

1. John 3. Chap. v. 20-21. If our Heart condemn
us y^e is greater y^e our Heart and knoweth all
things. Is it then if our Heart condemn us not
then have we confidence towards y^e.
In y^e description given us by day of Judgment
we are informed y^e y^e Judge will be seated on
his Throne - y^e certain books will be shewed, and
y^e sentence will be passed on every one according
to what was recorded in y^e. I saw says St. John
y^e dead small & great stand before God and y^e
books were shewed & y^e dead were judged according
to those things y^e were written in y^e books.
Such a Tribunal there is already erected in y^e
Person of man. Conscience is seated there as
supreme Judge - it keeps a regular Account of
every days transactions - it summons man to
its Bar - it exhibits y^e Record which it takes
before their Eyes, and in perfect Correspondence
in their Actions it passes on y^e its awful
Sentence - Thus it anticipates a better Judge
and forces men to read in its Decisions.

their final doom. The most wicked & abandoned, have generally some forebodings of future wrath. If our Heart condemn us, God is greater than our Heart & knows all things - hence we may expect to meet that Punishment for our sins which our Consciences now forewarn us of. In considering the words before us we will 1. shew how far the Testimonies of our Consciences may be depended upon - 2. by the Merit & Demerit, in bearing the Testimony as our favor - 1. The Testimonies of Conscience are not always just. At many there is a steady conscience, yet suffers of. to go on in their sins without shame & without remorse. So inactive & so callous is this faculty in some of Conscience is justly represented as dead in our hot Iron. Indeed if it were not thus in ungodly men how could they go on as chearfully

as they do in going on in their course of sin, and without neglect of God & Religion. we may add up all who are in this state in of words & of sleep awake then if sleepest, & arise for of dead. It shall pierce the file. At many also there is a partial conscience. They discern, what is wrong in others, but not in themselves. or they notice some evils, but not others. They can see the mote in their brothers Eye, but not of beam in their own. Herod King of Judaea, w. not violate his oath, but he w. murder a Prophet. The Daughter of Herodias had danced at a Royal Banquet & pleased Herod, if he swore to an oath if he w. give her whatever she sh. ask even to of half of his Kingdom. She made an overheard Request to Herod, and required of King sh. give her of Head of John of Baptist. surely it w. have been a much less crime for Herod to have violated his oath, than to have committed

Such a dreadful murder upon one of the most
holy men of God ever appeared in any age or
nation. The Pharisees also would not put of
money into it. Treasuring it up as if it were
Blood, & wth they had given to Judas to betray
his master, but they wth permit in persecuting
of innocent J^{es} even unto death, when
Pilate was determined to acquit him having
found no fault in him. Such a conscience
have many amongst ourselves. It wth be
blameworthy if they were to commit some
very flagrant sin, while it bears no
testimony against secret sins and evil
thoughts and private hatreds of our fellow
creatures, or any other sin if it is sanctioned
by an ungodly G^d. For example a man will
fight a duel, and feel no remorse at his own
but on of contrary with rather glory in his
valour & courage because of some of
rashness but sanctioned duelling. Hence
conscience acts partially when it does not

condemn
it. It is not to be praised if man who is justly
favoured in any other sin. When conscience becomes
partial in its decisions we study to reconcile our
actions however wicked they may be wth light of
G^d its partial dictates. our consciences may
not only become steep and partial, but erroneous
also. St. P. tells us he wth thought if he ought
to do many things against the name of J^{es} &
Nathanael, which things he also did. Had he
not done so he wth have stood condemned in
his own mind, because he considered J^{es} and all his
followers as men not fit to live, and if in his
labouring to destroy them, he was rendering
a most essential service to of Christ of G^d
but when it pleased G^d to reveal his sin in St
Paul he saw things in a very different
light, and viewed himself as of chief of sinners
for having thus a mistaken Test hated men
and women to prison, and compelled to
blasphemy

such a doctrine? I have told us of many
but I think they were doing good service
by killing his truthful followers. Doubtless
there are many both in civil and religious
actions, ^{who} are incited by what we may call
a good principle, while yet a clearer view
of their duty will represent their actions in
a very different light. The Jews had they known
or believed it to have been the true Messiah
they would not have crucified him. I do not say
but they did it ignorantly in unbelief. tho
they had the means of information in their
power. they had all the Prophecies to consult
respecting him - and our Lord exhorted them to
search of Scriptures for they are they of
testimony of me. It is evident if Jews did
not believe of Jesus was of Prophet of God
come unto of God from the dying Redeemer
of Jesus. I rather inquire of them for they know
not what they do.

