fire, and
utterly consumed. For strong is the LORD GOD
who judgeth her.

Mr. Austin.

May 1798.

Copy of a Memorial, to be presented to the
 General Assembly of the state of Connecticut,
 at their October Sessions: to be held at
 New-Haven—A. D. 1799.

Gentlemen of the House of Representatives,

S I R S,

AT a period when the kingdoms of the earth
 are tottering, and the nations are angry
 because the time of the judgments of GOD are
 come; it will scarcely be thought trespassing on
 your time, or insulting to your wisdom, if a me-
 ments attention be requested to the interesting
 subject, concerning which the nations are now
 agitating; on account of which the thunders of
 Heaven are now rolling; and before which tem-
 pest, *mystical Babylon* is falling.

AN investigation of the ground of controversy,
 now so closely pressed, between the GOD of
 providence, and the kingdoms of this world
 cannot be deemed an object unworthy of the

ablest pen, or the most eloquent tongue. The ground of controversy as it respects the realms of the *papal* throne hath been ably controverted. It is not denied but the *cup* of the *mystical* *whore* is formed by her fellowship with the "kings of the earth." That this fellowship exists in the texture of the "*politico, ecclesiastical*, establishments" of the *papal* see, the scriptures declare; and the same sentiment was ever breathed forth in the lectures of the late president Stiles on the subject of ecclesiastical history, in unison with this exposition of the prophetic writings all protestant writers of note, both in Europe and America have pronounced their decisions. Of consequence there is, with the intelligent, no difficulty in uniting with the an-
 them of inspiration, *saying*, (imputable to the downfall of the nations within the limits of the *papal* power) *we give thee thanks O LORD GOD Almighty, which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned, and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged.* All this, protestants allow to be good and wholesome doctrine in reference to the first branch of the antichristian household—to "the MOTHER OF HARLOTS"—to the "woman that sitteth upon many waters"—"with whom the kings of the earth have committed

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fornication"—“that sitteth upon a *scarlet coloured* (a persecuting) *BRAST*, full of names of blasphemy” (of reproaches against the simplicity of the gospel worship and order) “having seven heads and ten horns”—a figure of *civil and ecclesiastical* power in papal Rome.

AGAINST such a power as this, protestant divines have no objection to the going forth of the thunders of Heaven, in full detail. But now comes the controversial pill. A recent and just interpretation of the prophetic characters declares, that the same guilt which is laid at the door of the *papal* household, arising from her connection with the “kings of the earth,” must be disposed of by those who imitate her example in the *protestant* department. At this charge our Clergy take umbrage and say; will you, then, dislodge us from the arms, embraces, and supports of civil power? calling these suitors, “kings of the earth,” *rivals* of the King of Kings, and intruders into the bed-chamber of the Heavenly Bridegroom? and of consequence infer, that we are lying in the bosom of Herod.” Let the fact answer for itself! for tho’ this prostitute woman have a daughter whose name is “Herodias,” whose movements are graceful and exceedingly entertaining to by-standers on Herod’s birth day—while she dress her train and

parade them in military order on election days, and tho' she preach most eloquent sermons, such as delight the ear of Herod, and finally, in a set of complimentary phrases, advance him and his train to Heaven like the papal bishop at the fall of Lewis the sixteenth, who, to console the sufferer under his unexpected fate, from the charriot of papal elevation cried out "Louis seize fil de Louis quatorze. montez au ciel! —Louis seize fil de Louis quatorze, montez au ciel!*—yet it may be, this graceful dame may be a daughter of Babylon after all. Let Herod ask of her her reward for this service, and being instructed of her mother, it is a hazzard, but she will still say—*give me here the head of John the Bap^tist in a charger!*—Cut off the head, or bear down all testimony against the connexion between the mother and the royal favor!"

S I R S,

IN the light of this uncontrovertable prophetic aspect, your memorialist presents for your consideration the following questions:

1. Do not the establishments of religion which now exists, either in the form or under the pat-

* Lewis the sixteenth, son of Lewis the fourteenth, ascend up to Heaven!

ronage of monarchical or national favor, look much like sproutings from the papal stump?

2. If the indignation of Heaven is pouring forth for the purification of the mystical whore, doth it not well become the protestant daughters forthwith to purify their garments?

3. If the politico, ecclesiastico stars of the *papal* firmament, for their unmasked aid, like Uzzah, have been struck from their heights, will it not become all protestant interference to withdraw its hand, before the indignation of incensed Heaven break forth?

4. Might not all the laws* of the state of Connecticut respecting ecclesiastical concerns be repealed, without contravening the spirit of the truth, or the present order of providence, or endangering the safety of the ark of God?

A descendant of DAVID.

* THE laws referred to are all acts, or paragraphs in acts, by which the visible ministers of the gospel are made ministers of the state:—by which the support of the gospel presumed to belong to the state, and which levy taxes by state authority for that purpose: by which the existence, of the Kingdom of the Redeemer is vainly represented as incapable to support itself: or christians, slanderously, represented as independent of their own free will, to contribute, &c.

To the members of the General Assembly &c.

S I R S,

WILL it be thought matter of presumption, or of indelicacy that a glance of the eye should be requested to the following hints in aid to the memorial, on the subject of the repeal of all the laws of the state of Connecticut, which either directly, or indirectly, innocently or wickedly, form that encircling embrace which hath doomed to prostitution the christian bride, now laboring to recover the native rights of an Heavens-born maid?

By a repeal of these laws, you will

1. EXONORATE yourselves from the charge of a presumptuous interference in the concerns of the kingdom of God; and, possibly, save

ording as God may have *preferred them*, to the support of that gospel in which their hope rests.

