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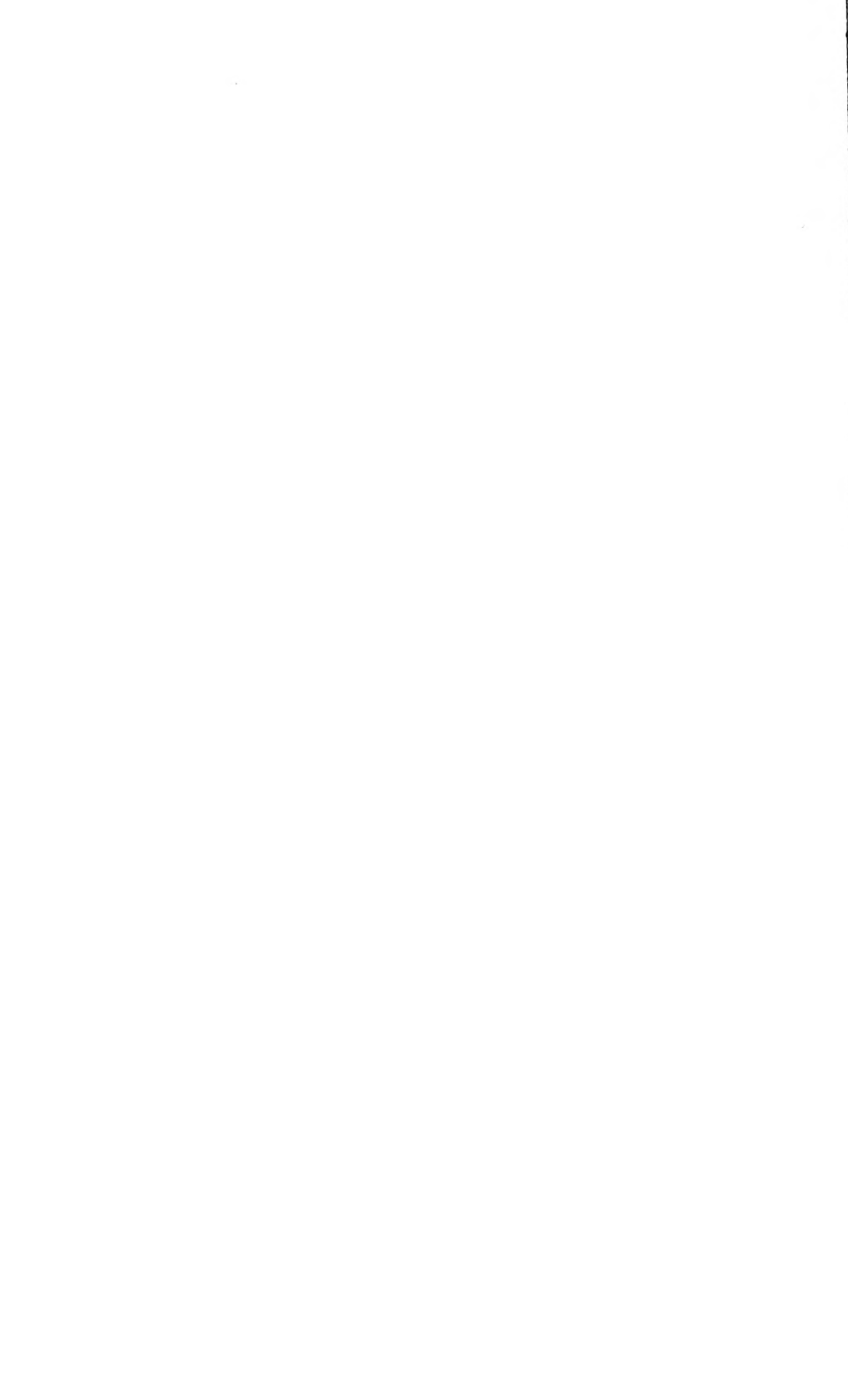
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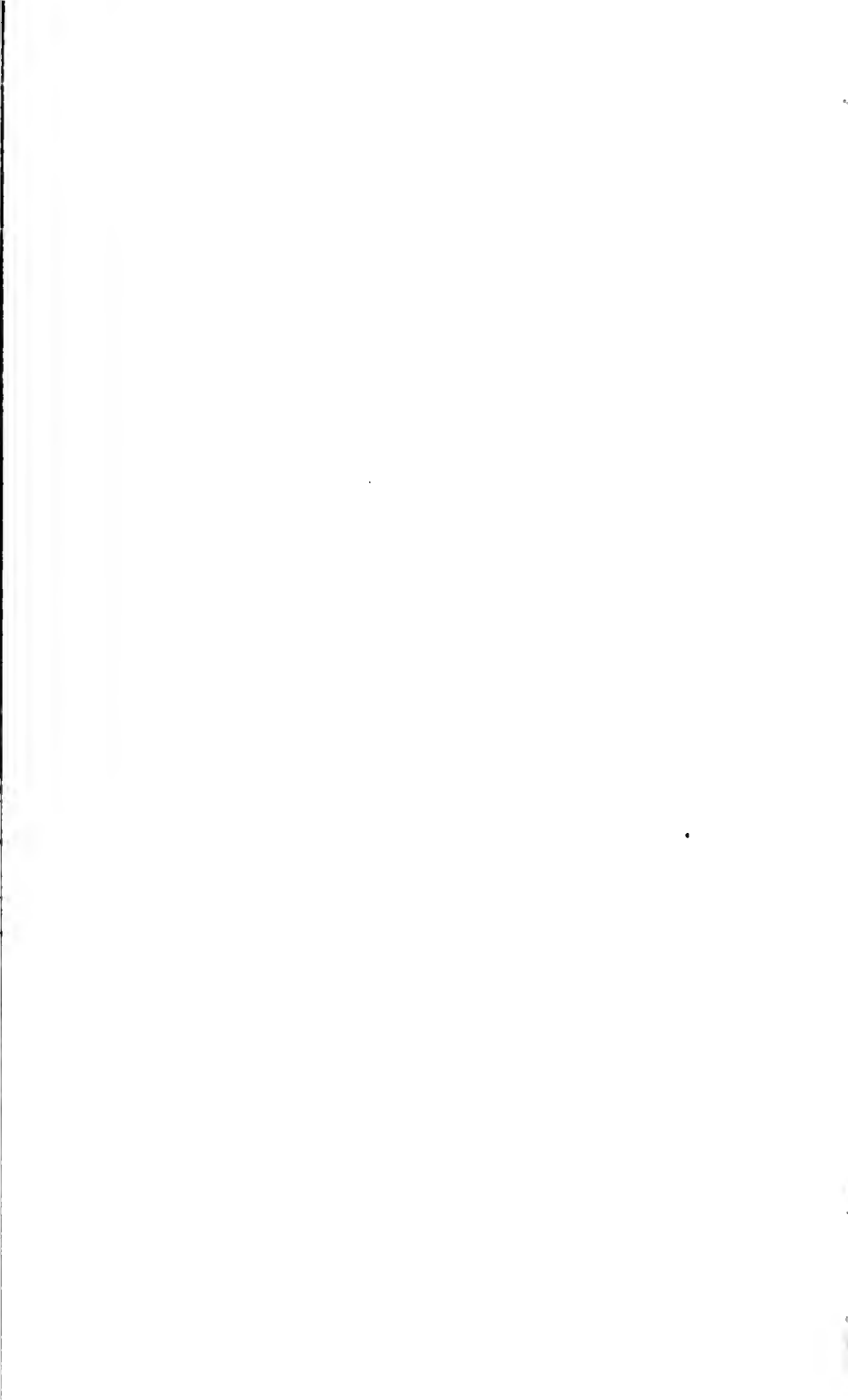
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RIGHTS OF GOD,

WRITTEN FOR
THE BENEFIT OF MAN;

OR, THE

Impartiality of Jehovah *VINDICATED.*

FIFTH EDITION.

TO WHICH IS ADDED,

A GLIMPSE

OF THE

SOVEREIGN BENEFICENCE,

INTENDED TO STIMULATE MANKIND,

To learn from the kindness of God to us all
to be kind to another.

The whole consolidated with the dying expressions of **MATHEW FRANKLIN**, delivered in Friends Meeting, Pearl Street, New York, January 9th, 1815, being an acceptable minister of said meeting, and who was arrested by a messenger from the court of heaven, while delivering that charitable discourse from James *chap. i. ver. 27.*

PHILADELPHIA:

PUBLISHED BY ENOCH JOHNSON.

1815.

THE NEW YORK
ADVERTISEMENT

163763
By the Publisher of the Fifth edition of the

“*RIGHTS OF GOD.*”

FROM the rapid sale of the three last editions of the “*Rights of God,*” which were all sold some time past—and as there is a demand for another edition of that interesting Work, I have put a new and large one to press. From the great and uncommon patronage afforded the Author’s last Works, particularly the “*Celestial Comforter*” and “*Charms of Benevolence.*” 4000 copies of which I published last April, and have nearly disposed of them all to a generous public. since that time.

I am encouraged to put another large edition of the “*Rights of God*” to press, confident of a continuation of the public patronage to my friend Mr. Branagan’s Works. In the course of a few months, I also intend to publish a large Octavo volume, 500 pages; to precede the “*History of my Life:*” entitled, “*Johnson’s Selections;*” in which I intend to introduce copious and beautiful Extracts from the “*Rights of God,*” and also the “*Beam of Celestial Light.*” I have my friend Mr. Branagan’s permission to take this liberty; for which I return him my sincere and public thanks: and likewise the public in general, both of Philadelphia and New York, and to my friends in particular, I return my respectful acknowledgments for past favours, and hoping for a continuation of the same, I subscribe myself the

Publics’ most obedient servant,

E. JOHNSON, jr.

Philadelphia, June 1st, 1815.

PREFACE.

This compendious work, may with propriety, be considered as a supplement to the " Beauties of Philanthropy." It is intended briefly to demonstrate the ingratitude of man, and the impartiality of divine justice, deducible from profane as well as sacred history. Perhaps six thousand pages would not contain what might be said on the subject; yet, if we vindicate the impartiality of Jehovah to the satisfaction of every candid reader, in 360 pages, it will answer as good a purpose as if we swelled the present performance to six thousand. Finally, to investigate the cause of the destruction of other nations and individuals, in order to avoid their misfortunes, is the most important duty of every intelligent person. And even an attempt to eradicate from the minds of the miserable, their doubts of the impartiality of Jehovah, is most assuredly commendable.

No subject can be more interesting to the human family, than the subject of our investigation; because nothing can be more destructive to their happiness in time and eternity, than apprehensions and doubts of the impartiality of Jehovah. Methinks no candid reader can continue to harbour a doubt of the goodness of God, after carefully perusing the present performance.

When it is remembered that unbelief, or an unjust idea of the attributes of the Almighty, is the primary cause of the present and eternal destruction of millions of the human family, and that we cannot possibly dishonour God more, than by believing him to be a partial, and consequently an unjust Being—I say, the recollection of these stubborn and melancholy facts, most assuredly will preclude the necessity of apologizing for a work of this nature.

Philadelphia, January, 1808.

RIGHTS OF GOD, &c.



DEPARTMENT I.

A concise view of the degradation and destruction of the most celebrated nations of antiquity, with an investigation of the cause of their downfall. Intended to prove that the same cause will produce the same effects in modern as it did in ancient times.

IN order to form a proper estimate of God's generosity and man's degeneracy, it will be necessary, in the first place to view him sitting on his majestic throne, dispensing justice and mercy, impartially, among his intelligent creatures. He is the Almighty law-giver, and he cannot act consistent with himself, and at the same time suffer his laws to be broken with impunity. He has created all the heavenly host, as well as the human family; both of whom are susceptible of grateful sensations, which are the only acceptable

returns we can make the great Creator, for the plenitude of his liberality. Indeed, both angels and men have nothing else to return to God for his infinite goodness, but unbounded gratitude, with its fruits and effects. We LOVE HIM, says the apostle, *because he first loved us*. Now, in the Scriptures, we find, that every man that cometh into this world, is illuminated with a measure of the light of God's spirit. Because, a measure of the Holy Spirit is given to every man to profit withal. Every rational man, must of course, be capacitated to view in the book of creation and providence, as well as the book of revelation, the amazing goodness and condescension of the supreme Creator. If, therefore, he is possessed with a spark of gratitude, that spark will be kindled to a flame, by contemplating the divine munificence. The light of divine grace will shew us that we are sinners, the smallest particle of gratitude will incline us to come to God, to be cleansed from our impurities, by regeneration; by this means we shall be

enabled to forsake sin, to love righteousness, to practise holiness, even in this world, and after death be received into glory. It is unreasonable and unscriptural to suppose, that God would require his rational creatures to return him the grateful tribute of thanksgiving for his manifold favours, if he did not open their intellectual eyes to see them. And on the other hand, God would be wanting to himself, if he did not require the affectionate thanks of his creatures when he enlightened them to see, and also feel, that he is, and was, and ever will be great in goodness, and good in greatness. By nature, there is no good thing in us; i. e. without the light of God's spirit. But with this light, we are susceptible of great improvement.

The grace of God may be compared to a mustard seed, which though very diminutive, when planted, becomes the largest of herbs. Thus, the man who nurtures the least motion of the spirit of God, imparted to him, and obeys the still small voice that calls him to

his own happiness, will find it growing with his growth, and strengthening with his strength. While the man who rejects the visitations of the spirit of truth, which appears to every man, rejects the advancement of his own nature, the cultivation of his own mind, and the glorification of his own soul.—Hence, the first, can in spirit soar from this earthly ball, tread the starry skies, walk in the paradise of God, can view through the telescope faith, the inhabitants of the third heavens, but above all—he can admire, adore and converse with their divine Original, and their cause, in holy meditation. While the last is wallowing in swinish impurity, serpentine deceit, and satanic villany.

What has been said relative to individuals, may be said with some little variation, respecting nations, for one is in miniature, what the other is in magnitude. It is very certain that national sins have been punished with national calamities. Every person who is in any sense acquainted with profane history, will at once see, that the na-

tions of antiquity have been extirpated. For what? Not for their virtues; surely not, but for their wickedness have they been signally punished in this world; because, it was impossible for God to punish them in eternity, as no civil distinctions, or national associations, are to be seen there. God bore with the degenerate manners and corrupt morals of the antediluvians for many centuries, and one hundred and twenty years before he sent his judgments upon them, he commanded his servant Noah, to preach repentance to them; who faithfully pointed out their dangerous state, as rebels against the laws of heaven, but they would not listen to his benevolent admonitions. Wherefore, God sent the deluge upon them, and enveloped them all (Noah and those in the ark with him excepted) in one watery grave.