There is also in many a scrupulous Con-
science. they loathe to do and forbear to do many
things which from a sense of duty, when if things
in themselves are altogether indifferent in regard to
God. Thus it was in those in of Primitive
Church of were afraid to eat meat if
had been offered to Idols. St. Paul tells us if
he eat meat if had been offered to Idols
at a good conscience. for if Idol be considered
as nothing. at the same time there were
many Christians who could not in this
follow the example of the Apostle. It was
of some in many of converted Jews.
when they embraced Christianity, they
not bring their minds to renounce the
ceremonial Law of Moses, tho if Law
had been abrogated by one greater than
Moses - yet the Jewish Conscience thought
it right to keep the Law, and to exercise
the ordinance of Circumcision.

yet he did not commit a sin against God. his
own conscience requiring him to perform this
Duty. when we have attained an adequate
Knowledge of the Rule of our Duty from the
everlasting word of God, and our Conscience
judges & determines our Conduct by its Rule
then we may safely acquiesce in its
Sentence, and conclude if it is right, whether
it condemn or acquit us. There is however,
and there ever must be more Credit due
to the Determinations of Conscience
when it condemns, than when it acquits
because in condemning it may have respect
to any single act, and form its Sentence
on it, without the smallest Danger of mistake.
for Conscience does, it permits weigh every
action we perform, and as we are continually
deviating more or less from the Path of
Duty, so our Consciences will continually

its Decisions upon our Conduct, and we
sh^d.! ^{we} very carefully attend to all its Condempnings
it is pleading. ~~pleading~~ Cause of virtue & Religion
its voice sh^d.! therefore be heard. men before
they sell themselves to work wickedness must
do violence to the Decisions of Conscience, by
opposing its powerful Operations, and silencing its
Claimants. but in spite of all they can do it
will sometimes be heard. If an Eliphaz meet
an Athaliah in Naboth's Vineyard, Conscience will
then take the alarm, and exclaim hast thou
found me in my Enemy. we have now
shown if some men have a sleeping Conscience,
hence they commit sin without Shame or
Remorse, others have a partial Conscience
which condemns only a part of their Conduct if
it is wrong. We Jews w^d. not go into the Judgment
Hall at the time our Law was tried, because
it was of Preparation for the Sabbath, lest

they sh^d. be Sealed, but when Pilate brought
Jes^{us} out wearing his Crown of thorns and
Purple Robe, and told them, that he found no
fault with him, and therefore w^d. acquit
him, they in one voice cried away to have
crucify him, crucify him. They were not
afraid of committing murder, but they were
afraid of being Sealed by going into the Hall
of Justice. we have further shewn if some
have an erroneous, and thus a scrupulous
Conscience, and if of Sentence of Conscience
is always just when it accords it of
word of G^d. and should at all times be
carefully heard. to procure therefore a
just attention to its voice we proceed
in the 2^d. Place to shew. the Benefit
and Comfort of having its testimony
in our favor, or in other words the
Comfort of having a good Conscience

nothing is more terrible than an accusing
Conscience. men may flee from ^{an} ~~an~~ ^{undivided} enemy
but not from a guilty Conscience. Its testimony
are a source of present misery. when it
gives Conscience a commission to scourge
a man it executes its commission to
great effect. How did it increase the pain
of Joseph's brethren in Egypt. when Joseph
accused them of being spies and put ⁱⁿ ~~in~~ ⁱⁿ
Prison. this called their sin to remembrance
as they had committed 20 years before, and
wounded their minds etc of secret anguish
they said one to another we are surely guilty
concerning our brother, or if we save of
anguish of his but when he brought us, and
we w^{ere} not hear, therefore is this distress
come upon us. How did Conscience torture
the soul of Jarius when he had cast Daniel
into of Lewis Den - he could neither eat nor

