

1 Kings. c. 21 - v 20. And Abab said unto Elijah  
hast thou borne me?

The office of a Christian minister is doubtless  
of most honourable if can be sustained by men  
because Ministers are Ambassadors for Ch.  
of King of Kings, but their office is at the  
same time of great arduous & difficult.  
If indeed the People to whom we carry of  
message of Salvation were willing to  
repent & put away their sins, and embrace  
of Christ & obey him we could hardly  
be little difficultly in discharging our  
Duty, but men are averse to receive the  
Gospel - they love darkness rather than light &  
and so rather enlarge it, if be converted  
of evil of their ways. Hence those ministers  
who are faithful, in declaring of whole  
Counsel of G<sup>d</sup>, are universally accounted the  
Troublers of Israel, as the Prophet was  
& of many enemies of those whom they  
labour to convert - they must go it their  
lives in these hands, if they will approve



themselves to get their own consciences if they  
are determined to be clear for if blood shall  
men. We judge of this observation as man-  
ifest by address of Ahab to of Prophet  
Elijah. Next then bound in these  
words we see how greedily men  
commit sin -

2. How indignantly they take reproof
3. How certainly they reap their own seeds
1. Horrible beyond measure was if bound  
of Ahab & is here recorded. we blame not  
~~him~~ his wish to be accommodated <sup>with</sup>  
Naboth's Vineyard, nor of equitable offer he  
made to obtain it. Both these might be  
innocent; but we blame his unmoderate  
desire for so troubling an object; and of  
venation <sup>or</sup> of disappointment occasioned  
him - This showed how much he was  
under of Dominion of his Passions, and is  
a very striking proof of of man's <sup>or</sup>  
insubordinate self create. A King subject of  
large Dominions, and all of that & calls  
good & great, is dejected. and sick at Heart

became he cannot obtain a little spot of ground  
adjoining to his Palace, merely for a garden of  
Herbs, a spot of ground &c. if owner could  
not waste from his Humanity consistent of of  
Command of God. Ahab was so vexed and  
mortified, that he took to his bed, and was  
cut no more - Jezebel his wife approved  
oughtly naked woman, indignant of a private  
man who like him should be exposed  
in his desires, undertakes if they shall not  
long be ungratified. She sets her wicked  
invention to work regardless of every  
Principle of Justice Truth & Honour  
in order to be revenged upon Naboth who  
had done no wrong. He had only told of  
that he could not sell the spot of ground  
because it was entailed. Jezebel in order  
to effect her Satirical Purpose takes  
of Kings seeds, and gives orders in her  
name, that of Elders of Israel should  
claim a part as it were great iniquity  
which threatened the safety of the State had  
been committed; and then they should



corrupt naboth <sup>is</sup> of guilty Perjury, and  
should suborn wicked wretches who should accuse  
him of blasphemy <sup>by</sup> God of King which were  
capital offences. and after conviction they  
sh<sup>d</sup>. immediately execute naboth by  
staring him to death. we see here if  
Perjury is no venial crime, this one of the  
most dreadful in its present effects and  
future consequences. It is a crime of less  
guilt to the most dreadful height amongst  
ourselves. and instances are not wanting  
in this Colony, where the innocent have  
been condemned and executed on of Evidence  
of perjured Perjurers. Let all perjured Perjurers  
take warning. for there is a God who judgeth  
us of Earth; and will one day or other require  
them frequently upon their own Head. we see  
in Jezebel what human nature is capable  
of doing. Jezebel knew the unbounded influence  
she had over of King. She ventured to write  
Letters in the Kings name, and to seal  
them with of Kings Seal, and sends them  
to the magistrates. instructs ~~them~~

to have false witnesses say to swear against  
naboth. She knew what a corrupt set of  
men the magistrates & Judges were. that  
that they wd. do any act however unjust  
to meet of wishes of the King and therefore  
she was in no danger of exposing either  
herself or the King to the odium of the  
People - Shocking as this act of Injustice  
was. its ~~for~~ Community was small in  
comparison of of crimes mocking &  
Religion to it. It was ~~done~~ <sup>done</sup>. we may  
see here what must have been of State  
of of nation, where such an order  
could be given either by the King or  
Queen, and executed with such readiness by  
the magistrates - Truly we can never  
be sufficiently thankful for the security  
we enjoy both for our lives & Property  
under the Protection of the Laws of  
our Country - Persons in inferior  
stations may from Conscience