These laws and sections of laws are such as assume, as belonging to the state, the whole prerogative or ecclesiastical administration! such as make it the duty of ecclesiastical societies "to apply to the County Court in the County where such society is situate, to appoint and fix the place whereon their meeting-house shall be erected and built"—as oblige the clerk of the society on the penalty of "seven dollars to certify the county court of the doings of said society," as authorize the assembly, in case "of complaint from the county court, to assess such sum on the

yourself from the stroke which brought Uriah to the ground — which drove Uriah from the altar, and chased him before the avenging earthquake, as the papal intruders have been chased before the earthquake, of the French Revolution : hapless rivals of JEHOVAH'S son !

2. You would afford opportunity for evidence to declare that your attention to this celestial

society as they shall judge proper for the carrying on and finishing the meeting-house thus begun :” as forbid religious societies from entering upon the building of an house for the worship of God, without first obtaining permission of, and falling under the eye, of the prescribing county court, “under the penalty of one hundred and thirty four dollars for every transgression. And such county court shall be allowed the fees for their judgment thereon, as in the trial of other causes.”

Stat. Con. p. 294. 5.

This memorial would demand the repeal of such laws and sections of laws, as forbid a person to act in the visible concerns of his congregation, unless he have a certain legal qualification in point of *freehold estate—or rate in the list*, or be he a person in *full communion with the church in said town*, as make it the duty of the *select men of the town*, to see to it, that all taxes levied on this ecclesiastical body be *duly collected*, by demanding writs from justice of the peace or of *sh. nt* for that purpose ; as appoint *distress upon collectors* to proceed in their duty in this concern : as make the *electors of the select* liable to *distress* ; if they do not take out a *distress* upon the collector or collectors as *refused*, together with a line of *ten*

maid was founded on purer principles than those of state policy, or of personal accommodation. The enemy, no longer, should say that the ministry founded your praise, in return for the Babylonish garment and the wedge of gold you aided them to hide in the bottom of the tent.

3. You would wrest from the hand of the enemy a most deadly lance, which, with too much success, he wields against the purity and innocence of revealed truth; whilst he constantly asserts that the labors of established priesthood amount but to the merchandise of Babylon.—

dollars to the county treasurer for every such neglect.

At which shall be received by action brought by the States attorney, to the county court, in the same county,; and no appeal shall be granted in such case.

LET all such acts be struck down as authorize an *assistant, or justice of the peace*, next residing to any town neglecting to choose a collector or collectors for itself, to *appoint and empower by his warrant, such collector or collectors for the town aforesaid.*—All such acts as secure to a minister, not wanted in his parish, the right of applying to the assembly for the maintenance which the people choose not to afford: and also, all such acts as lay fines, demand-sums or payments from congregations which, for causes well known to themselves, shall not choose to settle a minister, *according to law* within a given time. *Stat. Con. p. 315. 16. 17. 18. 19.*

that such stars shine in borrowed light ; that the elements of their political firmament need only to be dissolved, and the meteors will fall, as when a fig-tree is shaken of an untimely wind.

4. WERE the foregoing assertion to prove true and the predicted effects to follow, most happy opportunity would present for the wisdom and power and grace of the mighty Redeemer to exert itself in purifying his bride, in gathering his own into his own arms, and in forming to himself that kingdom, wherein dwelleth righteousness. For this opportunity, and for this event, the whole creation now travaileth in birth and is pained to be delivered.

5. By pressing this prostitute from your bosom, you would awaken in her, if ought of delicate sentiments, and purity of attire remain, a poignant sense of the injury done to the honor of her Heavenly husband, whilst she hath provoked his jealousy, by reclining on the bosom of the "kings of the earth."—Should her celestial lover receive her again, of which she need not doubt, the joy of the renewed espousal will, a thousand fold, compensate for the momentary grief of being loosed from the arm of an unlawful embrace.

6. You would greatly aid the introduction of the SECOND REVOLUTION which is *inward* and *spiritual* and which is founded on principles of evangelical purity; forbidding the contaminating touch of the beast, or of his image to be received in the hand or in the forehead. Let then the tea, with a *tax upon it*, go into the harbor of Boston!

But, Sirs, you may be willing to hear an answer to the objections, which might be brought against a compliance, with the prayer of the memorial. Let then the objection, from the heights of our nominal zion, or rather, from the zion that *dwelleth with the daughter of Babylon* be heard.

1. THE trumpet announes, in trembling accents, "if you sap our foundation, you will soon see an end to the christian religion"—*Arj.* As an infidel argument, this objection is answered, by a declaration that in regard to its *origin*, or means of *support* the Gospel kingdom is not of this world: of consequence the withdrawing of political interference from the support of this kingdom, no more endangers its safety, than the removal of a foundation, on which the edifice never stood.

FROM the lips of a christian, such an objection is but the offspring of unbelief, and amounts to slander against the cause he professes to maintain. With the same justice it might be said that the ark of God, tho' under the auspices of Heaven, could never find its way thro' the waters of the Mediteranean, were it not for the stores and runing rigging, borrowed of the fleets of the different powers it met in the way. Such men can be but fresh-water sailors, tho' mitres, doctorates, and diplomas adorn their brow!

Obj. 2. But have we not enjoyed great tranquility during the period in which our church and state have thus walked in kind embrace?