~~that~~ sleep till he had taken hair out. for when
he came to of mouth, of the Jew King Herod
we are told by the Prophet cried it
a lamentable voice unto Daniel and said to
Daniel, O Daniel servant of living G.
is thy God whom thou seest continually
able to deliver thee out of hands. his conscience
was greatly alarmed lest Daniel sh^d have
been devoured by the Lions. Conscience
appalled the impious Herod so that
his Kings smote one against another
when he saw the sign and the writing
upon of wall of his Palace, while he
was banqueting with his nobles. How
did Peter tremble on the Judgment seat
from the sentence of Conscience, while
the great Arch of Gen. the Prisoner

in Irons remained before Peter of Righteousness
Herod and a Judge to come. Judas could
not bear the stings and Reproaches of his Con-
science, after he had betrayed I^{es}. he became
his own Executioner. It was not even the
century torments of Hell if could restrain him
from crime of self Murder. How many
even at the present day rush headlong into ef-
fays of death to free themselves from the Anguish
of Pain of Conscience. others spare and sea sick
and die beneath its dreadful scourges. when
it operates it a just and ^{salutary} ~~salutary~~ influence
it will force the most obdurate to give out
in extreme distress. when the Arch. Peter charged
Home upon the Conscience of the Jews
the murder of the S^t. of Life & Glory at
the time he was preaching publicly in
Jerusalem. they were smitten in their Heart
and said unto Peter and the rest of of

Ap. men & brethren what shall we do.
Conscience operated in its best effect upon these
Jews. They immediately repented of their sins
& turned unto God. Happy will it be for thousands
at the present day whose Consciences are
awakened by the preaching of Gods word, if they
followed the Example of these penitent Jews.
if when their sins are set in array before
them, and their Consciences say to each, thou
art the man, they were to begin to mangle
the iniquity men & brethren what shall
we do, but how rarely does this happen.
but on the contrary, when mens minds are
affected and alarmed by the preaching of Gods
word, how do their hearts & passions, their
Love of Sin struggle to gain the Dominion
over the Reclaves of Conscience, and the
word of God. They try every means to
draw Reflection, and to stifle Conscience

in stead of retiring into their private Closet
and communing with their own Heart, and
cherishing every godly motion, and every
serious Impression, they immediately rush
Heading into temptation, or into the com-
plices of Sin, and set God and Conscience
at Defiance. In this way men harden their Hearts
and full up the measure of their Iniquities
treasuring up wrath against a day of wrath.
These are the unconvinced in Heart & ears
who always resist of Holy Ghost. are none
of you in this assembly guilty of this Sin.
have none of you done violence to or declared
of Conscience, and acted in direct opposition
to your better judgment and to the positive
Command of God. Examine yourselves
hear if voice of Conscience this day, if
your Heart condemns you. It is greater

God is greater than your Heart and V. somewhere
all things. The present testimony of Conscience
is a Pledge of eternal misery we do not
say indeed that there is no room for Repen-
tance to those who violate the Decrees of
Conscience, and refuse to harken to its voice.
God forbid if we sh^d. assert this. The accus-
ations of Conscience are of voice of G. to us
calling us earnestly to repentance, & if
most guilty Conscience of ever distressed a
man, may be cleansed and purged by the
Blood of Jesus. But if Conscience summons
us to its Bar, as God did Adam in the
Garden of Eden, when he had eaten
of the forbidden Fruit, or as he did
Cain when he had slain his Brother
Abel. its decisions will all be ratified

in the awful Day of Judgment unless they now
be reversed by true Repentance and faith in
X. If Conscience tell me to day that such and
such actions are wrong, it will tell me
so in the Day of Judgment and if the voice of
Conscience cannot be heard now, it must
surely with gain our hearing by and by.
It bids for God it is of greatest blessing to us.
It accompanies us thro' life as a guard yet
liv^g. as nothing can be a greater torment
than a guilty Conscience, and ~~can~~ create more
Anxiety & Distress, so nothing can be a
richer blessing than a good Conscience.
Its Testimonies are a source of unspeakable
Comfort at all times. It can support a man
under all of vicissitudes Changes & Calamities
of this life. St. Paul tells us if he found
this to be a well spring of Happiness even
when over Rejoicing is this the Testimony