I might go on to mention the exaltation, degradation, and destruction of the Egyptians, the Trojans, the Grecians, the inhabitants of Canaan, the Assyrians, the Medes, and Chaldeans,

and many others, who in their turns rebelled against God's universal law of order, and would not submit to his divine government; and were of course extirpated from the face of the earth. But our limits will not allow us to give even a compendious relation of the above nations, who were accounted invincible, and were for many years both prosperous and powerful; and from whose appearance, one would have supposed, should have survived the ravages of time. However, we will briefly mention the downfall of three of the most prosperous and populous cities and nations, which ever was, or perhaps ever will be in this world; I mean Babylon, Jerusalem and the Roman empire. This will answer our purpose, as well as if we particularized the history of every nation and its downfall, who have, by sad experience, proved that the great Creator will not be trifled with, either by nations or individuals. Indeed, it is very evident to every rational mind, that God would not, nor indeed cannot let guilty nations, much less individu-

als, who will not repent and reform, pass on without punishment; he can, consistent with his divine attributes, give them time and space for repentance, he can exhibit his goodness and their own ingratitude plain to their view, he can from time to time send his servants to warn them of their approaching destruction; this he can do, and this is all he can do consistent with his divine law; I think I may with much propriety go further and say, this is all he can do, consistent even with the reasonable and judicious laws of man. For nothing can be more plain, than, that if God suffered the guilty to go altogether unpunished, he would actually be countenancing rebellion, encouraging wickedness, rendering his equitable laws only a mere sham, acting unworthy of himself, and causing his angels to disesteem his divine government. Let sinful nations and individuals, only consider the reasonableness of this sentiment, and they will be constrained to tremble on the brink of ruin, if they continue incorrigible and impenitent. We will now with

the utmost brevity, as our limits will not permit us to enlarge, give some account of the famous city of Babylon. It was built in a spacious plain, and was by the river Euphrates, divided into two parts; the walls were eighty-seven feet thick, three hundred feet high, and four hundred and eighty furlongs in circumference; in addition to this amazing wall, a vast ditch of water surrounded the walls on the outside. The city was exactly four-square, on each square were twenty-five gates of solid brass, between every two gates were three towers, each of which were ten feet higher than the wall. From the twenty-five gates on each square of the city, went so many streets, which reached in a direct line to the opposite gates of course there were fifty streets, each fifteen miles long, crossing each other at right angles. It would take a volume to contain an account of the astonishing grandeur and magnificence of this extensive city; the superb houses, the lofty and costly palaces, the justly celebrated hanging gardens, the prodigies of

sculpture and architecture, but above all, the amazing temple of Belus, which had in it a golden statue forty feet high ; all these only formed a small part of the riches, power, and pomp of this great city. One would have supposed that it would have retained its strength and beauty, even after the expiration of ten thousand years. But alas ! the mightiness of this city was only equalled by the wickedness of its inhabitants, and the haughtiness of its rulers, whose cruelty to the Israelites for seventy years, was exceeding great. Idolatry, impiety, oppression, and crimes of every description were committed by them. God did certainly bear with their manners for a number of years, but his justice, though slow was sure. When he saw that they would not repent and reform, he made a terrible example of them to future generations ; for, notwithstanding the magnitude of their walls, and the invincibility of their fortifications, they were demolished by the command of God. so that a trace of them was scarcely left. In due time, when God would

wait no longer for their repentance and reformation, when the cup of their iniquity was full, he commanded Cyrus, after the noted conquest of the Lydians, to besiege Babylon. Surely Cyrus must have been stimulated and encouraged in this great enterprise, by God himself, for in addition to the amazing strength of the city, it appears that it was stored with twenty years' provisions; however, it is certain, Cyrus was not discouraged in his design, though the Babylonians insulted and laughed at his romantic attempts, (as they supposed) from the tops of their walls. When God wills the destruction of a people for their wickedness, he can soon find secondary means to accomplish his designs, which would never enter into the heart of man to conceive. This was exemplified in the present case. The particular time is mentioned in Scripture, when destruction was brought upon Babylon, as follows: Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before them. Then they brought the vessels

that were taken out of the temple of the house of God, which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine in them, and praised the gods of gold and silver, of brass, of iron, of wood and of stone. While this superstitious king was spending the night in debauchery, there came forth fingers of a man's hand, and wrote over against the candlestick on the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. Then he cried aloud to bring in the astrologers, the Chaldeans and the soothsayers; but they could not read the writing; until Daniel was sent for, who interpreted the writing: which, in some measure, eased the king's troubled mind; perhaps he thought the awful threatening would not be executed for a considerable time, or he disbelieved the prophet altogether, or placed such re-

liance in the strength of Babylon for safety, that he banished the awful warning from his mind, and put off the consideration of serious matters till a more convenient season ; he feared also to disturb the general joy of the present festival : however, it is certain, after Daniel and the astrologers were gone, the company sat down again to drink and be merry, and continued so till Cyrus interrupted them with the glittering drawn-swords of his soldiers, in the following manner : Cyrus, some time before the above festival was celebrated, being informed that the Babylonians always passed the night, on such occasions, in drunkenness and debauchery, commanded his soldiers to draw a line of circumvallation round the city, with a very deep ditch ; by this manœuvre, he made the Babylonians believe, that his intention was to reduce the city by famine ; by which means they were lulled into a fatal security. On the night of the above festival, Cyrus made his troops open the great receptacles or ditches, on each side of the town ; by this means,

the waters of the river ran into them, and the channel of the Euphrates was quickly emptied, and a passage made for Cyrus and his soldiers, who immediately marched to the gates of the city, which were open; for the persons who had charge of the gates, in the excess of their drunkenness, had forgotten to shut them the preceding evening. When the guards saw the approach of their enemies, they strove to defend themselves, but were killed on the spot; the palace gates were of course opened to know the cause of the noise, when the Persian troops rushed in with drawn swords, and put the impious Belshazzar and his sacrilegious company instantly to death. From this signal night Babylon began to totter to its fall. Thus it passed from the Assyrians to the Persians, and after that to the Macedonians, who severally assisted in its destruction; at last it was turned into a park, in which the kings of Persia hunted, even while Joram lived, and soon after it was scarcely used for this purpose, on account of venomous creatures

that lodged in holes, which they made in the rubbish. Hence, it was dangerous for people to approach nearer to it than half a league; in short, the prophecy of Isaiab, relative to this devoted city, was, to all intents and purposes, literally fulfilled, viz.

And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their fold there: But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

The destruction of Jerusalem, is of itself an absolutely irresistible proof, that God will not let the most favoured

nation pass on without punishment, when impenitent and rebellious. It is well known that the Jews were the most prosperous people on earth, and the most highly distinguished and honoured of God. Yet alas! they repeatedly rebelled against him, and he as repeatedly punished them for the same. Till, to complete their wickedness and ingratitude, they crucified him who came to them to be their glory, and the light of the Gentiles, and thus filled up the measure of their iniquity. Next to Babylon, Jerusalem may be considered to have been a prodigy for strength and grandeur. It was built upon two mountains, and surrounded by three prodigious walls, which were fortified by one hundred and seventy-four towers of peculiar strength and excellent architecture; all of which were built of white marble. Still more elegant and splendid was the royal palace; its apartments, porticoes, pillars, galleries, aqueducts, fountains, gardens, groves, and in short its singular and majestic scenery, both inside and outside, beggars description.

But the temple out-shone them all, and was the most superb fabric ever constructed by mortals.—The circuit of the building was four furlongs, and one hundred cubits high, and was sustained by one hundred and sixty pillars of the most beautiful marble, adorned with solid plates of gold. At a distance this amazing fabric appeared like a mountain of marble, supported on pillars of snow, and sprinkled with blazing suns, for the plates of gold were scarcely less dazzling; and the richness and splendour of its interior far exceeded even its outward magnificence. Well might the disciples remark to Christ, “*How it was adorned with goodly stones and gifts.*” Yet, notwithstanding the elegance and strength of this sacred temple, it was, according to our dear Lord’s prediction, levelled with the ground, consumed by fire, and not even one stone of it was left upon another. And what was this for? Undoubtedly for the wickedness of the people, and for an example to future generations. And this one instance of the severity of

God to hardened sinners, if there was no other, will demonstrate that the great and just God of heaven and earth will not be trifled with by poor, petulant and perishing mortals. If our limits would permit us to give a copious description of the direful calamities which befell the Jews, with their unparalleled degradation, every intelligent reader would be constrained to acknowledge the force of the preceding remark. But we are necessitated to be exceedingly brief in the discussion of the subject. Our blessed Lord predicted that the Israelites in general, and the people of Jerusalem in particular, should, for their wickedness and obduracy, “*Fall by the edge of the sword, and be led away captive into all nations, and that Jerusalem should be trodden down by the Gentiles, until the time of the Gentiles should come.*” And the prediction was literally fulfilled. It is well known that the Jews were subjugated by the Roman army under Pompey, about sixty years before the birth of Christ; and from time to time manifested a refractory

spirit, and a disposition to shake off the Roman yoke. About forty years after his crucifixion, rebellious tumults became more common and serious; at last Eleazer, the high priest's son, persuaded those who officiated in the temple, to reject the sacrifices of foreigners, and no longer pray for them. This was considered by the Romans as an unpardonable insult, and of course laid the foundation of a sanguinary war. Cestius Gallus marched an army into Judea, in order to quell them, and spread desolation wherever he went; he burned some towns, slew several thousand of the inhabitants, entered Jerusalem, and burned three divisions of the city; but in the midst of his conquest, through the treacherous advice of his officers, he raised the siege, fled from the city, was pursued by the Jewish army, and finally lost six thousand of his men. When the Roman Emperor, Nero, heard of his defeat, he appointed Vespasian to prosecute the war against the Jews, who, with his son Titus, collected an army of sixty thousand men,

and marched into Judea, A. D. 67; the principal towns of which were destroyed, and at least one hundred and fifty thousand inhabitants, of both sexes, and all ages. Vespasian, when he reached Jericho, hearing of the death of Nero, returned to Rome, and was chosen emperor. By this event the Jews had two years longer allowed them to repent in, but they grew still more wicked; factions contending for sovereignty slaughtered each other with savage animosity. Thousands and tens of thousands were slain in these conflicts. Thus they continued to spread desolation and carnage on every side, when the factions were petrified with the news of the approach of the Roman army, under the chief command of Titus, who encompassed Jerusalem, at the time when the Jews from all parts of their country were convened at the metropolis, to celebrate the feast of the passover. Titus surrounded the city by a circumvallation; this trench was thirty-nine furlongs in circuit, strengthened with thirteen towers; by this means they not only gained the two

outward walls of the city, but demolished part of the inward wall; possessed themselves of the tower of Antonia, set fire to the temple, the castle, the register-office, the council chamber, and the palace of queen Helena. Thus, not only fire and sword, but famine and pestilence united their terrific influence to avenge the Lord's quarrel with his ungrateful people. They were reduced to the necessity of eating dried grass, rats and mice, their sandals and belts, and even their own children. One Jewess of noble family, in particular, prepared her infant son for a meal, and had eaten half thereof, when some soldiers compelled her to relinquish the remainder. This tragical event is related by Josephus, to whose history I would refer the reader for a more particular account of the many woes and miseries, which fell upon the Jewish nation, for their rebellion and ingratitude to their gracious and long-suffering Creator; thousands perished with hunger, the streets were crowded with heaps of unburied human bodies; the stench

of which produced the most destructive disorders. The reader may form some idea of the dreadful ravages of these complicated judgments, when he is informed, that no less than one hundred and fifteen thousand, eight hundred and eighty-eight dead bodies were carried through one gate only from the 14th of April, when the siege commenced, to the 1st of July following; and all these were destroyed by intestine commotion, famine and disease. The whole number of the poor cast out at the different gates of the city, amounted to no less than six hundred thousand; the sight of which moved the pity of the Roman soldiers, especially Titus, who was counted a merciful general. He at different times entreated the Jews to surrender, and promised them mercy; but they derided and laughed him to scorn; which so irritated his army, with many other provocations they received from the infatuated Jews, that, when they became masters of the city, they put every man, woman and child to death they met; they then set fire to

it, and finally plowed up its foundations. Josephus reckons “one million and one hundred thousand Jews were destroyed during the siege, exclusive of two hundred and thirty-seven thousand who perished in other places; and innumerable multitudes, which were swept away by famine, pestilence, &c. of which no calculation could be made. No less than two thousand laid violent hands upon themselves.” Thus we see God can in a little time bring swift destruction upon impenitent and ungrateful nations and individuals. This great city, which for beauty and strength was emphatically called the praise of the whole earth, in five months was consumed, with its wicked inhabitants; and its whole circuit levelled in such a manner, that a stranger would scarcely have believed that it had been a populous city. The desolate and mournful state of Judea, from this period, is exactly described by the prophet Isaiah: — *Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses with-*

out a man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land. I will now introduce from my “*Flowers of Literature*,” third edition, an epitome of the downfall of the Roman empire.

“Constantine, who was emperor of Rome about the beginning of the fourth century, and who had embraced Christianity, changed the seat of empire from Rome to Constantinople. This occasioned a prodigious alteration. The western and eastern provinces were separated from each other, and governed by different sovereigns. The withdrawing the Roman legions from the Rhine and the Danube, to the east, threw down the western barriers of the empire, and laid it open to the invaders.

“Towards the close of the sixth century, the Saxons, a German nation, were masters of the southern, and most fertile provinces of Britain; the Franks, another tribe of Germans, of Gaul; the Goths, of Spain; the Goths and Lom-

bards, of Italy, and the adjacent provinces. Scarcely any vestige of the Roman policy, jurisprudence, arts or literature remained. New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries were every where introduced.

“How far this change is to be lamented may be matter of much dispute. The human species were reduced to such a degree of debasement by the pressure of Roman despotism, that we can hardly be sorry at any means, however violent, which removed or lightened the load. Wherever the barbarians marched, their rout was marked with blood: They ravaged or destroyed all around them: They made no distinction between what was sacred and what was profane: They respected no age, nor sect, nor rank. If a man was called upon to fix the period, in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would without hesitation name this crisis. Their conquerors

demolished palaces, and erected cottages on their ruins ; the finest works of art they destroyed, and hunted the boar through gardens, parterres, and pleasure grounds.”

We might, in addition to the three antecedent cases of the destruction of the most populous nations, go on to mention collateral instances, of the annihilation of all the nations of antiquity; who experienced similar fates for similar crimes. But the foregoing will, it is hoped, suffice to demonstrate, that the Almighty will not be trifled with by either nations or individuals.

The question before us at present, relates to the downfall of the aforesaid nations. It will be asked, Why has God punished them with more severity than he did the other nations of antiquity? I answer, because they were more eminently favoured than their neighbours, and super-eminently ungrateful: for, where much is given, the more is required; but the principal cause was, their unparalleled tyranny, which seems to be the besetting sin of

all nations, Christian as well as pagan. The prophet Isaiah gives a brief, but comprehensive description of the guilt and consequent punishment of the Babylonians: **I, saith God, was wroth with my people; I have polluted mine inheritance, and given them into thine hand; thou didst shew them no mercy; upon the ancients hast thou very heavily laid thy yoke. Therefore, come down, sit in the dust, O virgin daughter of Babylon! sit on the ground, sit thou silent, and get thee into darkness, O daughter of the Chaldean! for thou shalt no more be called the lady of kingdoms.**

The Israelites were still more ungrateful; times almost without number, they rebelled against their good God, and condemned the counsel of the Most High, though he favoured and blessed them above all the nations of the earth. After spilling the precious blood of many, very many of their fellow-worms, they dared to imbrue their impious hands in the richest blood that ever flowed, even their own Messiah's, who came to be the salvation of his

people, and the glory of Israel; and this crime filled up the measure of their iniquities. Therefore, wrath came upon them to the uttermost, as we have already demonstrated. The Romans were also exalted to the pinnacle of national grandeur and power: the city was emphatically called the mistress of the world, and indeed, the Romans were the conquerors, (or the scourge in the hands of the great God,) to punish all the civilized world, without exception: and afterwards, they in their turn, for their pride and tyranny, were punished almost as severely, by a handful of barbarians, as they punished the Jews, some years before.