to affect the lives of their fellow creatures  
and by art and Virginy secured the  
magistrates & Judges, but it would hardly  
be possible under present laws, to induce  
the magistrates and Judges, to join in  
a conspiracy to cut off the life of an  
innocent Person. So much have we to  
be grateful for -  
with respect to Jezebel she made sure of  
carrying her point. The magistrates  
obeyed her Royal Command, and Naboth  
was stoned to death. The tidings of  
Naboth's death being announced by  
Jezebel to Ahab. he immediately  
proceeds to take Pashupin & Naboth's  
vineyard, manifesting his total  
approbation of all of Jezebel's conduct.  
Conscious of his criminal ~~approbation~~  
participation in the crime of his  
wife he could make no reply to the  
Prophet's accusation -

27  
Ahab then killed and also when Pashupin -  
Ahab could only say that when he found me ~~that~~  
his own conscience now testified against  
him. His guilty fears were alarmed the  
very moment he expected to attain the  
full gratification of his wishes. The very  
sight of the Prophet was quite enough  
to make him miserable - Dreadful as  
this was, and far surpassing what is common-  
ly found in the British nation, it yet is in  
many respects excelled by many a script-  
ure. It is surely no uncommon thing for  
men at this day to commit what does  
not belong to God and so unwisely to  
desire it as to use unbecoming <sup>& dishonest</sup> means to  
obtain it. nor is it uncommon for men  
to feel a disappointment so acutely as to  
lose of enjoyment of every thing they  
possess thus variation about something  
unhappy - and so one of conscience  
at some time found that they will



convinced at wickedness which they themselves  
do not commit, and avail themselves of  
if advantages w. of wickedness & others have  
procured for them. Jezebel's wickedness  
procured Naboth's Vineyard for Ahab, yet  
Ahab convicted at her conduct, and at the  
command of the magistrates & Judges  
whom he ought to have punished for  
putting to death an innocent man.  
Let valuable articles be offered for sale, tho'  
the proposer has obtained them by dishonest  
means, how soon will turn them away.  
If they can only protect themselves from the  
top of the law, they give themselves no  
further concern - but will continue at the  
conscience, and labour to conceal his thefts  
if they can only gain any thing by so  
doing - Alas the A. is full of Characters  
whose Pleasures are set on covetous pro-  
cesses - and when they are likely to be  
detected and brought to justice will  
deliberately banish themselves on all

occasions with of almost unconcern as if  
this was no crime. If we presume to remon-  
strate with such persons, we shall soon  
see how indignantly they take reproof tho'  
conscious of their guilt. They labour to  
obtain the influence & appearance for Innocence  
and Integrity. Great was of Indignation w.  
Ahab felt and expressed against Elijah -  
Probably there might be some surprise  
expressed in that question hast thou found  
me a crime? Truly, such as a Thief feels  
when he is unexpectedly detected in his  
commission of his thefts - Certain it is  
he would not have gone down to Naboth's  
Vineyard at that time if he had expected  
to have met Elijah, but w. have taken  
another opportunity. Ahab manifested  
very angry feelings towards of Prophet  
in his address to him. As much as he  
had asked him with great wrath, what  
messengers hast thou here? what dost  
thou mean by presuming to interfere  
with me -



in my ketement? Who didst receive no  
 orders to come into my Royal Presence  
 and then prey to what has been done, and  
 then come to gratify thy spleen as in past  
 times by denouncing judgments against me  
 hast thou found me & my Enemy? Elijah  
 replied without hesitation I have found thee  
 much of accusation were implied in the  
 prophets words. That felt thou. never  
 was any human being so odious in  
 Abels Eyes, as Elijah was at this moment  
 He was full of wrath & indignation against  
 the holy Prophet, and yet could not injure him.  
 The conduct of it well serves to show what  
 is in the heart of all wicked men against  
 the faithful ministers of the Lord - They  
 are set as Gods monitors to show the  
 House of Jacob their sins but who welcomes  
 them as of Character? Let them go to any  
 company, or to any individual that is  
 violating the laws of G, and let them