Ans. So has Rome Papal, as far as the thunder of her bulls, and of her arms, could suppress the testimony of the truth; and consign to the inquisitions, to purgatory and to Hell all who questioned the lawfulness of her connection with the "kings of the earth!" Rome protestant hath defended herself on the same principles, tho' to the matter defended was attached all the corruptions of the mystical cup, of which the bright example is given in the person and character of the reforming head, Henry the eighth. *The time of this ignorance GOD hath winked at, but now commands all men every where to repent.*

Obj. 3. Will not great personal inconvenience arise from the measure contemplated?

Ans. No true star can be shaken: only meteors will fall: and in respect to such, why should controversy be maintained, seeing the decree of Heaven is gone forth to roll the stone, cut out without hands, against the feet of the image which were of *iron and of clay*?—If the wind of Heaven, like an irresistible tornado, is gone, and is going over the face of the earth, because the iniquity of the Amorites is full; why should we be backward to take up the ark of God, in due order, and march in and take possession of the goodly land? *To whom swear he that they should not enter into his rest but to them that believed not?*

Obj. 4. Will not such dissolving of church and state connection mar all our prospects, in respect to the speedy introduction of the millennial state?

Ans. Far otherwise!—It is the only way in which preparation for that happy event can be made. It is the removing of the rubbish under which the old foundation lies. This foundation we must look for. On this foundation we must build. In all things must we build according to the pattern shewed to us in the mount. This

pattern is pure in doctrine, and in precept and in discipline. Let, then, the old fabric, by gentle agreement be taken down, lest *our river be dried up that the way of the kings of the east be prepared.* The same rod which hath broken the incrustation of other nations, may, in GOD's hand, demand of us the *liberation of the captives*; in case the milder methods of rational and of scriptural demand do not succeed.

IN the light of these collateral considerations, can there, first!—remain a shadow of doubt whether the voice of the truth, of GOD, and of your own safety do not demand a ready and cheerful compliance with the spirit of the memorial presented?

A descendant of DAVID.

P. S. THAT no unfair management may be ever complained of, in the prosecution of the spirit of this memorial, all doctors of divinity with all their *subordinate aid*; all associations, confederations, councils and councillors, whether already assembled or to be assembled, are hereby notified that the objects of this memorial will be prosecuted before the honorable General Assembly, as soon as the business of the session will admit of an easy introduction of the memorial, and their indulgence admit of a hearing in its support.

THE DOUBTS, &c.

The doubts which might arise in the minds of any in respect to the propriety of the publication of the foregoing, with design to strike down the stars which shine in borrowed light; to whom hope seemed to be granted that they might still hold their place, will be dispelled; when it be considered that the jealousies of Heaven are aroused afresh; by a palpable denial of the truth and justice of the prophetic application, which brings "the stars" of our firmament into the family of "the mother of harlots:" by the contemptuous treatment which the notices of Heaven's gracious designs were received: and by a fixed determination on the part of the priesthood to continue their present station, sentiments and course, rather than to roll their hopes and prospects upon the sustaining arm of the great head of the church.

THE undersigned is commanded, again, to take the station he held whilst opening and applying the prophetic characters, to the visible clergy; of the state establishments which to them appertain; and to thunder against them the rebuke which their apostacy demands—that they, in the end, may know that GOD's holy word is as true and just in its sentence against them, as to other apostates of less notoriety, and less capable to

hide their iniquity under the skirts of the Babylonish garment.

To shew the justice of the sentence of God, in the prophecies, against the clergy of the political establishments; I dare to pronounce that in them, and in the spirit of their present ministry, the croakings of the *three unclean spirits* which came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, are found.

THE evidence of this charge is discovered,

1. IN a just construction of the prophetic figure,
2. IN the course these spirits take, and in the object they have in view: and
3. IN the impossibility of any other construction.

1. THE just construction of the prophetic figure. *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the month of the false prophet.* By the dragon is to be understood kingly power. This is evident from the rank the dragon holds among beasts. He is king of all the beasts, or subordinate dragons of the field. Pharaoh is called the dragon, as lying in the fens beside the river of Egypt; and also, in the exclamation of the prophet. *Art not thou it that*

Ad cut Rahab and wounded the dragon ; that cut the land of Egypt by the many plagues, and wounded the dragonic power of Egypt in the person of Pharaoh and his host ? Satan is sometimes called the dragon, as the great dragon of dragons ; the great king of kings, the great devil of devils in the apostate shades : on the dark side of the question.

By the BEAST, understand this dragonic power, bearing in its arms or *on its shoulders* the apostate woman, called the GREAT WHORE *which sitteth upon many waters, with whom the kings of the earth have committed fornication.* The apostate church, in the arms of the state, forms the character of the BEAST. Thus when, in and after the reformation, the protestant church reclined into the arms of the state ; she is chargeable, with her lovers, of taking the form of the IMAGE of the beast.

FROM this dragonic and beastly power combined, proceeds, as out of their mouth an administration, that takes the character of the *false prophet.* This comprises the testimony of the whole combined priesthood in all sections of kingly christendom. Hence, whilst the *papal clergy* croaked like frogs (*unclean spirits* through the contaminating influence of kingly prerogative embracing the maid, originally pure and heaven-

born) in the papal administration, it pleased God that the national rod should put them to silence. Before, therefore, many more speeches are made, and sympathetic exclamations are sent abroad respecting their extermination, let it be proved that the papal clergy did not, in the prophetic field, stand exactly exposed to the stroke they received! They were *unclean*. Their offerings were unfavorable. unclean flesh was in their garments.

THIS exposition of the prophetic figure can not be confuted. It challenges all the powers of papal or protestant Rome, of the mother of harlots and of all her daughters to wash themselves clean from the contamination which this prophetic construction fastens upon them.