We come now to make a comparative estimate of the degeneracy of the aforesaid nations; and the depravity of the inhabitants of Christendom. In the first place, I will allow that there is not, nor ever was in the world, a nation blessed with greater privileges, and better political and theological information, than the Americans. But, alas! what shall we, or, indeed, what can we

say, in favour of our gratitude or philanthropy, our national rectitude, justice or morality, while there are at least one million of our fellow worms, in the most ignoble and tormenting slavery, in the bowels of our country, though we at the same time profess to be the votaries of liberty. What unaccountable hypocrisy! what unparalleled tyranny! what systematical duplicity, to which the most barbarous of the heathen nation were utter strangers. It is a stubborn fact, that the human family are getting more and more corrupted every generation, as it was previous to the flood, by which the antediluvian world was destroyed. Thus the Jews were better informed, and also more impious than the Babylonians. The Romans were still more cultivated in the fine arts, polite literature, and the most equitable jurisprudence; but still they accumulated more crimes, and if possible exceeded the Jews in wickedness and ingratitude. In the same manner, but alas! with more lengthy strides, the Christians have at least

eighteen hundred years been adding wrong to wrong, iniquity to transgression, hypocrisy to the most unparalleled villany; and, what is worse than all the rest, under the cloak of religion, they have perpetrated the most unnatural, the most diabolical, the most savage, I should rather have said the most devilish crimes: nay, the devil himself would blush at the recital of their enormous cruelty! If we at present cast our intellectual eyes around us, we will at once recognize, that the sufferings of the human family in general, as also their guilt, is much greater than it has ever been since the creation of the world. In one word, the earth is filled with oppression and violence: and could we see the inhumanity of man against man, as God sees it, we should be petrified with horror, and swoon with astonishment and regret. Few crimes which were perpetrated by the ancients, but what are refined upon by the nations of modern times. It is true, the inhabitants of Christendom, do not bow down and worship gods of wood,

of brass or stone; but it is also true, that millions and billions of them worship their own pretty faces, and majestic forms, as well as their gold and silver, more than the true God. Both gentlemen and ladies of fashion, have in their dressing rooms, individually, an image which they worship every day, a perishing and putrifying image: it is represented to them through the medium of a looking-glass. Surely, this is idolatry with a witness: and it is, in my opinion, as foolish and ridiculous idolatry as that practised by the ancients.

God has, for a number of centuries, been calling upon the children of Christendom, by unparalleled mercies and favours, to repent and reform; but alas! instead of obeying the call, they have been growing in wickedness every year. Now he is calling by the most terrible judgments, but still no attention is paid to the gracious call: it seems to me, that the Christian powers, like the Jews, are judicially infatuated, and seeking their own destruction with

greediness. Indeed, it is my opinion, that the awful period has arrived, when God is determined, as all other means have proved fruitless, to purge his church by unparalleled persecution, and scourge the Christian nations with terrible severity; and if that will not reform them, extirpate them from the face of the earth. This he has done to unenlightened nations, for their pride and perverseness; and surely, we cannot suppose he will let enlightened nations prosper in their villany, without punishment! However, any candid intelligent man, who will seriously consider the antecedent severity of God to the foregoing celebrated nations, will be clearly convinced, that the people of Christendom have cause to tremble on the brink of fate. From the ruins of Babylon and Jerusalem, as well as from the many vacant spots where the most mighty cities once stood, a voice may be heard as loud as claps of thunder, crying in the ears of all the inhabitants of Christendom, especially the people of England, in language like

this : “ Learn wisdom from our premature fate : impose not too much on the long-forbearing mercy of a gracious God ; for, remember, and let the thought sink deep, he is as just as he is good, he is as impartial as he is patient ; he afforded us many opportunities for repentance, but we unhappily rejected them all ; hence, his justice, though slow, was sure ; and we stand living monuments to prove, that he will not be trifled with by angels or men, in their national or individual capacity. A general dissoluteness of national manners was the harbinger of our ruin ; beware, therefore, of this prelude of our annihilation.”

I do not wish to particularize the prevalent and popular crimes of this degenerate age ; it would shock the ear of delicacy if I did, it would cause the philanthropist to weep and tremble by turns. I do not, I dare not estimate the turpitude of our national delinquency, or fix the mode, the manner, or the magnitude of the punishment due to it. But may I not deplore the infatuation

observable in all ranks and grades in society. Though clouds and darkness rest upon our prospects, though our political atmosphere is impregnated with impending storms, yet no salutary dread of the Almighty prevails. But gaiety, sensuality, infidelity, tyranny and obscenity of female fashions, are the order of the day. May God deliver us from this paralyzing insensibility to moral obligation. Indeed, it requires no spirit of divination to foresee, that without repentance and reformation, we must participate the punishment, as we do the ingratitude of the favourite people of God; I mean the Jews. Some of the iniquitous nations of Europe have fell, while others are nodding to their fall.* Let us forego our national crimes, particularly the one which exhibits us to the view of angels and men, as a nation of legal impostors, and political hypocrites; I mean **SLAVERY!!** and we need

* When God dooms a nation or individual to destruction for unrepented crimes, he usually infatuates them. When, therefore, we see them acting in such a manner, as to facilitate their own ruin, we may reasonably conclude they are judicially infatuated.

not fear either men or devils. But if we will not do this, we may reasonably expect, that we shall share the judgments which are now inflicting upon the people of Europe.

We will close this department by applying the following words of Christ, to the people of Christendom: "*If I had not come, they had not had sin, but now they have no cloak for their sin.*" St. John's Gospel, chap. 15, verse 22.

" Ah! why has man the power to torture man!
 Why, in this land of liberty, should slaves
 Be bought and sold, and fed, and chain'd like brutes!
 My very heart weeps blood, when I behold
 Columbia's free-born sons exact the sweat
 Of wretched Africans, whose only crime
 Are sable skins, and hair unlike our own.
 Sure God will visit such a cruel race—
 Such hypocrites! and with just recompense:
 But why does heaven permit those foes of man
 To starve old age, and torture innocence?
 O death, when wilt thou come with heavenly smiles,
 And snatch me from a world of guilt and woe!
 What mean these doubts? sure God will recompense
 The wretched, harmless slave, in paradise,
 Where the oppressor never dare appear.

" Is this truth doubtful? It outshines the sun;
 Nay, the sun shines not, but to shew us this,
 The single lesson of mankind on earth.
 And yet—Yet what? No news! Mankind is mad!
 Such mighty numbers list against the right
 (And what can't numbers when bewitch'd achieve!)

They talk themselves to something like belief,
That all earth's joys are theirs: as Athen's fool
Grinn'd from the port, on ev'ry sail his own.

They grin; but wherefore? And how long the laugh?
Half ignorance, their mirth; and half a lie;
To cheat the world, and cheat themselves, they smile
Hard either task? The most abandon'd own,
That others, if abandon'd, are undone:
Then, for themselves, the moment reason wakes
(And providence denies it long repose)
O how laborious is their gaiety!

They scarce can swallow their ebullient spleen,
Scarce muster patience to support the farce,
And pump sad laughter, till the curtain falls:
Scarce, did I say? Some cannot sit it out:
Oft their own daring hands the curtain draw,
And shew us what their joy, by their despair.

The clotted hair ' gor'd breast! blaspheming eye!
Its impious fury still alive in death!—

Shut, shut the shocking scene.—But heav'n denies
A cover to such guilt; and so should man.

Look round, O reader! See the reeking blade,
Th' invenom'd phial, and the fatal ball;
The strangling cord, and suffocating stream!
The loathsome rottenness, and foul decays
From raging riot (slower suicides!)

And pride in these more execrable still!—
How horrid all to thought!—But horrors, these,
That vouch the truth, and aid my feeble song.

From vice, sense, fancy, no man can be blest:
Bliss is too great to lodge within an hour:

When an immortal being aims at bliss,
Duration is essential to the name.

O for a joy from reason! joy from that,
Which makes man, man: and exercis'd aright,
Will make him more: a bounteous joy! that gives
And promises; that weaves, with art divine,
The richest prospect into present peace:
A joy ambitious; joy in common held

With thrones ethereal, and their greater far :
 A joy high privileg'd from chance, time, death !
 A joy, which death should double ! judgment crown ;
 Crown'd higher, and still higher, at each stage,
 Thro' blest eternity's long day ; yet still,
 Not more remote from sorrow, than from him,
 Whose lavish hand, whose love stupendous, pours
 So much of deity on guilty dust.

There O my Tommy ! may I meet thee there,
 Where not thy presence can improve my bliss !

Affects not this the sages of the world ?

Can nought affect them but what fools them too ?
 Eternity depending on an hour,

Makes serious tho't man's wisdom, joy, and praise.
 Nor need you blush (tho' sometimes your designs
 May shun the light) at your designs on heav'n :
 Sole point ! where over-bashful is your blame.

Are you not wise ? You know you are Yet hear
 One truth, amid your num'rous schemes mislaid,
 Or over-look'd, or thrown aside, if seen ;

“ Our schemes to plan by this world, or the next,
 “ Is the sole difference between wise and fool.”

All worthy men will weigh you in this scale,

What wonder, then, if they pronounce you light ?
 Is their esteem alone not worth your care ?

Accept my simple scheme of common sense [own.

Thus, save your fame, and make two worlds your
 The world replies not !—but the world persists ;
 And puts the cause off to the longest day,
 Planning evasions for the day of doom.

So far, at that re-hearing, from redress,
 They then turn witness against themselves.

Hear that, O reader ! nor be wise to-morrow.

Haste, haste ! a man, by nature, is in haste ;

For who shall answer for another hour ?

'Tis highly prudent, to make one sure friend ;

And that thou canst not do, this side the skies.

Ye sons of earth ! (nor willing to be more !) [free,
 Since verse you think from priest-craft somewhat

Thus, in an age so gay, the muse plain truths
 (Truths, which at church you might have heard in
 Has ventur'd into light : well-pleas'd the verse [prose]
 Should be forgot, if you the truths retain ;
 And crown her with your welfare, not your praise.
 But praise she need not fear : I see my fate ;
 And headlong leap, like Curtius, down the gulf.
 Since many an ample volume, mighty tome,
 Must die ; and die unwept ; O thou minute,
 Devoted page ! go forth among thy foes ;
 Go, nobly proud of martyrdom for truth,
 And die a double death : Mankind incens'd,
 Denies thee long to live : Nor shalt thou rest,
 When thou art dead ; in Stygian shades arraign'd
 By Lucifer, as traitor to his throne ;
 And bold blasphemer of his friend,—the world ;
 The world, whose legions cost him slender pay,
 And volunteers around his banner swarm ;
 Prudent, as Prussia, in her zeal for Gaul.

“ Are all, then, fools ? ” the reader cries.—Yes, all,
 But such as hold this doctrine (new to thee ;)
 “ The mother of true wisdom is the will ; ”
 The noblest intellect, a fool without it.
 World-wisdom much has done, and more may do,
 In arts and sciences, in wars and peace ;
 But art and science, like thy wealth, will leave thee,
 And make thee twice a beggar at thy death.
 This is the most indulgence can afford ;—
 “ Thy wisdom all can do, but—make thee wise.”
 Nor think this censure is severe on thee ;
 Satan, thy master, I dare call a dunce.”

DEPARTMENT II.

The infinite and impartial goodness of God, in the creation and preservation of the human family, briefly displayed.

IN the antecedent department we have in the most brief manner, pointed out a few of the nations of antiquity, who rebelled against the laws, and infringed the rights of God; and who became the victims of their own degeneracy and ingratitude. To particularize what could be said on this lamentable topic, would be to swell our work to many volumes; but our limits will not permit us to enlarge, as we must leave room for more interesting matter. The subject of the present department is of the most important nature, in which every rational being is interested. Indeed, the infinite goodness of God manifested in the creation, is so great and glorious, that I scarcely know how to begin to paint any part of it in its native colours. Wherever I cast my intellectual eyes, I see the harmonies and

beauties of nature. I am always desultory and precipitate in my composition, and never transcribe, but must necessarily be so here, as the beauties and benefits of nature are so diversified and abundant, that it would take a folio volume to give a methodical description of the most diminutive part thereof. I shall be plain and simple in my phraseology, as I conceive the present subject does not require the flowers of rhetoric, or the embellishments of fancy, to adorn and beautify it, no more than a diamond requires paint to enhance its beauty. My object is, to pluck a few flowers from the garden of nature, and present them to the reader as a small specimen of the beneficence and beauty of the Creator: for if the architecture is so beautiful, how much more beautiful must the Architect be!

My highest ambition in this work is, to promote the glory of God, and the happiness of men. If only one unhappy person is comforted by the perusal of these strictures, if but one “doubting Thomas” has his doubts removed; fi-

nally, if one ungrateful sinner is led to forego his base crime, and to admire, to love and serve his God, my object is gained, I am abundantly rewarded.

I feel the most cogent desire to refute the objections raised by philosophical unbelievers against Providence, to accomplish which requires systematical disquisition; the want of which, therefore, will no doubt manifest the insufficiency of the author. Was my power equal to my will, there should not be a solitary individual under the broad canopy of heaven, who would not be constrained by the most indubitable testimony, and reasonable argumentation, to admire and love his Creator. I would point them to that happy state of being, in reservation for all who love and fear God; and would give them a glimpse of future glory, through the dark clouds of this wretched life. The magnificence of nature it is impossible for man to know, much less express: how can a worm so feeble as man, intellectually embrace the beauties, the benefits, and the wonders of nature?

The earth alone is covered over with animals, vegetables, and minerals, which it is out of the reach of all mankind united to scrutinize; how vain then is it, for our proprietors of museums and academies to say, That they are the great repositories of all the arts and sciences, and even the Book of Nature! There are harmonies and beauties in nature, which no man or nation will ever be able to develope. Let others shew their knowledge, by pointing out the scientific properties of fire, air, meteors, thunder, volcanoes and fossils; and shew their wisdom, by their metaphysical researches: I will think myself useful to my fellow creatures, if I am enabled to convince them of their ignorance. Our illumination consists in our humility, as our force consists in the sense of our weakness. Those who are fools in their own estimation, will most assuredly be illuminated with a ray from heaven. That man who feels a deep sense of his own infirmities, and a grateful sensibility of the divine favours, will never walk in

darkness. The astronomer, who points out with the utmost accuracy the motions, periods, and velocity of the heavenly bodies ; the opposite forces of the planets, called the centripetal and centrifugal, the one tending to, the other flying from the centre ; yet with all his boasted learning, he may live and die in intellectual darkness. He may see the order, harmony, beauties and benefits of creation, without venerating and adoring the Almighty Author of all those beauties and benefits. He views the seasons walking hand in hand, pouring out their abundance, which he participates with unthankfulness. Alas! blessings have been poured upon us in super-abundance, but our abuse of them has rendered them the most formidable curses ; hence we impeach Providence with the consequences of our own delinquency and ingratitude.

God has granted to man the knowledge of a supreme Intelligence, in order to win him to his own happiness ; but man from this simple sentiment, has manufactured a thousand religions,

as inhuman as the priests by whom they are administered, who are continually learning every art but the art of being happy. The earth every where produces abundance for man, while thoughtless, thankless man, every where waters that same earth with the tears and blood of man, unhappy man! It is not nature, but man that is to be impeached with the miseries and ills of life. O that I could convince the unfortunate man, who sickens at the gloomy spectacle which this wicked world presents to his view, that his heavenly Father and his Friend is always ready to alleviate his sorrows, and that he only afflicts him to-day, to reward him to-morrow.