testify against the evil if it is committed, will  
 their communications be received with thanksgiving  
 will not their interposition be deemed rather  
 an important intrusion? and will not the  
 minister become an object of hatred as  
 Elijah was? yes such is of right in it. ~~But~~  
~~the best in it~~ his conduct will be viewed, however  
 gross and unjustifiable the sin is that has  
 been committed and reformed - men cannot  
 bear to have their favourite sins touched. They  
 immediately show their Enmity. and Indig-  
 nation - When King Araziah had conquered  
 the Egyptians he took their Gods to be his G.  
 in preference to of true G. and when God  
 sent him a Prophet to reprove him to  
 him or the folly and impurity of his conduct  
 instead of yielding to his reproof, the  
 King threatened to put him to death  
 instantly if he did not forbear - now  
 show the same disposition if God himself  
 becomes the Reformer - when Cain had



12  
murdered his brother Abel, he came  
unto him, and asked him where his  
brother Abel, to which the unfaithful reply  
was made I know not and I my brother's  
keeper. The truth is men think themselves  
at liberty to commit what they  
please against God and no one is to  
presume to stand up for God, and to  
vindicate his Law. The plain language  
of New Heavens is who is Lord over us?  
It would be well too for the cause of Religion  
and morality if this presumptuous spirit  
was confined to the open and avowed  
Enemies of God. But it is not infrequently  
found amongst Professors of Religion.  
It was to such Characters the Apostle  
addressed himself, when he said, and I  
became your Enemy because I tell you  
the truth? Let Professors of Religion be

upon their Guard against this great evil.  
For in proportion as it prevails, it gives  
Reason to bear that such are deceiving  
themselves, and their Religion will do  
them no good when they want it, in  
hour of Death & Day of Judgment.  
It is always a bad sign when Professors  
of Religion cannot bear Reproof. Their  
Persecution against those who administer  
is increased by their own conscious guilt.  
In many Cases it is quite enough for a  
good man to know the wickedness of  
another, to make the wicked his Enemy.  
Elijah had done nothing to offend King  
Ahab, Ahab thought the Prophet was  
acquainted with his secret wickedness  
it made the King his Enemy. and caused  
him to turn upon Elijah, and to call  
Elijah his Enemy. The Enemy lay not  
in the Prophet, but in the King. The  
King was the aggressor, and yet he wanted  
to charge the Prophet with the wrong.  
Since it is he was guilty of himself.



yet however boldly the ~~ungodly~~ <sup>godly</sup> may defend  
themselves, and reply against God, and  
their own Conscience, we may see in y<sup>e</sup>  
answer of Elyah in the 8<sup>th</sup> place  
how certainly they ruin their own  
souls. The heartless Prophet soon taught  
the murderous ~~Prophet~~ <sup>King</sup> what he would  
expect. Next thou found me crying Crying  
I have found thee, & G<sup>d</sup> has found thee, &  
his Judgments will ere long find thee too.  
Agreeable to the Prediction of the Prophet  
this Judgment was for a time deferred, yet  
the Dogs licked the blood of Ishab on the  
very spot where they licked the blood  
of Naboth - and the Dogs eat  
Jezebel in the very spot where Naboth  
had been destroyed by the Command  
of Jezebel. and not long after the  
same magistrates and Judges, who  
had unjustly condemned Naboth to

show all the sins of Ishab in one single  
night at the Command of Jehu, so  
exactly were the Judgments of Elyah  
executed upon Ishab and all his family  
in like manner will y<sup>e</sup> Judgments  
God overtake all who continue obsti-  
nately in a Course of Sin - He that hath  
been often reproved & men like of May  
shall escape for their wickedness, but  
G<sup>d</sup> who holds it, and will call them to  
account for it in due time, he showed  
your sins will & there is no place  
where the wicked ~~do~~ Adam after his  
fall hoped to hide himself & where  
the sins of men remain concealed  
or unpunished in this G<sup>d</sup>, they shall  
not escape unpunished in y<sup>e</sup> G<sup>d</sup> to come  
God will bring every secret thing