LET our pen be forgiven if it say, that the tripple exertion of power in the dark shade of things, in the regions of mystical Babylon, is an off-set and counterpart to the tripple exertion of the Trinity, in unity, in the pure and unadulterated offices of our holy religion.—As the exertion of this power maintains and preserves the true worshippers of GOD in the paths of purity, truth, and holiness; so, as a counterpart, in point operation, it pleases GOD to let the three *unclean* spirits go forth unto the kings of the earth and of the whole world to getch;

er them to the battle of that great day of GOD ALMIGHTY. This operation is now performing.

THE expedition comes to consider,

2. THE course of this operation. They go forth to the *kings of the earth and of the whole world.*

THE love of dominion *in kings*: the participation of it in *priestly establishments*, founds the alarm at their prophetic mouth; rings the tocsin thro' all their realms, and calls forth all under their influence *to the battle of the great day of GOD ALMIGHTY*. That a combination between the kings and priests of the earth is formed, none will deny. That state calls upon the church, and that church calls upon the state, is seen in all the regions of mystical Babylon. Come up, say they, one to the other, to the help of the LORD against the mighty, for CHURCH and STATE *are in danger!*

THIS declaration will not be denied. The destruction of them both so far as to dissolve this union, is written in the great decree. The former verse is a declaration to this point, whilst the going forth of the unclean spirits is the mode of summoning up the waters of Babylon to the mark of perdition. *And the sixth angel poured out his vial upon the great river Euphrates and the*

waters thereof was dried up, that the way of the kings of the east might be prepared. The river Euphrates by its waters, its trade, its wealth supported old Babylon. Its waters were dried up, and the Medes and Persians, the kings of the East took the city. The present Euphrates is the faith, the treasures, the power of mystical Babylon. This river is drying up. People have much less confidence in kingly and priestly power, in iron and clay establishments than they used to have. They have been, like old Israel in bondage long enough. They care not for the waters of old Babylon. Let the kings of the East come in! let the means which God hath appointed to shake down the walls of Babylon prosper! let all nations be shaken, that the desire of all nations may come!—The two leaved gates of mystical Babylon are the double exertion, the combined operations of kingly and priestly power. Let the doorposts be struck down, and let the captives come forth!

THE impossibility of any other constructions, establishes the foregoing to be the true and genuine meaning of the passage.

THE stile of *unclean* is of prophetic or figurative cast. It is taken from the ordinances of Jewish service. Certain animals, persons, and things, were stiled *unclean*. They were not ac-

cepted in, or purified for the service of God, according to the Jewish ritual. The ox was a *clean* beast, and might be offered in sacrifice; but the ass was *unclean*, and might not be brought into the courts of the LORD's House. In a prophetic sense these things prefigure the purity of the persons and service maintained in the Gospel Law. The offerings must be *pure*: otherwise they are *unclean*. The offerings of a priesthood, held forth by the arm of national or political power are *unclean*. Their persons and services are contaminated. They are unholy; they are impure. The intoxicating cup of mystical Babylon is the "cup of blessing" which they hold forth. It is a mixed cup. The wine presented is the wine of a kingly and of a priestly communion. This cup, in a prophetic sense, is called the cup of *demons*, or of devils. It is an *unnatural, mixed and beastly* cup. Its wine is disgorged from the mouth of the *Dragon!* of the *beast*, and of the *false prophet*. It is not the simple, pure and holy cup which proceeds from the united administration of the FATHER, SON, and HOLY GHOST. It is a counterfeit, bastardly, and beastly cup. It is that cup which indignant Heaven is now striking from the hand of papal Rome. Kings and cardinals cannot keep their hand steady. The intoxicating bowl is broken and breaking. The "golden cup," in

the head of the mystical woman, "full of abominations and filthiness of her fornication" is to be struck to the ground. *For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, thro' the abundance of her delicacies. And I heard another voice from heaven saying, come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues.*

THE cup of this connexion is called the cup of demons or devils. Thus saith the apostle, in respect to the mixture of the gospel service with the heathenish institutions. *Ye cannot be partakers, of the cup of the LORD and of the cup of devils.*—This combined cup goes forth to the kings of the earth and of the whole world to gather them to the battle of that great day of GOD ALMIGHTY.

IT gathers them by the strength of its wine ; by its fondness for, and anxiety to maintain its former prerogative ; and, lastly, it gathers them to meet the destiny which they are appointed to receive in that great day of GOD ALMIGHTY. The day referred to, is the present day : so filled from the magnitude of the events the scene discloses : from the severity of the wrath of GOD

upon the seat of the beast, and from regard to the stupendous scenes which are to follow in quick succession. That the scriptures might be fulfilled, and the shafts of the ALMIGHTY have an object at which to aim their unerring indignation, it was necessary that suitable means should be employed to rally up the forces of the uncircumcised, to meet the rod of the GOD of Jacob. The croakings of kingly power, at the lips of a contaminated priesthood, have marvelously fulfilled the scriptures, and presented the huntmen of the ALMIGHTY, their prey. A conspiracy!—a conspiracy! against all the established governments and religions, in the world, is on foot, they cry!—from what quarter, it is demanded?—from the unprincipled revolutionists: from Talleyrand and his associates, they answer! a fact, not denied! a fact indeed! a conspiracy exists! Let the proofs of a Robinson cut their way!—But who hath suffered the foundation of this conspiracy to be so *deeply laid*? to be so *artfully* managed? to be so *successfully* played off?—undoubtedly, it is done under the superintendance of that prophetic eye, which saw that the time was come to make good the predictions of holy writ. The vassals of the dragon, of the beast, and of the false prophet must be summoned up to open war; whilst the secret underminings of Robinson's conspirators

weaken the roots of those apostate cedars which the stormy wind, *fulfilling his will* is appointed to bear away!—In this view it is easy to see why the cedars of the apostate Jerusalem are so easily shaken: why the calves of Dan and Bethel are so easily thrown down. The croakings around these calves, are like the cuttings of the prophets of Baal, agonizing that their god would come and confound the instruments who bear so awful and so successful a commission against their craft. never were the pulpits of Rome papal, and of Rome protestant so warmly plied with antidote against the threatened indignation as at the present time. The theme is worn out: the subject is grown stale: and if the combination between kingly and priestly power is to come down, the people begin to say *let it fall! let it fall!* No fear for the truth of God; seeing the *iron band* with the *green grass* is already applied to the Assyrian stump!—