The rich and affluent think all are miserable who live out of the circumference of fashionable life; but they themselves are the most miserable, because they counteract the laws of nature, and live in opposition, and not in subordination to her dictates; such persons have no relish but for vain delights, no sight but for shadows, no

pleasure but in sensuality ; while they have no relish for God, they are total strangers to true pleasure, and their whole life is a miserable dream. They are in the midst of the superb works of God, and yet admire only their own grandeur. They are continually fed (like the swine feeding upon acorns, who never know nor care from whence they fall) by the liberal hand of the Creator, and yet they infringe his rights, and counteract his excellent laws. Surely the oppressor thus acts ; and the just re-action of Providence repays him in his own coin. With the same measure he metes, it is measured unto him again. The more men are oppressed, the more feeble and wretched are their oppressors ; for they produce misery, and misery produces murders, robberies, prostitution, rebellion and civil wars, which end in their ruin.

This re-action of evil is observable in the governments of modern, as well as of ancient times. We see even in the present day, governments judicially infatuated, which with long and steady strides, approach the brink of political

annihilation. They do not remember, that the cause must be removed before the effects will cease. The world is filled with wretchedness and misery, which are the offspring of cruelty and oppression, and not the produce of nature. Man, who is weak, man, who stands on the brink of the grave, man, who is poor, who is nothing, has the temerity to impeach God with the fruits and effects of his own folly; to shew the inconsistency of which, I will beg leave to transcribe a few verses applicable to the present subject, from my tragical poem entitled "Avenia," first edition, page 244: In the second edition, they have been left out by the ingenious and respectable doctor, who revised and corrected it.

—————" The hosts on high,
 With gazing saints, lean forward from the sky,
 From clouds all fring'd with gold, their bodies bent,
 With eager eyes they view the sad event;
 They view the hero's wrongs, the foe's delight,
 They view his wrongs, and loathe the hateful sight:
 Then veil their eyes refulgent to behold,
 With their white wings, all tipp'd with downy gold;
 To whom, while blushing, from the chief they look,
 The Sire of men, the Sire of angels spoke,
 Around his brows a brilliant cloud was spread,
 And floods of glory roll'd above his head.

Like mighty thunders, lo, his voice he rear'd,
Hosts dropp'd their harps, and worshipp'd as they
heard.

With awe, they see the chequer'd lightnings play,
And turn their eye-balls from the golden ray.
Beneath his eye, the heav'ns, in full survey,
The spacious earth, and vast creation lay.
He darts his eye, his piercing eye profound,
And looks majestically stern around ;
And, with a single glance the God surveys
The slaves, the ships, the navigable seas.
Again the Sire of men his silence broke,
All heav'n attentive, trembled as he spoke :
The stormy winds a solemn silence keep,
The curling waves lie level on the deep ;
All æther trembled, while high heav'n was aw'd,
All nature reverenc'd the immortal God.
His voice harmonious, thus Jehovah cries,
While anger sparkled in his awful eyes... }
“ Behold and blush, ye first-born of the skies,
Behold yon Christian hypocrites unjust,
Full of rage, rapine, cruelty and lust :
T' enslave my sons, they propagate their sway,
Join fraud to force, and bear the spoil away.
Who, smooth of tongue, in purpose insincere,
Hide fraud in smiles, while death is harbour'd there :
From tender husbands, weeping brides they tear,
They proffer peace, yet wage unnat'ral war :
Whilst still they hope we'll wink at their deceit,
And call their villanies the crimes of fate.
Unjust mankind, whose will's created free,
Charge all their guilt on absolute decree :
To us they pray, to us their sins translate,
And follies are miscall'd the crimes of fate.
The Christian rulers in their ruin join,
And truth is scorn'd by all the perjured line !
Their crimes transcend all crimes since Noah's flood,
Their guilty glories soon shall set in blood.
They swear by heav'n, then spill their brother's gore ;
Lo, view my creatures bleeding on the shore :

Shall heav'n be false, because revenge is slow !
 No ...we prepare to strike the fiercer blow :
 Sure is our justice. They shall feel their woe !
 The day shall come, that great avenging day,
 When all their honours in the dust shall lay ;
 Ourselves shall pour dire judgments on their land,
 Thus have we said, and what we say shall stand.
 Their cruelty for justice daily cries,
 And pulls reluctant vengeance from the skies ;
 Such hypocritic foes their toils shall know,
 And ev'ry hand shall work its share of woe.
 How av'rice fires their minds, ye heav'n born train,
 Behold our sacred gospel preach'd in vain ;
 Behold us disobey'd ; what dire alarms
 In flame their souls to slaughter, blood, and arms.
 Their dreadful end will wing its fatal way,
 Nor need their rage anticipate the day.
 Let him who tempts me dread the dire abode,
 And know th' Almighty is a jealous God.
 Still they may charge on us their own offence,
 And call their woes the crimes of Providence :
 But they themselves their miseries create,
 They perish by their folly, not their fate."

Most assuredly all the works of God bespeak his goodness, as well as his power : who can look up to the golden skies above him, or the spacious landscapes around him, and dare to deny this assertion ? Who can view the trees, loaded with delicious fruit within the reach of man, and deny the providential care and impartial beneficence of Jehovah ? In order to be convinced

of his infinite goodness, we have only to retrospect our past lives, and we will find, that goodness and mercy has followed us all our days ; and if we have been unhappy, it is because we have refused to walk in the path which leads to happiness, and which has been pointed out to us by the finger of God. Even in this world, virtue carries her reward in her bosom : contempt of covetousness insures repose, temperance secures health, benevolence produces the most exquisite of all earthly delights, infinitely superior to the libertine's, or the epicure's most sanguine gratification. The first delight is divine, the last beastly and sensual ; humility begets assurance of safety, and removes fear, for the man cannot fall far, who is at the bottom of a valley ; gratitude produces confidence in God, and " faith in our Lord Jesus Christ ;" and " faith builds a bridge across the gulf of death," over which the good man securely walks and fears no evil. Some will complain, that God has made an unfair distribution of his gifts ; to the

rich he gives too much, to the poor too little. This I contend is a wrong conclusion, and an unjust insinuation: the poor man has a better chance for happiness here, and glory hereafter, than the rich man; which I think I will be able to demonstrate, before I conclude this department. It is well known that abundance cloy, of riches, women or wine, the three things men are most eager to obtain; while mediocrity satisfies the calls of nature. The shade of obscurity is safer than the sunshine of glory. The colours of a flower in my sequestered enclosure, are more pleasing to me, than the brilliant diamonds in the diadem of Bonaparte, are to him. The assurance I have in the affection of my faithful friend William Turton, at present a missionary to the Bahama Islands, gives me more real pleasure, than all the flatterers with their fulsome adulation, who surround the throne of the grand mogul, can ever give him. The confidence the poor honest man has in the confidence and virtue of his wife, is more satisfactory to him, than the

grand mogul's seraglio of 350 women is to him. The docility, beauty and swiftness of my horse, are far more gratifying to me, than the prancing and neighing of one thousand Arabian steeds, which he has in his stables, are to him ! And I might go on to mention many other gratifications, which the mediocrity of my situation permits me to enjoy, and of which the wealthy are deprived, because they are ungrateful to the Author of all their mercies. With my menial and corporeal gratifications I am contented, because I well know, that they are given by the hand (if justice took place without mercy) that should have long ago struck me to hell ! This consideration enhances every favour, and sweetens every blessing. But if any child of misfortune should say, " Alas ! I am both destitute of mental and corporeal delight, both of the blessings of society and nature," to such I would say, the privations of this life frequently produce eternal glory in the next. When fawned upon by the world, we forget God ; but when persecuted

by it, we flee to him for rest and refuge. Affliction is without doubt the parent of virtue. An humble Lazarus is happier even in this world, than a proud Dives : although the chilling hand of poverty, and the iron arm of despotism, should follow the good man to the very margin of the grave, yet should he not for one moment, harbour a doubt of the impartiality of Jehovah, but trust in him to the last ; for most assuredly, death will be the boundary of all his sorrows. Nothing will so soon soothe a soul to peace, as resignation to the will of God.

Although it is a paradox, yet I will state it as a fact, that even the ills of nature are necessary to drive us to God. He employs this method, to cause us to take refuge under the shadow of his wings, as the hen calls her brood to shelter at the approach of a thunder-storm. He well knows the dangers to which we are exposed, and therefore uses every means, consistent with his attributes and our free agency, to win us to our own happiness. As for the

real evils in society, it is both unreasonable and ungenerous, to impute them to nature : they are produced by man, (and not by God) who is continually counteracting the gracious designs of his Creator. But will he always patiently endure this flagrant infringement on his rights ? it is impossible. We see him loading the most ungrateful rebels with blessings every day ; while those who love and endeavour to please him, are beset with ills, and covered with misfortunes. But is this not a positive proof of a future state of rewards and punishments ? We see every day, both nations and individuals, receiving from the liberal hand of God, super-abundant blessings, while they only disseminate the ills of life ; but a just re-action of those ills will sooner or later take place. In order to consolidate this assertion, I need not point to ancient history, modern will suffice ; one positive proof is better than all the negative proofs in the world. I will pass by many instances, and only mention two, which

are recent in the mind of every intelligent person ; I mean the total destruction of the slave-holders in St. Domingo, and the late nobility and royal family of France : the slave-holders of America, and the West-Indies, may see their future fate in their destruction. Notwithstanding the dreadful severity of their punishment, we see others walking in their footsteps, who destroy the happiness of the many for the ambition and aggrandizement of the few. But an equitable re-action of divine justice is at hand ; the present unfortunate generation will one day give back to their cruel oppressors, with interest, the miseries they now endure.

The sea is teeming with fish, the land with vegetables and animals, and the air with birds, for the use and accommodation of the human family ; but, alas ! the few by fraud, rob the many of their portion of these blessings, till they are cloyed with super-abundance, and of course cannot enjoy what they possess ; while the poor suffer and die, for want of the necessaries of life. This

is far from being speculative reasoning; the misfortune is, these assertions are too true. There are millions of children now in Europe, who would joyfully and thankfully receive the food my dog refuses to eat! who are literally starved to death, in order to augment the enormous revenues of royal tyrants, and right honourable villains; while the verdant fields are crimsoned with the blood of their fathers, while fighting to maintain the power and pride of their oppressors: as for the population of Asia, it is still more wretched than that of Europe. Hear what a just and judicious traveller relates on this subject.

“Happy, thrice happy, would it have been for India, if it had never been visited by the commercial* tyrants of Europe.” To relate the many instances of rapine, desolation, and injustice, which a lust of gain has induced them to commit, would require many volumes. Let the following ex-

* Such commerce is not only popular and fashionable, but counted laudable; but will God always wink at such villains?

tract suffice. “ Lord Cornwallis, in a letter dated 18th September, 1789, had the following remarkable words: ‘ I can safely affirm, that one third of the company’s territory in Indostan, is now a jungle inhabited by wild beasts :’ and Colonel Dow, a Scotch officer, who had been long in India, and who wrote the history of Indostan, thus describes the effect of their barbarity in that unhappy country. ‘ The civil wars, to which our violent desire of creating nabobs gave rise, were attended with tragical events. Bengal was depopulated by every species of public distress. In the space of six years, half the great cities of this opulent kingdom were rendered desolate; the most fertile fields in the world laid waste; and *five millions* of harmless and industrious people were either killed or destroyed. Want of foresight became more fatal than innate barbarism; and men found themselves wading through blood and ruin, when their only object was spoil.’ This is the way the Christians preach the gospel to the Heathens !”

Thus we see how the laws of nature are inverted by those of man. God supplies our wants in a thousand different ways, while man uses as many ways to destroy our comforts; God commands even the forests to produce spontaneous fruits, for our inheritance; the earth nourishing roots for our aliment, the sheep wool to clothe us, the cow milk to nourish us, the generous dog to defend us, the docile horse to carry us, and all the wild beasts of prey to either love or fear us; in addition to which he has crowned us with capacious and comprehensive minds, and rendered us capable of participating the delight, peculiar to the first-born sons of glory. He gives us the wings of faith, to raise us to heaven; he endues us with a subtile and sublime understanding, by which we ascertain the magnitude and courses of the stars, the periodical revolutions of the planets, as well as the annual and diurnal motion of the earth. And what is all this for? Most assuredly that we may learn from his kindness to us all, to be kind to one

another. Alas! no part of the brute creation is so cruel as man! always either the victim, or the tyrant of his fellow worms; yet he alone, of all the creation, knows that God is great in goodness, and good in greatness, and that his justice governs the world; and that beneficence is the happiness of virtue, and that virtue exalts man to heaven. O! what exquisite delight it would be to me, could I convince the sons and daughters of misfortune, that they have a Father in heaven, who suffers them to be oppressed by man, in order to compel them to take refuge in the bosom of God. We see men every where paying the homage due only to God, to their kings and priests; and as a just re-action, we see always those kings and priests oppressing them, both as a punishment for their idolatry, and to bring them back to God, who is delicate in love and cannot endure a divided heart; or, to use the language of Scripture, "He is a jealous God," and will by no means wink at the sin of ingratitude. Oh! that I could prevail upon

the unhappy to forego the cause of their unhappiness, that the effects may cease; that they may lift suppliant hands, and eyes bathed with penitential tears, to heaven; that they might there find a solace for all their woes, a cordial for every fear, in the Friend and Father of the afflicted. Then indeed, they would feel the happiness of virtue, and cease to complain against the laws of nature. Then they would despise the useless knowledge, attained with much labour and expense, in studying vain sciences and vicious books. Of the millions of publications which are continually teeming from our presses, how few do we find, exhibiting the excellency of the benefits of nature, and the deformity of man's ingratitude! Where do we find an author, whose primary solicitude is to search after truth, in order to promote the happiness of man, and the glory of God? and yet the most futile and frivolous books, if sanctioned by a great name, will be patronized by the public. It is too often the case, that the name, and not

merit, gives currency to a publication. If a master of arts, a doctor of divinity, or a right reverend worm of the earth is the author of it, it is read (though full of errors) with avidity, while the book of nature is neglected. Hence so many absurd, nay, deleterious opinions, in every branch of scientific research, and political disquisition, have been imposed upon the public. under the sanction of great names ; yet, read many of their works, and you will find few sentiments suggested for the relief of the miserable, and little solicitude manifested for the honor and glory of God.

Thus mankind are deluded into error, by the influence of pride ; and under the power of prejudice, seeking truth where it is not to be found. Even the most obvious truths vanish from our view, because we slight the book of God, and pay the most servile and sycophantic deference to the books of proud, ambitious, interested men : and this is the primary cause, so many millions of rich, as well as poor men, are continually scrutinizing illusions of

happiness, in a land of shadows; while the sovereign beauty, the beneficent Creator and his works, (from the grateful investigation of which true happiness may be found) are totally neglected. I would beg leave to observe, that it is not an antipathy to any individual author, much less the experience of the want of public patronage which has dictated the antecedent animadversions. Considering myself a novice at composition, a cypher in the commonwealth of literature, an atom of creation, a worm of the dust, which soon must be the food of worms in the silent grave, I must say with the most sincere gratitude, that the public patronage I have received as an author, has exceeded my most sanguine expectations, and I may add, private marks of approbation from the first men in the United States. The public bounty has raised me from a state of dependence, to a state of independence; I can now literally sit under my own vine and pear tree, none daring to make me afraid. I have one desire, and that is to please God, by

endeavouring to alleviate the miseries of his creatures. The censure of king-ridden and priest-ridden people, I calculate upon: they are their own greatest enemies; how then can I expect them to be my friends? My happiness or unhappiness, does not consist in the praise or dispraise of dying man, but in the approbation of the living God, who has spread a table for me, in the presence of mine enemies. His presence makes my sequestered enclosure a paradise; in my beautiful flower garden, methinks I see a particle of the sovereign beauty, in miniature. The expanding rose and tulip, wherein thousands of ephemeral beings participate the liberality of their Maker, teaches me a more profitable lesson, than all the Greek and Latin schoolmasters in the universe; namely, that God supplies the wants of the most diminutive insects, and embraces the concerns of my circumscribed garden, as well as the boundless garden of nature. If then, his beneficence extends to the smallest insect in my garden, can I for

a moment think he will forget me? it is impossible.