This Subject speaks powerfully to  
different Characters. To witbut and in  
particular Transgressors. you may now  
glory in your success and boast of  
many of your do of your enemies  
but your sins will have long meet you  
as they did at last to your former  
Confession. yea every sin you have  
ever committed shall meet you at  
the bar of Judgment when you see  
them stand in array against you  
you will be then ready to exclaim  
how have I found me O. more Gracious  
I have found ~~these~~. Your sins will  
bind you. remember your Judgment  
longer than not nor your ~~for~~ Fair nature  
shorter than not. awake then now  
to righteousness and do it no more

This Subject speaks also powerfully to  
those who are members of God to a  
guilty of it is at the peril of a ministers  
our Lord of Shrove Eve and he  
shall he neglect to warn men of  
their danger. They must like Elijah  
put themselves in the way of sinners  
and bear testimony for ~~God~~ against them  
There is a duty laid upon you if it is  
not imposed upon any other man  
in the world. O for a man says  
God. ~~if the~~ I have set thee as a  
watchman to the ~~for~~ House of  
Israel, and thou shalt warn  
them from me, if thou warnest  
the wicked, that he leave his  
evil ways. The wicked man  
shall die in his iniquities but  
his blood will I require at thy  
hand.



higher than my brethren the word  
of Exhortation - say not upon a  
minister draws your sins before  
you, puts out their ~~dear~~  
Consequences ~~as~~ as thou found me  
a my Enemy. but labour to say to  
Heaven what you hear, and pray to  
God that you may be turned from  
the evil of your Druggs - The  
Hour will come if you do not  
repent, when your sins will appear  
in the most dreadful labours -  
you know you cannot resist of  
Stroke of Death - you cannot  
oppose the Divine Power. you  
have not an Arm like Gods  
You can contend to your mother  
be wise than now believe

look forward into the eternal  
I think what will become of you  
if you die unprepared - how you  
will appear <sup>before</sup> that G. who is a  
consuming Fire, and will by no  
means clear the guilty - you can  
yet within the reach of money  
but you will not always be so -  
you cannot tell what a Day  
may bring forth - To morrow  
your lot may be cast. It may be  
out of your Power to repent and  
turn to God. This will be the case  
with thousands, and it may be  
so with you. Oh that you were  
wise. that you understood these  
things if you would consider your  
Sinner's End - My cord my death will  
sit upon your eye lids, your



Courtesies will be changed - your  
Tongue will fall, your Pulse will  
cease to beat. and your Spirit will  
take its flight to its unknown -  
where a wicked man with all his  
Hopes perish. he is then for ever condemned  
Torture and punishment and  
we will be his Portion for ever -  
he then entreated now while it is day  
to call upon God you who have never  
begun to pray, begin this Day. when  
you retire from this World, commune  
with your own Hearts - examine  
how welling stand between  
and your God. See what foundation  
you have built your Hopes upon  
for a nothing. Reflection will  
beget Remorse, Remorse Repentance

Reformation - However if you come  
bent upon Destruction the Sin will  
lie at your own door - you will only  
have yourselves to condemn - you  
have been warned, you have been  
admonished, you have been exhorted  
to come to Jesus for Pardon and  
Salvation - if you still refuse to obey  
the voice of Gods word, and choose  
Death rather than Life you must  
in the End eat of the Fruit of  
your own ways and be filled with  
your own Deeds - If you will  
repent and come to Christ for Pardon  
and Salvation when he is set before  
you as the only Saviour, you  
will take the Jesus of old who  
judged themselves unworthy of  
eternal Life and wished



in unbelief - we would gladly persuade  
you - we would beseech you in X's  
Name to be reconciled to God but we  
can do nothing if you will not hear  
and believe the Record we bring to  
you. our words are only wind, and  
all we advance will be only like  
writing upon the ground.  
if you will not make a practical  
application of what you hear  
to your own soul - we cannot  
repent for you, we cannot believe  
for you. Religion is a personal  
thing - individuals must profess  
it or perish eternally - may  
God in his infinite mercy  
impress these solemn truths  
upon your Heart. if you may  
lead a new life and have a  
lively faith in God now

and be saved in the great Day of the  
Lord.