

## Causes of a Fast day

That the Supreme God has enjoined the duty of fasting on men is quite evident from the sacred pages. The prophet Isaiah says is not this the fast which I have chosen even a day when I should be called up to a sorrowful recollection a day for a to mourn for and confess his sins unto God: Both the principles and the examples of the O. Test am not fully confirm the language of the neww. vol. 1. It says the days would come when the Bridegroom would be taken away and then would they fast? The Reformed Church are of opinion that the duty of solemnizing a fast of sitting apart a day for fasting and confessing sins unto God is binding on New Testament times as well as the Old.

In obedience to divine precept & in compliance w<sup>th</sup> divine example have set apart the 1<sup>st</sup> week day of the New Year as a day for them selves and all under their Dispensation to come together in the painfull but necessary work of Fasting.

The expediency of doing so, will appear equally clear by adverting to the aspect of the times in which we live. Never did the Trembling Sound (occur) those awful words prepare O Israel to meet thy God: to assist you in the performance of the duty of fasting do present the following sermon as a Cause for your use.

As we mention what Impowred Sources that bitter Spring from our human depravity from whence all actual transgressions Issue. Tho the doctrine of mans original apostacy from God be either done or doubtly spoken of by many; yet divine revelations and the reflections of the heart do establish this mournfull truth.

it is astonishing to me that if in this world we are  
or unrightly spoken of. David was as otherwise minded when he  
said I was conceived and bred was of a different name  
when he said we are all by Nature the Children of Wrath death  
hath proficed on all people have sinned: it may be fully expected  
that never did a sinner appear before God at acceptance who  
was not deeply humbled on acct of the Corruptions of his own heart  
on this account we should all mourn before God.

a 2 we sumonant State is the melancholy fruits and effects of  
our original apostacy from God. what Moses said of the flood  
it arose from the great deeps being brok up from beneath so we may  
say this apostacy has broken up in Countrys torrents what of the  
moral world is deluged and under the Physicall world from  
the apostable recedes these to 23 in Number Rom 1. 29 by those torrents  
all flesh have corrupted themselves with all manner of wickedness  
perhaps since the old world was drowned never did those torrents

rise higher than at this day they do and our Sada hearts we may  
eidel more did more Indiffernce preside than the laws  
of God nor even prove Cheques to Immorality. neither Indign  
nor perpetual joys are sufficient to move this Corrupt generation  
Shall not God be avenged on such a Nation as ours is. on y<sup>e</sup>  
accants we should prostrate ourselves and mourn for these abominations  
a 3 Cause we mention is the daily despite done to the holy Spirit  
in rejecting the aloness ay and method of delivrance from sin and  
from wrath heaven has fixed on in the Gospel of his Son.

Tho it is a mournful truth that never did sin in all ranks rise higher  
yet God has a reason for some stand in because to show the triumph  
in Zion the Trumpet of Mercy sounds loud there yet with grief we  
say never were the Sins of men more deep or their hearts harder  
yet our condus grace is at present we may weep and say we have  
Laboured in vain among these objects. The most solemn

proceeding of it and has promised Salvation offered freely and  
with much affection and yet must say who hath believed our  
report who hath received it tho we have solemnly warned men  
to believe and be saved lest our houses be left desolate lest we  
before destruction visit the us.

A 4<sup>th</sup> Cause is added is the long overthrow of an erroneous information  
and the prevalence of Episcopal Supremacy in these lands: the name  
of blasphemy shall be worn by men that supremacy of Secus usurped  
by Multitudes for a space of some centuries past but us at this <sup>int</sup> moment  
mark the State of the Nations surrounded on point of discordment  
proceed from that throne to the <sup>de</sup> Palace 1000. crying for civil and  
religious liberty yet the bonds of oppression are clubbed, no  
relief granted who knows when the Thunder Storm may desolate  
them and nothing can prevent our Ruine but <sup>of his judgments</sup> unfeigned repentance  
on the part of rulers and ruled. Let us all put on the Garb of meekness  
let us at contrite hearts say spare these heretofore a Lord . . . .  
So there we add a 5<sup>th</sup> Cause is Inequality for our National and

Engaging almost our domestic and our foreign mercies the Lord has  
to attend us. yet like Isaac of old we people our own views through  
the bush of on both on Sacramental occasions and those precious  
offers made to us on the Sanctuary from day to day: we do  
beseech you by the mercies of our Lord Jesus at <sup>to</sup> And day those our  
full appearances gathering around us to cently our hearts before  
the foot of our mercies and implore a Continuance of them

The 6<sup>th</sup> and last in this way is compassed of a Multitude of  
parts its like Rebels call full proclamation Musgrave and 100.  
we mention the following expressions that awful Carony of  
prevalts over all the Churches when the heavenly propitius of  
Vineyard lands from year to year for fruit thereof none found  
a spirit of prayer without a man both to be family and secret;  
our social meetings are turned to despatches and discords  
Godly confessions be made

we are not like Mathias Lons but aliens is to require to  
each other; Tho the Bible say, one no enemy thine yet  
many promise anything but perform little; saye to you one  
the Church and yet live lives of Coward and Treachery within  
youre of our own Church if they highly persecute us to the  
dishyppes of others, with these we will come by my selfe Sabbath  
breaking drunknesse uncleannes; Murders of the Nummours  
for all those causes named in these these here in ours or public  
papers you may be charged with in your selfe we beseech you  
to oblige the Lords common weep and Mourn as one for a  
fruit born and come out from y<sup>e</sup> useth of generation and turn to  
be good by some repentance who knowes but he onely yet  
fully conceale his sinne and contemne our judgement false brethren  
but leave them on the other hand and give us a fatherly  
renew you and have respect to your offerings