THE exposition of the figurative language respecting the *three unclean spirits* may be supported, in its application to the ministration of mystical Babylon by appeal to Doct. Dwight's discourse on the fourth of July 1798. see p. 6. "in the remaining verses &c"

THE exposition of the doctor is good; and he needs only to make the same application of the

croakings of the frogs to the "regular clergy" of the protestant hierarchy that he does to the papal clergy, and he will discover his own standing to be not far removed from the order of the ecclesiastical frogs against whom his exposition is so justly severe.

To avoid the application, it is easy to see that the doctor attempts to put the cap of this illustration, eventually upon those who now appear as the sappers and miners of the old hierarchy. These he says are the followers of Voltaire, of the masonic order, and of the Illuminati. But by what kind of logic the doctor will prove that an application of prophetic character, designating the combination of the DRAGON, of the BEAST and of the *false prophets*, as constituting the ecclesiastical hierarchy, can be laid at the door of those infidels appointed of GOD to strike down that hierarchy, it is not easy to determine! the doctor must look over the College library once more. There is a wide difference between the hierarchy of tumbling Rome, and the instruments conspiring and warring against it.

WHETHER it is not probable that the hierarchy of Rome was capable of producing the prophetic frogs in question may be in some measure determined by an appeal to their character in a thanksgiving discourse of Rev. N. Strong, 1798.

“ AFTER having made these observations, to secure myself against the imputation of a rigorous and uncharitable spirit, I must be allowed freely to say, that the Roman empire in all its forms, the ancient and modern, the civil and ecclesiastical, hath been a tyrannical and persecuting power. It is unquestionably the same power pointed out in the gospel prophecies, by the man of sin—by the beast—the mother of harlots—the false prophet—the beast that ascended out of the bottomless pit and endeavored to destroy the witnesses of God—the dragon that cast out of his mouth a flood of water to destroy the truth of God—the modern Babylon which should fall by the signal judgments of God—that great city that ruleth over the kings of the earth.”

AND again, p. 21. “ Its tyranny hath been over its own subjects and the people of distant regions. To a civil despotism, which naturally grew out of the barbarous foundation of feudal rights, it hath added a religious tyranny beyond all the sins that have before defiled the earth or oppressed men. It hath blasphemously changed and used the religion of the meek and lowly Jesus, to scourge oppressed nations—to dethrone lawful princes—and to indulge and pardon the worst of subjects in the greatest crimes. The civil and religious tyrant, have walked hand in

hand to deceive, to impoverish, & to enslave the soul & then to hail the whole as done for the glory of God. These prophecies of John had a vast object for their description. Not merely one city, or nation or century of time; but the great political body of Europe, with its dependencies in other quarters of the globe, which is the old Roman empire arisen in a new form, consisting of popes, ecclesiastical states and dignities, professed apostles of Jesus at the head of armies, emperors, kings, princes, and a multifarious catalogue of civil and ecclesiastical courts, dignities, powers and oppressions. This vast body has been called the holy Roman church, and the holy Roman empire with its allies."

AND yet Mr. Strong readily coincides with "Timothy Dwight," in saying that he hath fully explained the three impure spirits under the first vial that went out of the *mouth* of the dragon, and out of the *mouth* of the beast, and out of the mouth of the false prophet to mean the principles of infidelity "which within a century have arisen in the old christian world."—If the *mouth* of the dragon *kingly* power—the *mouth* of the beast, *priestly* power combined, and of the mouth of the false prophet, the impure testimony of this combination dargorge only principles of infidelity, will Mr. Strong have any objections

that this communion be *forfaken* throughout the world, tho' it preach under a protestant name !

To parry this conclusion perhaps Mr. S. may appeal to a sentence in his discourse p. 17 —“ It is the Talleyrands in character, and their associates, whom I conceive to be most properly designated by the *mother of harlots*, in the present period of the great apostacy from God.” This appropriation of the “mother of harlots” to Talleyrand and his associates was, *politically needful*, in order to justify the idea that the impure testimony of the dragon, beast and false prophet might be said to proceed out of their mouth.— But alas ! for this subterfuge ! Old commentators who have never had their heads turned by the vertigo of modern whirlwinds, will testify that the “mother of harlots” had been on the stage twelve hundred years before Talleyrand was born ! neither can all the artifice of Mr. Strong invent how the administration of Talleyrand forms the least shade of resemblance to the apostate empire of the *dragon*, the *beast* and *false prophet* ; or, in his own words, to the “mother of harlots.” They are no more alike than the game pursued, is like the hounds that croud the chase. The mystical mother, who with her daughters of every communion, sitich upon the many waters committing fornication with “the

kings of the earth" is the prey: Talleyrand and his associates are the rapacious pack to whom it is given to take the prey, and to divide the spoil.— Church and state policy form the *antickristian* *ssb* which this Leviathan pursues.

MR. Strong, must therefore throw his die once more, or it will be pronounced that, as yet, it falls from a trembling hand.