The chief evils of society, I am persuaded, arise from the wrong association of ideas among the rich, who are imitated by the poor; the rich are continually seeking novelties to procure them pleasure, and in so doing, render themselves miserable; and the poor are often equally miserable, for the want of those novelties, because they suppose, very improperly, that they in reality are productive of pleasure. Were it not for this, what pleased the poor man yesterday, would likewise please him to-day; what was sufficient for his simple maintenance, would always appear good and desirable. Did the poor know the painful disquietude of the rich, they would no doubt be contented, and of course happy. In what are called colleges, and other seminaries of learning, the foundation of the misery of thousands is laid; the sentiments inculcated in such places, are in opposition, and not in subordination to the gospel, the same as ambition is to humility. The

philosophical clergyman himself, with all his boasted wisdom is carried away from the central point of bliss by the same pride, the same impulse. To no purpose does he harangue, or sermonize on the fluctuation of all things, and on the excellency of moral rectitude, while his conduct is at variance with his eloquence. His supercilious physiognomy, his powdered hair, the gold ring on his finger, his sacerdotal robes of silk and cambric, demonstrate that he infringes the rights of God in a compendious way, merely because he puts himself in his place. When such men, with all their self-consequence and pride, are exhibited as a pattern for our youth, who are imitative animals, what can we expect, but wretchedness and misery? The fact is, a grateful sense of an omnipresent Deity, will change a cottage to a palace: and the want of it, will metamorphose even a superb church to a prison.

When a man thinks of nothing but his own aggrandizement, he puts himself in the place of God. In vain do such men make bulwarks around them,

of the gifts of fortune ; when a sentiment of the Deity is excluded from the heart of man, misery takes possession of it ; he sinks into despair. and often closes the scene by suicide ! And is not his dreadful end a just re-action of Providence? without any manner of doubt. When the inconceivable benefactions of Jehovah, with which this man was crowned, his wealth, his servants, his horses and his hounds, his health of body, his vigour of mind, the knowledge he had of his obligations to God, who by his divine Spirit was continually entreating him, to learn from the divine kindness to him, to be also kind to the miserable—I say, when these mercies are contrasted with his ingratitude to God, and cruelty to his fellow-men, we cannot wonder at his unhappy end. He is the author of his own misery, and God remains impartial, just and good.

I know a man who professes much religion, and belongs to a very religious society, who is worth at least 150,000 dollars, and in the decline of

life; yet I would sooner entreat the vilest sinner in behalf of the poor, than this man; he can behold misery at his very door, without shedding a tear, or giving a cent. This man has got but one child, a young lad, who has received a finished education, as it is called, and is brought up in all the gaiety of fashionable life. Was this abundant wealth appropriated to benevolent purposes, and only an annuity of 500 dollars per annum, reserved for the maintenance of the son, how much good might be done with the overplus! It would be a comfort to the father in his dying moments, to reflect that he provided plentifully for his child, and at the same time remembered God, his poor, and the prosperity of Zion; but the best of all, this superfluous wealth would not (which without a miracle it will) be the means to convey the wretched son to the prison of eternal death. Now if this man meets a just re-action of Providence, surely it is his own fault: God is not impeachable for his delinquency, or the punishment of it. I

could point out many characters* of a similar cast, but alas! it will answer no purpose. As well might I attempt to prevail upon a hungry lion to relinquish his mangled prey, as to induce them to distribute their superfluous wealth.

Ah! paradise is even on earth, for the delight of such wealthy men, to whom God has given the power of doing much good, if they would but improve the blessed opportunity, as they will most assuredly wish they had done when they find sickness seize, medicine fail, and the icy arms of death encircling them. I must confess, that the parsimonious and tyrannical conduct of some distinguished

* I know an eloquent preacher belonging to a very religious society, an excellent man in many respects, who possesses a handsome paternal fortune and many thousands of dollars beside, yet there is not a preacher belonging to his professional denomination, more penurious than he, although a majority of them are very poor: This man is a bachelor, and has no family, and no relation, but a very rich brother. Surely his keeping the eyes of the blind, and the feet of the lame locked up in his coffers is a stumbling-block to his hearers! A hint to the wise I hope will suffice.

professors of religion, has been a stumbling block to me. I associated with them, with a view of putting myself under the protection of virtue, because I found the word *religion* continually in their mouths; but because I would not be a dependent partizan, I was calumniated: however, their oppression and calumny has cured me of my bigotry, and sectarian predilections; their disorders, of which I have been the victim, have inspired me with the love of order; and their defects have taught me to take my eyes from man, and to look only to God for relief, for rest, for refuge. But I yet love and forgive them from my heart, because I also have had much forgiven; and only lament, that the arbitrary few, in either church or state, should have the power to oppress and persecute, the comparatively innocent many. Here I intend my animadversions relative to them shall cease; and I hope they will not be considered acrimonious, when my sufferings, privations, and losses, are remembered with my services.

It is no part of my plan to give even a fragment of natural history in this department of my work ; but merely to endeavour, by the most reasonable means, to eradicate from the minds of the miserable, their doubts of the goodness of Jehovah. In order to accomplish my object, the truth must be exhibited ; not as it is to be found among interested sects and parties, and mercenary preachers and politicians, but as it is in the book of nature, which no ignorant transcriber can deface, nor bigoted translator can gainsay. Indeed we too often find, in the works of classical and clerical authors, nothing but wrong premises, wrong conclusions, and wrong association of ideas, with a super-abundant transcription of latin and Greek quotations, which not one in a thousand can understand ; and only shews the reader's ignorance, and the author's learning : in addition to which, such pedants add a string of titles to their names, by telling the world that they are **A. M. Masters of Arts, D. D. Doctors of Divinity, M. D. Doctors of**

Medicine, &c. &c. If this is not vanity, I must confess, I do not understand the etymology of the word.

There are many works by which I could gain more praise and profit than this; namely, such as would be gratifying to the pride of men “clothed with a little brief authority:” such as would flatter the wealthy booby with a cringing servility; such as would support error in its destructive career: finally, such as would gratify the vitiated taste of the volatile and gay. But my avowed design in this work, is neither transitory praise, nor temporary reward. Agreeably to my plan, I can be useful only to one description of men, and those are the unhappy poor; the characters particularized above, will perhaps view my arguments with the side-glance of contemptuous disregard; while the poor and afflicted man, I hope will receive benefit from them: I shall therefore endeavour to simplify my style, and adapt it to his capacity.

Had I a throat of brass, and adamantine lungs, I would call all my

fellow worms, from the centre to the circumference of the earth, and while the social and sympathetic tear stole from my own eye, I would wipe the tears of despair from theirs : I would endeavour to remove their doubts, by answering their doubtful interrogations ; and, with the most anxious solicitude, I would entreat them, to “ look through nature up to nature’s God,” for unadulterated truth ; and to take their eyes and hearts from the world, where truth is discarded, and interest is the order of the day, both among politicians and ecclesiastics ; where almost every sect endeavour to appropriate the promises and presence of God to their individual churches, to the exclusion of the rest of mankind. Little do they think, that the temple of Jehovah is the universe ; his lamp the sun ; his sounding-board, the firmament ; his organ, the melodious voices of his saints, who love him ; his altar, the most humble heart ; and the high priest, the everlasting Father and Prince of Peace ; who does not offer the blood of bulls and goats,

as an atonement for the sins of the people, as the Jewish high priest did, but he offers his own blood, the richest that ever flowed, as an expiatory sacrifice for the sins of all mankind! Unless the truth shall make us free, we never “shall be free indeed.” We were placed upon this earth to know, to love, and to obey the truth, to be grateful to God, and affectionate to man; for it is a fundamental law of nature, (hear it ye cruel, unfeeling rich men, and tremble at your approaching doom!) that the cruelty of man to his fellow-man, shall recoil upon himself; that no individual villain, or government of them, shall ever find their happiness in the misery of others. This one simple truth, undermines the false hopes of millions of the great, the rich, the mighty and honourable of mankind. This sentiment will be grating to the feelings of many, who will no doubt hate me, because I tell them the truth. I am most earnestly desirous to do good to mankind; I must, therefore, calculate upon calumny and abuse from them:

but abuse or applause are synonymous terms with me, as I endeavour to write so as to merit the approbation, not of man but God.

I know a man not far from where I now sit, who has enriched himself from the substance of the poor: but is he happy? No: happiness is as far from him as the east is from the west. Examine those rich men who appear most happy, and you will find that they have purchased their ideal felicity at a very dear rate; they have sacrificed public respectability, domestic felicity, peace of conscience, tranquillity of mind, and all for what? for the sake of accumulating superfluous wealth: yet at the close of life, they see nothing but false friends and relations around them, longing for their death, that they may inherit their ill-gotten gain.

Ah! if from the lonesome garret where I am now writing, at midnight! for the relief of the miserable, I could make my voice to be heard, and could communicate to them my thoughts, I would imprint upon their hearts this

consolatory truth, That time is but the prelude to eternity ; that this life is only a state of probation. I would therefore entreat them to support themselves in this state of probation, than they may participate the happiness of virtue ; I would calm their sorrows, by elevating their minds towards infinity, that they might support the miseries of a moment ; for God never did, never will, and never can, abandon innocence and virtue. None of the ills that terrify and torment mankind, can ever destroy the peace of those who love and fear God ; they are all eye to admire his garden of nature ; all ear to listen to his still small voice, which is always calling them to their own happiness ; all gratitude to acknowledge the benedictions of a kind providence. In order to induce them to receive afflictions from the hand of God as blessings in disguise, and to love him beneath his frown, as well as beneath his smile, (seeing it is all intended for their good) I would give them a sketch of my simple experience ; as facts are al-

ways more convincing than speculative reasonings. Calamity has, therefore, been a great blessing to me; because, by it I have been stimulated to look from false man, to the true God; to be instructed in the truth. I have learned by my own miseries, always to pity and relieve the miserable, and to look forward to death as a pleasing sleep, which will end them all. I sought truth with singleness of heart, and I did not seek it in vain; and I have learned, that in order to preserve it pure, it must be deposited in a pure heart; for when the eye is evil, the light within us is turned to darkness. Every good man finds an unerring guide, and a faithful monitor in his heart, while it is single and full of gratitude; he feels and finds Deity in his soul, both in power, intelligence and goodness; he, therefore, has nothing to do, but love, adore and trust him, without any disputation. This is the simple truth, which always was and always will be invalidated, by the millions who live in the opposite error.

Embrace then, cordially embrace truth, O ye children of calamity ! with grateful honest hearts, and ye shall find rest to your souls : and enjoy that heavenly peace, which the children of error are totally unacquainted with.

The only place of safety for even the virtuous, is the vale of humility : man was made for humility, and humility was made for man. The real humble man is instructed in the truth, by the immediate inspiration of the spirit of truth ; not by words which are soon forgotten, but by an instantaneous communication of itself. Although I shall be laughed at by the literati, for what they will in their wisdom be pleased to call my foolish rhapsody, yet I will tell those who are fools in their own estimation, some of the simple lessons I have learned, by an immediate communication of the divine spirit of truth. About four years ago while wrapped up in a cloud of grief, and ready to sink into despair under the ponderous weight of my calamity, I happened to see a

spider* entangling, to destroy a struggling fly; I had compassion on the insect, and with a small stick drove the spider away, and disentangled the fly, which exultingly adjusted its wings, and flew away. Immediately this spontaneous thought struck my mind, viz. Have you, a miserable child of corruption, had compassion upon, and delivered the helpless fly from the snares of its enemy, and will not God deliver you from the snares of the devil, and from your present difficulties? I immediately answered the interrogation, (and tranquility sprung up in my soul) with the words, Most assuredly he will.

I could mention a number of such anecdotes, but the above will suffice to shew, that from the most insignificant instances in life, we may gain the most

* The supercilious pedagogue will view these simple incidents no doubt with sovereign contempt. Little does he think, that God accomplishes the greatest ends by the most simple means, that no flesh might boast in his sight. And little does he think that he must become a fool, before he can be wise unto salvation, and that God confounds the sons of vanity, by the foolish things of this world.

important manifestations of truth, and the greatest consolation. Of all the auxiliaries of hell, none are more destructive to humanity, than unbelief; how blessed therefore is the means, however simple, which delivers us from its influence; and no way can man more effectually dishonour God, than by countenancing error, and rejecting the truth. Hence I am so earnestly endeavouring, to eradicate from the minds of the miserable, the barrier which precludes them from participating the most pleasurable gratification; I mean the false apprehensions they have of God, and the works of creation.

I can but lament my inability to do justice to this subject. However, God, who frequently confounds the wisdom of the wise men of this world, by the most simple argumentation of those who are fools in their own esteem, perhaps will bless my weak endeavours for his glory, and the relief of the miserable.

If my capacity and limits would allow it, gladly would I point out the harmony, beauty and beneficence of

nature, and answer the objections of unbelievers, on what they call the disorders of this terraqueous globe in general, and the animal and vegetable creation in particular, as well as the calamities of the human race; the last of which, I think I have satisfactorily proved, to be imputable to man himself, and not to God: natural evils are most assuredly blessings in disguise; even labour, hunger, pain, sickness and death. Without labour there is no coming to rest, as without a battle, there can be no victory; without hunger we cannot enjoy food; hence the rest and food of the honest poor man, however homely, are incomparably more sweet than those of the rich lazy glutton: without sickness, we would not appreciate the great blessings of health; and without the midwife Death, we never would be delivered from the womb of time, nor see the golden light of eternity. This life is but the dawning of our existence; a mere prelude to a more happy state: that is, if we bear with patience the probationary and salutary

ills of this life, and submit with gratitude to the will of our gracious God. In order to do this, 'we should accustom ourselves to view our light afflictions, which are only for a moment, in a less hideous light: the same as a sick man views the most salutary, though nauseous medicine, which is calculated to cure all his disorders. Were we always to view the miseries of others, and not forget the blessings we enjoy, we would be grateful to God for our comparative happiness. I wish I knew what more to say,* that would have

* Were it possible for one of your nearest and dearest relations to arise from the dead, he would no doubt declare to you, that "every encouragement, every invitation, is on the side of virtue. It has the promises of this life and of that which is to come. He would beseech you, by the superior love of your Maker, by the streaming blood of the Saviour, and by the worth of your own souls, to cast off your ruinous vices, and to return to Him, who is ready to receive the returning sinner, and never casts him out, who comes to Him 'Listen' he would say, 'O listen to Him, who speaketh from heaven. It is not the voice of an enemy, it is your heavenly Father who calls you. Behold, the very Majesty of the universe bends forward from His throne to invite you. He veils uncreated brightness, to allure you to return to your own happiness. He proclaims Himself the *Lord merciful*,

the happy tendency to eradicate the doubts of the desperate child of misery. Unbelief works in secret, preys

and gracious, long-suffering, and abundant in goodness. He condescends to assure you with an oath, that he has no pleasure in the death of him that dies. He encourages, he threatens, he promises, he remonstrates, he laments, he woos his wretched creatures as if his own unchanging happiness depended on theirs. He leaves the door of mercy open; he gives them space to repent, he does not take them by surprise. Return—O yet return to the Father of spirits, my poor deluded relatives. Whom have ye forsaken? What have ye been in pursuit of? Whose conduct have ye put yourselves under? You have forsaken the fountain of your happiness. You have pursued your own ruin. You have given yourself up to the guidance of the enemy of souls. But it is not, even now, too late to retrieve all; all may yet be well, if you will yet be wise.