The best of our conscience, if implicitly
and truly sincerely, not in a worldly wisdom
but by a sense of God we have had our
Conscience in of it. In deed such a
Testimony is a continual feast to every
one of us. Having an inward
certainty of our integrity and sincerity
we may appear our Hearts before God.
we may have boldness of access to him
in confidence, and if God be for us we
need not fear them if they are against us.
The Lord is on my side said of Royal
Psalmist. I will not fear what man
can do unto me. Such a Testimony as
a good Conscience inspires Confidence
towards God in every thing of relates to
our present or future welfare and fills
us with a joy unspeakable and
full of glory

How desirable then is it to be able now to appeal
to God like Job. Thou knowest if I am not wicked
unto Peter. Thou knowest all things, thou
knowest if I love thee, and how blessed to say
to Ezekiel in a dying hour, remember now
and I beseech thee, how I have walked before
thee in truth and to a perfect Heart and
have done of it as good in thy sight. The
Testimony of a good Conscience is our source
of eternal Happiness. The witness of our
Conscience is in fact if witness of if the Lord
for it is of result of a divine Illumination
whereby we discern of agreement of our own
Experience with of word of God and of a divine
communication rendering of agreement
an occasion of a joyful Confidence
when we can read Gods word and
compare our Experience with it

Experiences of the Sacrament of oil, when we know
if we are prepared for death unto life, and
all the exceeding great and precious Promises
are opened and explained to us by the
Sp. of God, we cannot but be happy in
if life is now is, as well as in if death
is to come.

How careful sh. we be in every part of
our conduct. Every thing we do is under
eye of Gov. of G. Remembrance, and our
Conscience will ~~be~~ hereafter. Is not now
all that of truth of Gods Record? we have
all to do to him who is about our bed.
How anxious sh. we be of every day
and every hour sh. record some thing
good, rather than what will distress us
in day of Judg. Every days transaction
will hereafter be examined and judge by it
Judge of all of earth, whose Judg. will
be according to truth.

How attentive sh. we be to the voice of
Conscience. Conscience would if we w.
listen to her voice and be told us many plain
and wholesome truths. for if we w. judge
ourselves we sh. not be judged. If we w. only
submit to its Reproofs it will keep us from much
evil and safely lead us to Heaven & Glory.
Let none of us stifle it, or bribe it by
fair promises of amendment, or despise it.
It a dangerous Experiment to stifle Conscience
such attempts, continued in must finally
ruin the soul. Consider this ye who
have habitually for years acted contrary to
the voice of Conscience. what a dreadful
sin have you committed. Consider what
a dreadful calamity a guilty Conscience will
be in if Hour of Death & Day of Judg.
It will be worse than death itself. to flee
- but if you never can -

It will be a strong clear and incontrovertible
witness against you at the bar of God. It is
present to you now by night and day.
It faithfully records whatever evil thoughts ha-
ven you, or whatever evil acts you commit.
whether you notice them or no. It becomes you
now to fear and tremble, and to inquire what
you are to do to be saved to day while it is
called to day.

How happy and blessed ^{are} all those who have
a testimony of a good conscience. This is a
treasure you can never be robbed of, it is more
valuable than all the wealth of India. It
may defy every enemy. Death itself cannot
abuse your happiness. Death cannot make our souls
afraid of God. He will be with us then.
A good conscience will give a man full confidence
at the bar of God. Let us then seek to attain this
most valuable blessing. Let us apply to
the blood of sprinkling if we may have
our consciences purged from dead works.