BUT, perhaps, these two prelates may get aid, from the puffy sanction of their brother Doct. Morse. This Doctor in divinity, whether to save his falling brother, or, by puffing his superiors, to mount with them the Theological car, and ride to the tune of the *Triumviri*, I will not decide, has lavished forth his most hearty Amen to the spirit of the two discourses just now quoted.— How far the two gentlemen will acknowledge the debt of gratitude to their trumpeter I will not undertake to determine. If it should be found that a Triumvirate was, absolutely, formed in New England, and that the prophetic figure, literally, hath its application already manifest, perhaps it would be difficult to prove that the figure did not apply to the three persons forming the Triumvirate in question: who, it may be said, is more fond, or doth more for the support of *kingly* prerogative, than Timothy Dwight! who assumes more theological & political airs, than the

presiding bishop of the day, N. Strong ? & who can dance to all tunes, & preach to all texts relating to church and state policy, with a readier hand than Jedediah Morse !—Is not the prophetic character fairly illustrated !—out of the mouth of the *dragon* ; out of the mouth of the *beast* and out of the mouth of the *false prophet*. These characters form the trinity of church and state policy. Let us see how well the chief speaker, the third and last great acting character can play his part !—

THAT the attempt to place the shades of this dark character to the *regular clergy* of the political establishments, in protestant countries may not be pronounced unfair let it be premised that these gentlemen make no apology for the appropriation of the croaking character to the *regular clergy* of the *papal* church. The only question, to be settled, is whether a priestly administration, in the arms of protestant kings, is not as justly entitled to the charge of mystical fornication, to the character of *political croakers*, as the *papal* clergy themselves : especially as Mr. Strong gives great credit to the *papal* clergy for the constancy of their faith. “ three unclean spirits, like frogs” says doctor Dwight, are exhibited as coming out of the mouth of the drag-

on or devil; of the beast, or Romish government, and of the false prophet; or as I apprehend, of the *regular clergy of that hierarchy!*"

LET us now attend to the political song of the chief croaker in favor of a *safe ecclesiastical judgment* in the arms of "the kings of the earth" just now hinted at.

IN a fast-sermon; the said Morfe, in view of the effects of that reformation in church concerns, which it seems, evidently, the will of heaven to accomplish, cries out *if the foundations be destroyed what can the righteous do?* Indeed, it may be answered, *what shall they do?* But who are these righteous persons?—In the spirit of this national discourse—they are the righteous clergy of all countries, where the revolutionary storm sweeps away their *political places*—their *salaries*—*taxes*, and all kingly support! indeed if such foundations be destroyed *what shall the righteous do?* "In some of our newspapers," saith Morfe, "which are read with more avidity, and more faith than the Holy Bible, they (the clergy) are continually *reproached and vilified*; and every low artifice is used to lessen their influence and usefulness; and what is deeply to be lamented, this poison is greedily swallowed, and assiduously disseminated by some,

even who profess to be *the warm friends and supporter of christianity, and of the christian ministry.*" If this pathetic exclamation be just, it can scarcely be doubted that the good people of all communions, begin to distinguish between *real* gospel ministers, and political croakers.—But if things go on so, what shall these *righteous men* do? The answer is ready: Let some of them *write poetry*, others, *follow their distilleries*; and the rest *write geographies*.—But if rather than do this, they insist on *croaking*; let them take a *moving position*, and as Talleyrand advances (of whom they seem to be in such fear) and like one of Morfe's allegators opens his mouth for prey, let them *drag, beast and false prophet* altogether, make one desperate leap into the yawning Hell of this gaping Leviathan: I will answer for it, that the upper jaw shall fall with all the avidity of the allegator securing his prey!—a sweet morsel these croakers would prove, in the voracious maw of the insatiable Talleyrand.

THAT this is the game, successfully pursued, by the arcuers of the day, is acknowledged by Morfe: "The clergy have been among the first victims to that sanguinary revolutionising spirit which now convulses the world." And can this croaker give a better reason for the

success of this revolutionising spirit, than that there is a junction formed both of *external* and of *hidden* operation according to the will of God whereby the whore is to be hated, to be made *desolate and naked*—her flesh to be eaten and her body burnt with fire—for *strong is the LORD GOD who judgeth her.*

WHETHER, therefore, a *moving position* does not become the croaker in question let sober sense determine.

BUT against the judicious and well-informed of his own state, this chief speaker takes up his burthen, and exclaims, “so numerous, indeed, and bold have the adversaries of the clergy become, so confident of their strength, that even in *our legislature*, they have lately *ventured* to bring forward, and strenuously to advocate measures, and publickly to *avow opinions*, tending directly, and almost, *infallibly*, to deprive a great part of the present clergy of *regular support!*!”

How astonishing that, in the legislature of Massachusetts there should be found men who should *venture* to avow, and *strenuously advocate* measures tending almost *infallibly*, to deprive these *regular croakers*, of *regular support!*—O tempora! O mores!

THE answer to this, *pitious, selfish, and fearful*

exclamation is found in the well acknowledged sentiment, that the pure gospel of the ever blessed Redeemer, does not depend on the *legal stipends* of an *hired priesthood* for its support : and though Jedediah Morse might not be of that opinion, it seems the legislature of Massachusetts were well nigh ready to put the question to the test.