“Can you shut your ears, and steel your hearts against all that is tender? Are you determined on your own ruin? Shall the blessed message from heaven prove your death, which was intended to be your life? If you will not listen to the *still small voice*, which now speaks to you from the mercy-seat, the time will quickly come, when your ears, if they were of rock, will be pierced by the thunder of that voice, which will terrify this great world from the throne of judgment. Think, O hardened offender, think, the time will quickly come, when, as sure as thou now readest this awful warning, thou shalt hear (—it would be thy wisdom to think thou now hearest—) the sound of that trumpet, which will startle the silent dust, and break the slumbers, which were begun before the general flood.”

upon the soul, and often ends in self-murder; and all for the want of listening to the voice of truth.

O that I could prevail upon my poor unhappy fellow worms, to think upon the happiness of eternity, that they might be enabled to endure the miseries of a moment! For farther argument to accomplish this desirable end, I would refer the reader to the second edition of my "Beauties of Philanthropy." I will take the liberty to close this department, with a quotation from that work, page 174, it reads thus :

"The great and gracious Creator made man, with the view of bestowing upon him the plenitude of his liberality, and exalting him to the highest possible state of beatitude : and any man with two grains of common sense, will at once see, that God could not thus exalt and happify man as a machine, without liberty or will. Liberty is a necessary consequence of our reasonable nature. God certainly must have given activity, as well as being : an activity different from his, as well as a substance

distinct from his : without this, we could not possibly be susceptible of the pleasurable gratification, peculiar to the first born sons of glory. The fact is, God could not possibly give us intelligence, without giving us liberty : an extensive mind, and a freedom of will are inseparably connected; destroy the one, and the other ceases ; nor can it in the nature of things any longer exist. It is equally evident, that God could not without infringing our liberty, have hindered us, per force from abusing it. He exhibits truth before our intellectual eyes, in so clear and transcendent a manner, that none but the wilfully blind can possibly mistake it. He displays his sovereign beauty and attractive charms, so that none but the ungenerous can help admiring them. He exhibits the infinitude of his divine philanthropy, to the indiscriminate view of saint and sinner, sage and savage, reverend-men, and lay-men ; so that none but the most ungrateful can help seeing, feeling, and adoring the same. Finally, he manifests to his rational

creatures, that he is their God, their Father, their Benefactor; nearer to them by the ties of nature, dearer to them by the ties of grace, and should be more precious to them by the ties of gratitude, than any other being whatever. This he can do, without infringing our liberty, or acting incompatibly with his own divine attributes; and I will add, this he does do, and has done: but alas! the purest light will not enlighten those, who will not see, nor the most powerful reasoning convince those, who will not listen to reason. The most superlative beauty, we may look upon with disgust; and in like manner, from the sacred splendours of everlasting and unchangeable truth, we may turn our eyes. If it should be asked, why has God created fallible beings? I answer, because he has made them finite intelligencies. To make them infallible, is to make them gods, as perfect as himself; which is a thing impossible.

“Well, but could not the Almighty employ his divine wisdom, power and

goodness to force his intelligent creatures to relish, to admire, to obey, to love the truth? I answer in the negative. Though God does, and can eternally do what he pleases in the armies of heaven, and throughout his vast creation, yet he cannot, with any degree of consistency, use his absolute power to destroy the free nature of intelligent beings, in order to make them happy. It would be the same, as a tender father who has a very tender child, who refuses to take any nourishment; but the father, in order to save his child's life, forces him to take food, by previously lulling his senses with laudanum; the son of course does not act from choice but from necessity. Thus, God could compel his creatures to obey him from necessity, but not from choice; of course, they would not love: and pure love is what our God demands, and it is the only worship worthy of him. I would not be understood, that God requires our love because it is advantageous to him, or that his happiness in any degree depends upon it: by no means.

He is infinitely and superlatively happy, in and through, and from himself: he wills the happiness of his creatures, from motives of pure philanthropy; and he knows, they can only be happy from a love of pure choice; because, any other love would be hypocritical. Happiness, and even heaven itself, exclusively consists, in this love of pure choice. To love God supremely, and exclusively, this, and this alone is heaven."

DEPARTMENT III.

An investigation of the primitive and present power of royal princes, and dignified prelates. Shewing that the power and privileges they assume, is a flagrant infringement on the Rights of God.

IN this department I propose to make but few political remarks, and hasten on to the subsequent one, in which I place my chief hopes of being useful to the miserable, by eradicating from their minds, the wrong apprehensions they entertain, of their heavenly Friend and Benefactor, and which is the most formidable barrier to their happiness ; and is too often supported, instead of being removed, by their mercenary ministers.* The most superficial view of the first usurpation of royal princes, or digni-

* In ancient times, there were false prophets in Israel, who prophesied falsely ; and through their means, the priests were the lords of God's heritage, and devoured the flock ; yet the priest-ridden Jews loved to have it so. The same complaint may be made against many of the priests and people of modern times.

fied robbers, sickens the philanthropist, and causes the spontaneous tears of regret to steal from his eyes, and trickle down his cheeks. It was an easy thing for an artful designing villain, in the early and solitary ages of the world, while the chief employment of men was attending their flocks, and cultivating their lands, to usurp authority over his neighbours ; and to influence them by his false eloquence, to relinquish their peaceable and profitable employments, and become a banditti, to overcome a country, lay it under contribution, and enslave the defenceless and innocent inhabitants. It was also an easy thing for this artful villain, when his power was established by multiplied conquests, or rather robberies, to entitle himself the chief or king of his band, and consequently of his country. Thus, most assuredly, robbery was the foundation on which monarchy originally was built.

“ Proud Nimrod first the bloody chase began,
A mighty hunter, and his prey was man.”

What in the first instance was considered the most cruel murder and robbery, in following years was called conquest, and the spoil a just acquisition; hence the people who viewed the robber Nimrod, on the commencement of his career, with horror and detestation, in following years, viewed the same Nimrod metamorphosed to a monarch, not only with cringing servility, but with sycophantic adulation; (I had almost said adoration) such is the servile, abject, hypocritical nature of man. But we need not go to the early ages of the world, to ascertain the origin of monarchy and aristocracy. The case of Bonaparte* presents itself, to prove to a demonstration, the villany of monarchy, and the servility of man. Likewise Christophe, the negro emperor of St. Domingo, who has recently been

* Had this mighty man acted the patriotic part George Washington acted, or had he taken the salutary advice I gave him, when he was First Consul of France, perhaps there would not be at this time a royal tyrant, a right hon. villain, or a right rev. impostor in Europe.

metamorphosed from an obscure subaltern, to a sable monarch. In order to account for the many bloody and brutal wars, which have been the curse and disgrace of humanity from time immemorial, we have only to consider, how natural it was for these bands of robbers, who parcelled out the earth among themselves, and called it their individual property, to quarrel with each other about their claims. Hence, the chief robber or king, commanded his creatures, to go and murder and be murdered by those they never saw, and from whom they never received the least injury: when their opponents view their hostile approach, they also “Cry havoc, and let slip the dogs of war.” Hence, the earth has so often been fattened with whole hecatombs of human beings, to gratify the pride, the ambition, the vanity of a few miscreants.

Although my mind is impressed with far more interesting matter, than that which is merely political, I cannot, nevertheless, forego suggesting a few thoughts on that subject, which may be

instructive, although I have not the most distant expectation of their being productive of general utility. Were kings to rob their fellow mortals of their property, and spare their lives and liberty, the innovation would not be so great; but, alas! this is not the case. As a punishment to the people for their servility and abject adoration of their cruel kings, and a just re-action of Providence for their usurpation and tyranny, we always find kings torturing kings, armies murdering armies, and robbers robbing robbers; the conqueror considering the conquered his property. Pugilists always require only an acknowledgment of being vanquished, on the part of the conquered, to restore harmony: but not so with kings; after they have murdered their thousands, they enslave their tens of thousands, and doom their noble as well as ignoble prisoners to torture or to death. O the perfection of villany! the scenes of horror, the mountains of human carnage this wretched world groans under, which angels blush to behold!

There are many servile and sycophantic wretches, even in America, who plead the cause of kings, and apologize for their brutality; and even have the impudence to bring forward the Scriptures of truth to consolidate their assertions. But this is only one instance* in millions, where man has become vain in his imagination, and has called sweet bitter, and bitter sweet; put right for wrong, and wrong for right; truth for error, and error for truth. Such men in kingdoms I pity, although I despise their principles; because the prejudice of education is so great, that it is next to impossible to erase it from their minds, even by the worst of tyranny. But in republics, such men deserve to be cashiered; because they have not the excuse of ignorance to

* This brings to my recollection the assertion a person made in my presence a few years ago, namely, that the American government was not to be compared with the British; and that taxes in America were far greater than those in Britain. I will not pass a reflection on his principles or expressions, as every free man will indignantly feel, what delicacy forbids me to express.

plead in their favour. Many religionists, profess to be the friends of peace, and yet support with all their power, governments, or rather monarchs, who for a feather do plunge their fellow worms into all the horrors of war. Surely this inconsistency exhibits a baseness of heart, an hypocrisy of pretension, which reason would shudder at, and religion disown. So effectually has the tyranny and antiquity of custom domineered over the minds of even what are called religious men, that it seems almost impossible to reform their political condition. Most men are afraid to think of, much less vindicate their natural rights: hence we may fairly conclude, that most men in despotic governments, do not think for themselves; and are, therefore, under the influence of the prejudice of education, and not opinion: and we cannot wonder at it, when we remember that the object of tyrannical governments, (in order to stretch taxation to excess, and circumvent the mouth of labour) is to plunge nations into all the horrors of war, shackle the press, ex-

hibit a great shew of grandeur and pomp, encourage such songs and toasts as are likely to enslave the mind, and suffocate reflection. From the government of Nimrod, to that of Bonaparte, war (or rather robbery) has been their trade, plunder their object, and personal aggrandizement their pursuit. Hence the peace and tranquillity of millions of servile wretches, have, from time immemorial, depended on the whim, the caprice, the pride, even the nod of one arbitrary man. Let any person view the history of ancient times, and say, if it is not a continued scene of war and bloodshed, murder and devastation, human butchery and wickedness: surely then, he must be either a rogue or a fool, who will think or say, that monarchy was ordained by heaven; and whoever he is, the Bible gives him the lie in form. Although some people will presume to assert from Scripture, that monarchy was established by God himself, yet I can prove by a few scriptural quotations, that their requiring a king was one of the most fatal sins

the Jews* ever committed ; and was considered an infringement on the rights of God.

* The curse of monarchy is cogently delineated in the resolute remonstrance of the prophet Samuel, and for a literal fulfilment of his prophecy, we have only to take the most superficial glance at the histories of the Jewish kings. The very best of them, **David** the just, not only robbed one of his most faithful servants of his beautiful wife, but also, (which was tenfold worse) bereaved him of his existence. **Solomon** the wise, doomed 999 beautiful women to perpetual celibacy, whom he called his wives and concubines : we will not include Pharaoh's daughter, his queen among the number, as he was entitled to one wife by the laws of nature and common sense, and only one. **Manassa** the penitent, caused the streets of Jerusalem to run down with innocent human blood. **Ahab** the wicked, in conjunction with his wicked wife **Jezebel**, robbed one of his subjects of his paternal inheritance, and his life. **Herod** the cruel, put a great many little children to death merely to gratify his jealous and barbarous disposition. I could mention many more instances of the villany of the Jewish kings, and of the great injury they were to the Israelites, but my limits will not allow it : suffice it therefore, to add another thought on the case and character of **Solomon** the wise. Had this mighty, wise king, clothed himself with 1000 suits of beautiful clothes, every body would call him a fool ; it was then no less foolish, as well as tyrannical, to procure 1000 women, when one was sufficient. This also shews the futility, as well as villany of monarchy ; for it appears that **Solomon**, although king of Israel, was such a booby. as to bow down and worship the wooden gods of his ungodly wives.

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways, now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us : and Samuel prayed unto the Lord. And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods ; so do they also unto thee. Now therefore hearken unto their voice : howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people, that asked of him a king. And he said, this will be the manner of the king that

shall reign over you : he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectioners, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep : and ye shall be his servants. And ye shall cry out in that day, because of your king which ye shall have chosen you ; and the Lord will not hear you in that day. Never-

theless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us: that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, go ye every man unto his city."

I scarcely know which to wonder at most, the stupidity, or the servility of the Jews: as for their ingratitude, it was proverbial; and this was only one instance of it, out of many thousands: but that they should persist in revolting from the government of Jehovah, after Samuel plainly pointed out to them, the tyrannical government of the king which they desired, is matter of astonishment. The subsequent appeal of Samuel, even to the people themselves, shews the baseness of their hearts, in despising his equitable administration,

under the immediate direction of God ; which they most assuredly did, by asking a king :—“ And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye have said unto me, and have made a king over you. Behold, here I am: witness against me before the Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe, to blind mine eyes therewith ? and I will restore it you. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness. Now therefore, stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day ? I will call unto the Lord, and he shall send thunder and rain ; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto

the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." *Sam.* chap. xii. ver. 1, 3, 5, 16, 19.

No king of Israel, or any other king, ever could with truth make such an appeal as the above, to their people, on the relinquishment of their regal authority. Indeed, the brutal conduct of Saul, the first Jewish king, especially to David, the most valiant and faithful soldier he had in his army, proved him to be a most unprincipled, jealous, and suspicious tyrant: but what capped the climax of his villanies, was his murdering the Jewish priests, for no crime but what was the offspring of his own suspicion. Kings are always surrounded with such servile and sycophantic miscreants as Doeg. Hear what he says to Saul, in order to insinuate himself in his favour: and mark

the sequel:—“Then answered Doeg the Edomite, (who was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he enquired of the Lord for him: and gave him victuals, and gave him the sword of Goliath the Philistine. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father’s house, the priests that were in Nob: and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub: and he answered, here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants, as David, which is the king’s son in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him? be it far from me; let not

the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, 'Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said unto the footmen that stood about him, 'Turn and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, 'Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen Ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.'" 1 Sam. chap. xxii. ver. 9—19. What savage barbarity! that even the innocent, crying, and smiling infants, and bleating lambs could not escape.

But surely this was a just re-action of Providence, for the base servility and ingratitude of the Jews; and the above was only the beginning of their sorrows; for it appears all their kings were tyrants, David and a few others excepted: and even the case of David's intrigue with Uriah's beautiful wife, although the best man, and the best king of Israel, is a plain and positive proof, that even the best men in church or state, should not be entrusted with too much power. Alexander the Great, who at the commencement of his military career, was an amiable young man, yet in following years, he was metamorphosed to a barbarian, by the abuse of power. Indeed, I can at present recollect of but one solitary instance, where power had not the influence to corrupt a great man; I mean general George Washington. While the king of England received from the mouth of labour one million sterling, per annum, for the most superficial services, this great man endured all the hardships of a sanguinary war; and after procuring

freedom for his country, he presided in the presidential chair for eight years; and never would take, for all his arduous and important services, the eighth part of a cent: yet alas! his memory has not been revered by his ungrateful countrymen, as it ought to have been. This I have for a long time lamented to see: hence, about a year ago, I published my "Poetical Apotheosis of Gen. George Washington;" which has sold much worse than any of my works, although I have produced fourteen others, on different subjects, the majority of them between 300 and 400 pages each! and some of them have passed through different editions.

We will now proceed briefly to investigate, the primitive and present power of royal princes. Their origin we have already pointed out; and their power is the same now, as it has been ages past; I mean ABSOLUTE, in many parts of the world. But of all the absurd pretensions of monarchy, none is more ridiculous than hereditary succession. A man, if he happens to be born

the eldest son of a king, (though a rogue or a fool) can, at the age of 18, ascend the throne, and rule a nation of wise men, although not qualified for the office of constable, or even herdsman. Thus we see in monarchical countries, the son of a king inherits a nation of rational beings, in the same way a young man in America, inherits his father's herd of cattle, with this difference; in the latter case, he cannot come to his inheritance until he is 21 years of age; but in the former case, at 18 years, and without any reference to his mental or moral character. And yet there are people in America, enjoying the precious sweets of liberty, who vindicate such a ludicrous system! Although one is led to suppose, that any people who would endure such an outrage on society, invert the order of human nature, and thus insult common sense deserve to be slaves;* yet it ought to be remembered, that the people have

* The servile wretch who winks at wicked laws,
Free men may pity, but they must despise.

from time to time, struggled against the arbitrary power, and absurd pretensions of their kings; which has for many centuries produced the most sanguinary civil wars, and also foreign wars: for where can there be any security for the peace of a nation, when the whim, caprice, or pride of one man, and that man a tyrant or a fool, and perhaps both, can plunge it into all the horrors of war? Surely this is infringing the rights of God with a witness.

When the true philanthropist views with his intellectual eyes, the accumulated and complicated miseries of his fellow creatures, throughout this wretched world, he sickens at the sight. Through the cruelty of ambitious politicians, and the craft of interested priests, man, who was made little lower than the angels, is reduced far below the level of the brute creation. Bad example, bad education, but above all, bad government, is the radical cause of the miseries of man. If we for one moment, cast our eyes to Europe, Asia and Africa, we shall view exhibitions

of human wretchedness, which would make a midnight robber melt into tears! and yet, in all these countries, there is no diminution in the gifts of nature. The brilliant sun illuminates and invigorates them with his benign influence; the trees blush and bend with delicious fruit; the fields wave with golden grain; and the seas teem with shoals of silver fish. I recollect myself to have seen in Norway, delicious fish taken up in baskets and buckets, on board of a brig, they were so abundant. Yet, although nature is thus prolific, governments counteract her beneficence, and thus infringe the rights of the God of nature: For it is a lamentable fact, that in the most fertile countries, thousands of human beings suffer and die for want; owing to the prohibition, and penal sanctions of cruel governments. Fear is of course, the predominant passion in despotic countries: pusillanimity supercedes independence, and man becomes, not like a lion, but a spaniel dog; he licks the dust his tyrant walks upon; and only asks liberty to eat,

drink, and die ; but alas ! asks in vain. And yet in the United States, there are miscreants who participate the blessings of liberty, and yet calumniate the only free government the ravages of despotism have left, in the whole world ! and applaud, and even vindicate the cause of the traitors and tyrants of mankind—pardon the tautology ; I cannot refrain from repeatedly exposing such base ingratitude and servility. Hence so much ignorance of man's natural rights, which I call ignorance of the most destructive nature, is so prevalent in this world. Hence millions of human beings, are more senseless and servile than the beasts that perish. Ignorance and cruelty are seated upon superb thrones, while ignorance and misery are seated on stinking dunghills. A bad government, I will therefore contend, is not only an infringement on the rights of God, but is also the scourge of man, and the curse of the whole earth. Imagination cannot conceive, nor language express its fatality. And I believe it is the duty of every honest

man, not corrupted by political apö-
tacy. to warn his fellow citizens of the
danger and deformity of despotism.
From this consideration, I enlarge this
part of our subject more than I at first
contemplated. I have but one good
qualification for the task, and that is
sincerity ; and I may add, an indepen-
dent spirit. I feel the most earnest de-
sire, to exhibit to the indiscriminate
inspection of the young people of the
United States, the deformity of mon-
archy ; that they may properly appre-
ciate the liberty purchased by their fa-
thers, and handed down to them as a
most sacred deposit. I wish to vindi-
cate the cause of man, because in so
doing I plead the cause of God. I in-
tend to enlarge this subject, in a fourth
edition, with additions, of my “ Charms
of Benevolence, and Patriotic Mentor,”
in a few months, God willing. This
work lays near my heart ; and although
thousands of the good people of Ame-
rica are insensible of its importance, I
tremble even to think of the conse-
quences of this insensibility. Most

assuredly, this indifference was the radical cause of the annihilation of all the republics in the world, our own solitary one excepted.

The ground, evacuated by the friends of liberty, through lassitude and indifference, is instantly occupied by the votaries of despotism ; and thus, by the lassitude of the one party, and the assiduity of the other, the bloody flag of despotism too often surmounts the cap of liberty ; and when once an aristocratical or monarchical party gets a firm footing in a country, they cannot be conquered, but by the most dreadful struggles. The most resolute courage, unshaken patriotism, and unanimity of principle, can only make victory in such a case even possible. It is a thousand times easier to guard the avenues to the temple of liberty, than to expel the assailants when once they have taken possession of it. Hence, in the above edition, which will contain about 400 pages, I propose to shew the danger, of the friends of liberty being insensible to danger ; and that the citadel

of liberty has been already insidiously attacked by the votaries of despotism, in the United States. Witness colonel A. B's conspiracy, and the assurance and temerity of a certain Christian denomination, who even petitioned the legislature to have their church established by law, in preference to all others, as in England. Witness, finally, the thousands of aristocratical clerical and scholastic teachers, as well as authors, in the bowels of our happy republic. One primary cause I would assign for the many corps of aristocratical young men to be found in our country, is legislative negligence relative to the education of our youth. I beg leave to subjoin a paragraph from my last publication, relative to this subject; utility more than method being my object.

“ One thing, I have often thought, would be extremely beneficial to our solitary republic; and that is, for each individual state to establish a public seminary, to be supported at the public expence, where republican principles

might be inculcated upon the juvenile mind, and where a polite as well as patriotic education might be gained, at a very moderate expence. The most central part of the state should be chosen for such a seminary ; and above all, republican teachers should be chosen by the legislature : for it is a lamentable fact, that most of our celebrated scholastic, as well as ecclesiastic teachers are rank tories ; and too often, both by precept and example, teach their pupils and congregations to be such. Was such a patriotic institution organized upon an economical plan, our citizens might give their boys a finished education at one hundred dollars per annum, boarding, washing, &c. included. The famous Lycurgus, the Spartan lawgiver, considered this part of the duty of a patriotic legislature, of the last importance ; and it would be well for them to have his plan of public education in their view, when they deliberate upon the importance of the present proposition. In a particular manner, I would humbly take the lib-

erty, with distinguished deference, to suggest to his excellency governor Snyder. the great utility of the present plan : I am emboldened to take this liberty, from the view I have of his recent message to the legislature of Pennsylvania. The public prints have been, for a long time, teeming with invectives and vulgar abuse of their patriotic first magistrate ; while slander with her hundred mouths, and a trumpet at each mouth, has exulted in the degeneracy of disappointed office-hunters, who reprobate even the man of their choice, because he will not be their dupe : however, his late message gave the lie in form, to these political calumniators ; and shows in the most distinguished point of view, the ingenuity of his head, as well as the generosity and patriotism of his heart. The sentiments of the president of the United States, are in unison with mine on this important subject. I will take the liberty to subjoin a quotation from his recent message to congress, which will elucidate, as well as give force to the present proposition, viz.

* Whilst it is universally admitted, that a well instructed people alone can be permanently a free people; and whilst it is evident, that the means of diffusing and improving useful knowledge, form so small a proportion of the expenditures for national purposes, I cannot presume it to be unreasonable, to invite your attention to the advantages of super-adding to the means of education provided by the several states, a seminary of learning, instituted by the national legislature, within the limits of their exclusive jurisdiction; the expence of which might be defrayed, or reimbursed out of the vacant grounds which have accrued to the nation within those limits.

“ Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opinions, by expanding the patriotism, and by assimilating the principles, the sentiments, and the manners of those who might resort to this temple of science, to be re-distributed, in due time, through every part of the community; sources of jealousy and prejudice would be diminished, the features of na-

tional character would be multiplied, and greater extent given to social harmony. But above all, a well continued seminary, in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it, would contribute no less to strengthen the foundations, than to adorn the structure, of our free and happy system of government."

It is a lamentable consideration, that too many infantile tories are manufactured in our colleges, where they receive anti-republican impressions, which time can never erase.—Should not our state legislature at least attempt to eradicate this growing evil? I am persuaded that the deformity of aristocracy and monarchy, should be continually exhibited to the juvenile minds of our youth; their speeches, their lessons, and in short their school-books in general, (which too often savour of toryism,) should display in the most engaging language, the beauty and utility of republicanism. The conduct and case of the celebrated Carthaginian

general, Hannibal, presents itself to consolidate this assertion, which I will take the liberty to transcribe from my "Flowers of Literature," third edition, page 156.

"Carthage, though corrupted, was not deficient in great men. Of all the enemies the Romans ever had to contend with, Hannibal, the Carthagenian, was the most inflexible and dangerous. His father Hamilcar, had imbibed an extreme hatred against the Romans, and having settled the intestine troubles of his country, he took an early opportunity to inspire his son, though but nine years old, with his own sentiments. For this purpose, he ordered a solemn sacrifice to be offered to Jupiter; and leading his son to the altar, asked him whether he was willing to attend him in his expedition against the Romans. The courageous boy not only consented to go, but conjured his father, by the gods present, to form him to victory, and teach him the art of conquering. That I will joyfully do, replied Hamilcar, and with all the care

of a father who loves you, if you will swear upon this altar to be an eternal enemy to the Romans. Hannibal readily complied, and the solemnity of the ceremony, and the sacredness of the oath, made such an impression upon his mind, as nothing afterwards could ever efface.

“ Being appointed general at twenty-five years of age, he laid siege to Saguntum, a city of Spain, in alliance with the Romans. This breach of peace brought on the second Punic war, which was carried on with mutual bravery and animosity. And so equal was the fate of arms between them, that both parties triumphed by turns. Hannibal had greatly the advantage at first. He over-ran all Spain, and being bent on the ruin of the Roman state, he determined to carry the war into Italy.”

This important duty of a patriotic legislature, has hitherto been too much neglected in the U. States, the evil effects of which will be experienced in following years, without it is in time remedied. What I consider the most in-

excusable trait in the character of the friends of monarchy is, the little value they entertain for the lives of poor men; the loss of a thousand of whom would be esteemed trifling, when compared to the loss of a favourite horse; little do they think that man is consecrated to God, hence to oppress him, is to all intents and purposes, to infringe the rights of Deity. In what light must those poor, proud, capricious animals (called kings,) appear, in the sight of God, who hire out their subjects to murder and be murdered in the worst of causes, and for the worst of paymasters, perfectly regardless of the innocent blood that may be spilled, or lives lost? yet the middle ranks of people are taught to believe, that it is sedition or rebellion against the powers that be ordained of God, to disapprove the governments of such kings!! they wish to hinder people even from thinking, but happily they have not the power; people will think, and they may think, of government as well as other things, particularly as their lives

and happiness depend upon it. But the insolence of aristocracy is not confined to the affairs of governments, it is also observable in the church, where one would think all people should appear in a state of equality. I have seen the great man's pew in the church of England, raised far above the others, lined with crimson velvet, and furnished with curtains of silk, and satin cushions. At the approach of the wealthy booby, (may be seen) the votaries of aristocracy, who hear the sacred name of God mentioned with indifference, bow with a cringing servility. Surely wealth, and not the blessed Redeemer, is the object such mortals adore; the reason is obvious, being blinded by the god of this world, they see pleasure only in the enjoyment of wealth; hence many who have not wealth in their own possession to worship, worship the wealth of those who look with contempt upon them; I mean the rich and the affluent. Little do they think that wealth too often is the source of pain instead of pleasure. Most as-

surely pleasure was made for man,
and man was made for pleasure, and
this pleasure is only to be found in the
practice of virtue.

“ Pleasure’s the mistress of etherial pow’rs ;
For her contend the rival god’s above !
Pleasure’s the mistress of the world below,
And well it is for man that Pleasure charms :
How would all stagnate but for Pleasure’s ray ?
How would the frozen stream of action cease !
What is the pulse of this so busy world ?
The love of pleasure : that, thro’ ev’ry vein,
Throws motion, warmth and shuts out death from life.
Tho’ various are the tempers of mankind,
Pleasure’s gay family holds all in chains.
Some most affect the black, and some the fair ;
Some honest pleasure court ; and some obscene.
Pleasures obscene are various. as the throng
Of passions that can err in human hearts,
Mistake their objects, or transgress their bounds.
Think you there’s but one whoredom ? whoredom all,
But when our reason licenses delight.
Dost doubt, O reader ! thou shalt doubt to more.
Thy father chides thy gallantries, yet hugs
An ugly, common harlot in the dark,
A rank adulterer with other’s gold ;
And that hag, Vengeance, in a corner charms.
Hatred her brothel has, as well as Love,
Where horrid epicures debauch in blood.
Whate’er the motive, Pleasure is the mark ;
For her the black assassin draws his sword ;
For her dark statesmen trim their midnight lamp,
To which no single sacrifice may fall ;
For her the saint abstains, the miser starves ;
The Stoic proud, for Pleasure, scorn’d ;

For her, Affliction's daughters grief indulge,
 And find, or hope, a luxury in tears ;
 For her guilt, shame toil, danger, we defy,
 And, with an aim voluptuous, rush on death.
 Thus universal her despotic pow'r.

Every candid person must be constrained to acknowledge, that nature produces all the pre-requisites for the pleasureable gratification of man. Was man as true to man's interest as nature is, there would be no human being unhappy: But alas! this is not the case. Every day's report consolidates the beautiful and appropriate distich of the Scottish poet, viz.

“ Man's inhumanity to man,
 Make countless thousands mourn.”

The world is full of Judas's, and especially in monarchical countries. How often has an expression of discontent at the usurpations of despotism, (perhaps innocently spoken, when the tongue was loosened by wine) been the death warrant of a man! How often have the cavalry been seen, trampling the oppressed multitude under their

feet, merely for the unpardonable crime, of begging a redress of their grievances! How often have the poor been hung like dogs, for stealing a few pence from the rich, while royal villains, right hon. robbers, and right rev. impostors, were at the same time circumventing the mouth of labour, and robbing the public of millions! Yet they pass on with impunity, solacing themselves in extravagant plenty,* at the expence of

* Who but unfeeling and servile tories, will censure me for being so pointed in my reproof of political and clerical impostors, and their partizans? Could they see, for one moment, the million of paupers now in England, (exclusive of the other parts of Europe) and the multitudes of starving widows, orphans, and decrepid old men in wretched cellars, garrets, prisons, and work-houses, driven thereto exclusively by political and ecclesiastical tyranny, they would be ashamed of their censure: and their hearts, if not made of stone, would almost weep blood. Could they at the same time, contrast the above misery, with the enormous power, imperious pride, and extravagant sensuality of what are called nobility and gentry, they would frown and weep by turns: as a small specimen of which, I will here subjoin an official account of a noble marriage, which has recently taken place in England.