BUT how astonished will the candid of all denominations of christians be when they come to be informed that the *sum total* of the bill before the legislature was calculated only to give that *liberty of conscience* to distinct worshippers of GOD, which our Federal Constitution secures, and which finds no enemies, excepting in those who still abide by the exploded doctrine of the *unity and infallibility of mystical Rome!*

THE whole of this *mighty nothing* is found in Morse's own words, in a note at the end of his discourse, " Note D. " The measures alluded to in the foregoing paragraph were proposed to the legislature during the last session in the form of a bill, which was supported with much zeal by some of the members. The purport of this bill, as I have been informed, from very respectable authority, was that any individual producing a certificate from the clerk of any association of men for religious purposes, that he or she, ad-

ually contributed to the support of public worship, should exempt such person from all legal assessments or requisitions, for the maintenance of public teachers.

“HAD this bill passed into a law, it is easy to see that it would have justified and protected (as was no doubt the intention of the bill, tho’ by no means of all who may have voted for it) the disaffected, the irreligious and the despisers of public worship and of the christian sabbath, in every town and parish, in withdrawing that support of the christian ministry which the laws now oblige them to give. This class of people is not small in many of our towns and parishes; and their support taken away would reduce many of the clergy to a situation that would compel them to leave their people.”

THE charge of design in the framers of the bill to justify the *disaffected*, and *irreligious* and the *despisers* of public worship &c.—looks a little harsh, when it is known, that many who are not tied up to the trap-stick work of state establishments are, perhaps, as conscientious worshippers of GOD as any who are compelled to worship, thro’ the force of a constable’s execution. But the heavy charge is; they were to be justified in *withdrawing that support of the christian ministry which the laws now oblige them to give!*—2.

las ! how will pure and undefiled religion be en-
 dangered when these political croakers shall be
 deprived of their stipends !—will infidelity itself
 pretend that the dew of Heaven is all exhaust-
 ed ?—or that the clouds can give no more rain ?
 Let the jaw of Talleyrand receive these frogs ;
 that opportunity may be afforded for the pure
 and undefiled service of GOD ! to make itself
 manifest !—such a law the state of Connecticut
 passed eight years ago ; and now, a vul to tell,
 the State of Massachusetts are about to follow
 the same example ! on this account this political
 croaker sounds the alarm : cries out of the pro-
 gress of masonry ; of the illuminati, and of
 conspiracy against priests !—one would think
 him possessed of *full information* ; that the
 state of Connecticut was *already* swallowed up
 and that the tocsin was already sounding ; that
 the flight of wisdom, from the counsels of Massa-
 chusetts, was at hand !—alas for such croakers !
 nothing can be plead in their behalf but *the trep-
 idation* in which they confess themselves to be.
 Hear the confession of this man ! “ I am aware”
 says he “ that for those gloomy forebodings and
 for this vindication of the clergy, I may by some,
 be called *visionary, splenetic, credulous, and self-
 ish*” —Let any reader of his book say, if ever
 man clothed himself with a more becoming gar-

ment ! at least, by the constant skipplings and croakings of this *cicâulous visionary*, it might well be judged that he heard the howlings of Talleyrand's pack at the front door, and saw the huntsmen ready to receive him in the rear !

BUT lest, before the honest strictures of our pen had gone thro' with an examination of the visionary schemes, and ematiated defence of this political croaker ; he should get such a pelting as to fall from his post, and perhaps obtain friends, thro' *compassion* ; the NATIONAL FAST *sermon* is discharged ; information being given ; that the mean apologies—the unmeaning bows and cringing supplications for pardon—the alarm about secret societies which do not exist—the unqualified reproaches of the masonic order, who never dreamed of their political consequence, much less of any *political defection* from the general interest until taught that they were capable of it by this performance ; shall be again taken up and *dashed in the face* of this croaker, the next time the swelling of his bladder gives notice that his head is above water.

STONE against the IMAGE No. XXIV.

A CONFESSION,

At the bar of the ecclesiastical counsels of the
State of Connecticut.

S I R S,

Understanding that it hath been moved in one of your bodies, that, *on confession*, the undersigned might be received to the fellowship of your councils and communion; I have thought proper to pen the following; which is submitted for your consideration.

CONFESSIO*N* is made, that untill Feb. 5th, 1796, I walked in the service and fellowship of your communion, so far as my licenture for public service by you; and so far as my ordination, by the presbytery of New York, in your connection, gave me a standing with you. Foreseeing with you, that the signs of the times predicted something favorable to the house of GOD, I was led to use my influence in uniting the brethren of different denominations, as much as possible, into one body, that the general and universal fellowship, expected, might be promoted. whilst occupied in collecting discourses for publication, in maintaining extensive correspondencies on the subject of promoting the general interest of religion, following up the same by maintaining a circuit of preaching for forty miles, in the

vicinity of Elifabethtown ; it pleased God to give me to understand that no millennial prospects were to be realised under the mixed, mutilated, and apostate condition in which the external order of the visible household, then was. A secession from the connexion in which I stood was insisted on ; that I might return to the doctrine, precept and example of the great Redeemer in the pattern shewed in the mount.—I proclaimed myself “ independent of the Presbytery, of the Synod, and of the general Assembly.”—I said that the presbyterian order, as a body, had its origin in the pattern of the Scottish church : that this church, by the lardings and daubings of acts of parliament, with which the old confession of faith was full, proved itself to belong to the antichristian family ; many in Scotland pronouncing the Kirk of Scotland in its texture, & appendages to form a very prominent feature in the field of prophetic apostacy. The reception of the Kings commission sitting with his drawn sword at the right hand of the moderator of the General Assembly—the right of aristocrat presentation and the power to enforce such presentation to livings in the face of the choice and wishes of the people, at the point of the bayonet, sufficiently proves the connexion with kingly power, and evinces the spiritual tyranny which this church maintains :—as a sprout from this stump, the

congregation over which I presided possessed a charter given under royal hand and seal ; in which the officers of the church and the privileges of the congregation were specified. being willing to acknowledge none as head of the church, in any form of ecclesiastical administration, but the LORD JESUS CHRIST, the Great Head of the church, I pronounced independence, and began to instruct, and to organize upon the plan I judged truly scriptural.

THE open declaration of independence of the presbyterian connexion, brought a question before the congregation, whether, under such circumstances the connexion could be continued. The matter was referred to the presbytery, soon to sit, at New York. Being warned of GOD of my duty to leave the place, I prepared myself for a removal and at the meeting of the presbytery at New-York, was on my way to New England. Before the presbytery I pronounced my willingness that they should take such notice of the reference from Elizabethtown as they thought proper : and, at the same time, expressed my determination to withdraw from the connexion and government of the presbyterian church, a privilege, which, as a presbyterian, I had right to exercise.

IN Connecticut, my public labors have, at times breathed the same spirit of independence; and have looked, in the illustration of the prophecies, at the independent state of the church which is at the door. My opinion is still firm and unshaken, that the day of GOD's great power is at hand; that his church will be purified, and washed from all the filthiness she hath contracted in her apostate condition; and that as soon as the church shall have made herself ready, the Great Bridegroom of the Heavens will appear for the espousal of his Bride. Furthering this object, and fulfilling the will of GOD, I think it incumbent to declare, that neither you nor your hearers can continue a moment longer in the state in which you are, without becoming exposed to the weighty sentence GOD hath pronounced against those who are found in connection with the administration of the *dragon*, of the *beast*, and of the *false prophet*. The passage of scripture calculated to throw light on this testimony, and to enforce it by penalties, awful as the pains of Hell, is found in Rev. XIV. 8, 12.

“ 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying

with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of GOD; which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of GOD, and the faith of JESUS.

THIS passage is designed to open the door of *separation* from the several communions and fellowships of worldly establishment, and to form of all such as shall come out of their Babylonish estate, one *new, uniform and perfect church*.— The awful decree, just now cited, is designed to weaken the throne of the *beast* and of his *image*, and of all their instruments. The *worship* of the beast and of his image expresses the con-

dition of those who *yeild obedience* to the empire of the beast and of his Image; or received *his mark* in the *forehead* or in the *band*: thus slaves of old, were branded in their *forehead* and in *their hand* to express to whom they appertained: so, in these days, the mark received in the hand, or in the forehead is the receiving the cup of communion from the hand of any in the connexion of the kings of the earth; or *being baptized*; receiving the *mark upon the forehead*, denoting that we are slaves to Babylon and devoted to her service.—Hence, this is the moment to make use of the interesting and affectionate call: *come out of her my people that ye be not partakers in her sins, and that ye receive not of her plagues!*

IN the name of GOD the truth now advances, that it may strike down all the fabricks of human and ecclesiastical invention, which have for their foundation, or support any mixture of human inventions, not acknowledged in GOD's holy word. All are such whose standing would be shook by the withdrawing of the hand of earthly power, or support. If CHRIST'S kingdom hath not wisdom in its texture, oil in its horn, and power from above, equal to a standing on CHRIST the only foundation, let it fall to the ground! If the *prophetic, priestly* and *kingly* effu-

ces of the Redeemer are not sufficient for the defence of his honor, and the comfort of his people here below, it is not to be supposed that kingly power will aid to advance a cause, in its nature and design repugnant to their own wishes, otherwise than as it tends to the agrandizement of men in the forgetting of God.

THESE things, sirs ! I openly confess, and cheerfully avow, and am so far assured that these sentiments are gaining ground, every day that I am perfectly confident of their eventual success : especially whilst I know that the GOD of Heaven is now plying the engine of truth and of power, that men may know and obey, with growing alacrity, all his blessed will.

IN respect to the mode of induction into the new order of things it will be manifest to those who with becoming temper, may apply. A standard will be shortly raised ; to which, in a spiritual sense, the gathering of the people shall be.

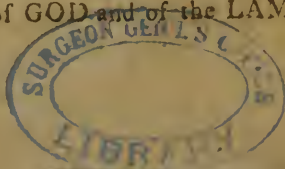
IN regard to civil power I believe it to be good in its place : in regard to things of this world. That the United States may see the salvation of GOD, thro' the touchings of his great power, is my expectation and hope : and dare to say there is a period, and an event not far distant in which the wisdom of GOD will be

needful, and will not be withheld, in our outward concerns. Of this period, and of this event and of the happy effects, the President of the United States will have full evidence in proper time! The GOD of Heaven will let the President know that he hath other counsels of wisdom and of grace for this country, more than what can be obtained from the votaries of the beast or of the false prophet.

DAVID AUSTIN, Junr.

☞ SHORTLY may be expected from the press, a *Masonic* discourse; entitled MASONRY, in its GLORY; or the TEMPLE of SOLOMON, ILLUMINATED: in which attempt, it appears that the Temple of CREATION; the GOSPEL TEMPLE, and the TEMPLE of SOLOMON are but one and the same thing; that they are but different modifications of the same general administration: that this fact needs only to be known; to lead the votaries of natural religion, to shake hands with the Christian and the Mason. This done, a three fold cord will present itself, in behalf of the testimony of GOD, not easily to be broken. For this light, the children of men are waiting; that the walls of separation may be thrown down, and a spirit of general fraternity, of peace on earth and of good will to men encompass the globe!

THE whole is done in the light of seven lamps, sustained by the golden candlestick of Zechariah, a figure of the seven spirits which burn before the throne of GOD and of the LAMB,



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