“The long-talked of matrimonial alliance between Mr. Pole (now Wellesley) and Miss Tylney Long, took place on Saturday evening. The parties met at

honour honesty, the tears of the orphan, and the groans of the oppressed.

lord Montgomery's house in Hamilton-place, Piccadilly, at 5 o'clock: and, about 6, accompanied by some of their nearest relatives, they went in lady Catharine Long's coach to St. James's Church in Piccadilly. The marquis of Wellesley handed Miss Long out of the carriage, and conducted her through the rector's house (Dr. Andrews) to the altar of Hymen. There were present at the ceremony (which was performed by Dr. Glass, Rector of Wanstead) Mr. Secretary Pole, lady Catharine Long, Miss Diana Long, and Miss Emma Long; the two latter were the bride's maids. The usual forms being gone through, the happy couple retired by the southern gate, which leads through the church yard, into Jermyn-street. Here a new and magnificent equipage was in waiting to receive them; it was a singularly elegant chariot, painted a bright yellow, and emblazoned, drawn by four beautiful Arabian grey horses, attended by two postillions, in brown jackets, with superbly embroidered badges in gold, emblematic of the united arms of the Wellesley and Tylney families. The new married pair drove off with great speed for Blackheath, intending to pass the night at that tasteful chateau, belonging to the bridegroom's father. and thence proceeded to Wanstead House, in Essex, on the following day, to pass the honey-moon.

"The bride's dress excelled, in costliness and beauty, the celebrated one worn by lady Morpheth, at the time of her marriage, which was exhibited for a fortnight at least by her mother, the late Dutchess of Devonshire."

"The dress of the present bride consisted of a robe of real Brussels point lace; the device a simple sprig; it was plaited over with white satin. The head was

Hence man, who was made in the image of God, in most countries, is as

ornamented with a cottage bonnet, of the same material; viz. Brussels lace with two ostrich feathers. She likewise wore a deep lace veil, and a white satin pelisse, trimmed with Swandown. The dress cost 700 guineas; the bonnet, 150. and the veil, 200. Mr. Pole wore a plain blue coat, with yellow buttons, white waistcoat, and buff breeches, and white silk stockings. The lady looked very pretty and interesting.

“Yesterday, the wedding favours were distributed among their numerous friends; the number exceeded eight hundred, composed wholly of silver, and unique in form; those for the ladies having an acorn in the centre, and the gentlemen’s a star; each cost a guinea and a half.—The inferior ones for their domestics and others, were made of white ribbon, with silver stars and silver balls and fringe. The lady’s jewels consist principally of a brilliant necklace and ear-rings; the former cost twenty-five thousand guineas. Every domestic in the family of the lady Catharine Long, has been liberally provided for: they all have had annuities settled upon them for life, and Mrs Tylney Long Pole Wellesley’s own waiting woman, who was nurse to her in her infancy has been liberally considered.” *London Courier, of March 16, 1812.*

Many females in the vicinity of the city of London, far superior to Miss Long, no doubt, in mental and moral excellence, at the time of the above pompous and expensive matrimonial alliance, were suffering for want of the necessaries of life. Could we exhibit the contrast of indigence and extravagance in its true colours

The dreadful tale no human ear could hear,
Nor even Satan tell without a tear.

ignorant as the ass, and as servile as the spaniel dog; consequently, they suffer one of their own species to yoke them like an ox, and drive them like a horse accustomed to the harness; nor dare think, much less speak of liberty.

“ But when the toils of each sad day are o’er,
They sink to sleep, and wish to wake no more.”

I would ask any reasonable man, What better than beasts of burden are Hessian mercenaries, and Russian soldiers? Have they more rights, or as many privileges? The general’s horse lives magnificently, when compared to his subalterns; yet, poor wretches! because they have a coarse coat, the colour of scarlet, and worsted epaulettes, of the shape and colour of silver, they think this a sufficient equivalent, for both the loss of life and liberty, and will bear kicking and caning with the docility of asses; and will even assassinate the man, (or inform on him, which is the same) who in their presence invalidates their cruel oppress-

sors. Hence all that truly ennobles human nature, is extinguished in Europe, Asia, and Africa; where degenerate servile man is odious in his own eyes, and contemptible in the eyes of his tyrant. Alas! this earth originally a paradise, is metamorphosed to a hell by cruel man, the repository of despotism and death. How, are the titles "*lord*" and "*most sacred majesty.*" "THE MOST HIGH AND MIGHTY PRINCE JAMES" prostituted, when applied to such villains, who deserve the gallows a thousand times more than the midnight robber! Yet such fellows despise the virtuous poor, and consider them as "*the swinish multitude,*" and seem to think the world was made for them only. And yet, alas! these same stupid, slavish people, gape with admiration at the pompous parade, and apologize for the oppressive conduct of their tyrants! One would think that such wretches, who kiss the foot that kicks them, deserve to be slaves; but I say they ought to be pitied, rather than reproached, because they are kept

in gross ignorance from youth to age, and are amused and deluded by the tinsel of royalty, from their infancy. Were the people in any kingdom in Europe to be illuminated, as the good people of the United States happily are, the cap of liberty would soon surmount the bloody flag of despotism. They would then be convinced, that the cavalcades of aristocracy not only bereaved them of their natural rights, but insulted their understandings likewise; or if you please, added insult to injury, by exhibiting their own insignificance, at the expence of their own industry. Alas! a false opinion, and a deleterious relish for the blaze of equipage, the tinsel of royalty, and military glory, have been the harbinger of death and destruction to millions of the miserable and deluded sons of men.

There is another ridiculous assumption of aristocracy I would beg leave to hint at. I mean the privileges of primogenitureship, which establishes a petty despot in every noble family; it may be considered in miniature, what

despotism is in magnitude. The eldest son is fixed upon the pinnacle of grandeur, and entitled "my lord," while his brothers, perhaps far his superiors in mental and moral excellency, are forced to seek a precarious support at the bar, in the pulpit, or the army. And what is this inversion of the laws of nature for? I answer, merely to support family pride. Is it any wonder then that man is degraded, when the rights of God are thus infringed, and the laws of nature violated? Such fellows, therefore, generally live like brutes, and yet require the adoration due only to God; and many wretches, who, blinded with gold dust, or degraded by habitual servility, bow down with all lowliness and cringing adulation at the approach of the duke, the count, the marquis, the earl, the lord, and the Lord knows what; and yet, at the same time, treat the true Lord of heaven and earth, with silent and sovereign neglect! What black ingratitude! And it seems a just re-action of Providence for their idolatry and cring-

ing servility, when their tyrants, out of mere wantonness, or to increase their riches, already super-abundant, or to gratify their boundless ambition, or for a feather, if there is the appearance of honour attached to that feather, send them to murder and be murdered, to gratify the pride of aristocracy. O what madness! what folly! what weakness! what stupidity! that a whole people should suffer an individual villain, or a government of them, to lead them to the field of battle to be slaughtered, as a butcher leads a flock of sheep to the shambles; and yet at the same time be despised and hated by these same villains. One would suppose such men to be irrational, who would engage to murder the innocent for a morsel of bread; and at the command of a royal fool, or an imperial knave.

Even death cannot repress the insolence of aristocratical pride; witness the exit of that lordly debauchee, the duke of Rutland; who, I believe, died in despair, cursing God with his last breath: yet I saw his superb coffin exhibi-

ited in the parliament house, while thousands beheld with apparent reverential awe, the noble lump of clay. I saw his funeral, which appeared more like a farce; upwards of three hundred and fifty thousand of the wondering, cheated multitude, attended the pompous procession, through streets lined with soldiers. Let us follow him to Westminster Abbey, and we shall recognize a thousand golden lies. The superb statues, the sculptured urns, the gaudy escutcheons, and the flattering eulogiums on each monumental stone, are all a practical comment on the words of Solomon, "Vanity of vanities, all is vanity." I will be bold to affirm, that there are the remains of more honourable, virtuous, and ingenious individuals, in one corner of the poorest and most obscure church-yard in England, than in all Westminster Abbey! with all its pompous mausoleums, coats of arms, and magnificent sculpture, which too often compliments the memory of the most wicked and worthless of mankind. Even Gray's "Elegy, written

in a Country Church-Yard," (which I scarcely ever read, without contrasting the state of the virtuous poor with that of the vicious rich, with a melancholy pleasure) will illustrate the above sentiment:

“ The curfew tolls the knell of parting day,
 The lowing herd wind slowly o'er the lea,
 The plowman homeward plods his weary way,
 And leaves the world to darkness and to me.

Now fades the glimm'ring landscape on the sight,
 And all the air a solemn stillness holds,
 Save where the beetle wields his droning flight,
 And drowsy tinklings lull the distant folds;

Save that, from yonder ivy mantled tow'r,
 The moping owl does to the moon complain
 Of such as wand'ring near her secret bow'r,
 Molest her ancient solitary reign.

Beneath those rugged elms, that yew-tree's shade,
 Where heaves the turf in many a mould'ring heap,
 Each in his narrow cell for ever laid,
 The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
 The swallow twitt'ring from the straw-built shed,
 The cock's shrill clarion, or the echoing horn,
 No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn,
 Or busy house-wife ply her evening care;
 No children run to lisp their sire's return;
 Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
 Their furrow oft the stubborn glebe has broke;
 How jocund did they drive their team afield!
 How bow'd the woods beneath their sturdy stroke?

Let not ambition mock their useful toil,
 Their homely joys, and destiny obscure;
 Nor grandeur hear with a disdainful smile,
 The short and simple annals of the poor.

The boast of heraldry, the pomp of pow'r,
 And all that beauty, all that wealth e'er gave,
 Await alike th inevitable hour:
 The paths of glory lead but to the grave.

Nor you, ye proud' impute to these the fault,
 If mem'ry o'er their tomb no trophies raise,
 Where thro' the long-drawn aisle and fretted vault,
 The pealing anthem swells the note of praise.

Can storied urn or animated bust
 Back to its mansion call the fleeting breath?
 Can Honour's voice provoke the silent dust,
 Or Flatt'ry soothe the dull cold ear of Death?

Perhaps in this neglected spot is laid
 Some heart once regnant with celestial fire;
 Hands that the rod of empire might have sway'd
 Or wak'd to ecstasy the living lyre.

But knowledge to their eyes her ample page,
 Rich with the spoils of time did ne'er unroll;
 Chill penury repress'd their noble rage
 And froze the genial current of the soul.

Full many a gem of purest ray serene
 The dark unfathom'd caves of ocean bear,
 Full many a flower is born to blush unseen,
 And waste its sweetness on the desert air.

Some village-Hampden, that with dauntless breast,
 The little tyrant of his fields withstood;
 Some mute inglorious Milton here may rest,
 Some Cromwell guiltless of his country's blood.

Th'applause of list'ning senates to command,
 The threats of pain and ruin to despise,
 To scatter plenty o'er a smiling land,
 And read their hist'ry in a nation's eyes.

Their lot forbad; nor circumscrib'd alone
 Their growing virtues, but their crimes confin'd:
 Forbade to wade through slaughter to a throne,
 And shut the gates of mercy on mankind;

The struggling pangs of conscious truth to hide,
 To quench the blushes of ingenuous shame,
 Or heap the shrine of luxury and pride
 With incense kindled at the muse's flame:

Far from the madding crowd's ignoble strife,
 Their sober wishes never learn'd to stray;
 Along the cool sequester'd vale of life
 They kept the noiseless tenor of their way.

Yet e'en these bones from insult to protect
 Some frail memorial still erected nigh,
 With uncouth rhymes and shapeless sculpture deck'd,
 Implores the passing tribute of a sigh.

Their name, their years, spelt by th'unletter'd muse,
 The place of fame and elegy supply;
 And many a holy text around she strews,
 That teach the rustic moralist to die.

For who, to dumb forgetfulness a prey,
 This pleasing anxious being e'er resign'd,
 Left the warm precincts of the cheerful day,
 Nor cast one longing ling'ring look behind?

On some fond breast the parting soul relies,
 Some pious drops the closing eye requires;
 Ev'n from the tomb the voice of nature cries;
 Ev'n in our ashes live the wonted fires.

For thee, who mindful of th'unhonour'd dead,
 Dost in these lines their artless tale relate,
 If chance, by lonely contemplation led,
 Some kindred spirit shall inquire thy fate,

Haply some hoary headed swain may say,
 'Oft' have we seen him at the peep of dawn
 'Brushing with hasty steps the dews away,
 'To meet the sun upon the upland lawn.

'There at the foot of yonder nodding beech,
 'That wreaths its old fantastic roots so high,
 'His listless length at noontide would he stretch,
 'And pour upon the brook that bubbles by.

'Hard by yon wood, now smiling as in scorn,
 'Mutt'ring his wayward fancies he would rove;
 'Now drooping woeful wan'like one forlorn,
 'Or craz'd with care, or cross'd in hopeless love!

'One morn I miss'd him on th'accustom'd hill,
 'Along the heath, and near his fav'rite tree;
 'Another came; nor yet beside the rill,
 'Nor up the lawn, nor at the wood was he:

'The next, with dirges due, in sad array,
 'Slow thro' the church-way path we saw him borne;
 'Approach and read (for thou canst read) the lay,
 'Grav'd on the stone beneath yon aged thorn.'

THE EPITAPH.

HERE rests his head upon the lap of earth,
 A youth to fortune and to fame unknown,

Fair science frown'd not on his humble birth,
 And melancholy mark him for her own.

Large was his bounty, and his soul sincere;
 Heav'n did a recompense as largely send:
 He gave to mis'ry all he had, a tear.
 He gain'd from Heav'n ('twas all he wish'd) a friend.

No further seek his merits to disclose,
 Or draw his frailties from their dread abode,
 (There they alike in trembling hope repose)
 The bosom of his Father and his God."

When with my intellectual eyes, I view the miseries of humanity, from the centre to the circumference of the earth, my heart almost weeps blood! "I blush to find myself a man;" and long to die, and leave this wretched world, teeming with villany and oppression, behind. The vanity and pride of aristocracy, I would silently and sorrowfully pity and despise, did it not produce war, cruelty and murder and the chief miseries of the poor. How many this very moment, are bewailing in the shades of obscurity, the unrelenting ravages of despotism! Hungry orphans, weeping widows, violated virgins, and even the hoary head of

unresisting age, are now calling upon death to deliver them from a world of woe, produced, not by nature, but man! They must worship those they despise, serve those they hate, kill those who never injured them, wretches as miserable as themselves, and at last, prematurely die in the field of battle, forgotten by all, and regretted by none; while aristocratical pride points the finger of scorn at misery produced by itself, and which it could, but would not alleviate.

God in the plenitude of his goodness, has scattered plenty, especially in Europe and Asia, but man has diffused famine and misery, over this portion of our terraqueous globe. The lands which were flowing with milk and honey, are now drenched with the tears of hunger and distress! The fields that waved with golden grain, are now sprinkled with human blood! The plains that were gay with flowers, and bright with verdure, are now the repositories of the bleached and whitened bones of wretched man! You

who doubt the correctness of the melancholy picture, I exhibit to your view, only cast the eyes of your mind for a moment on Africa, on the West Indies, on South America, on Russia, on Prussia, on Denmark, on Norway, on Spain, finally on England, Ireland, and Scotland, as well as the foreign settlements of the Dutch; the Swedes, the French and the English, all which places I have personally visited! and you will be constrained to acknowledge, that man has unparadised this earth, and reduced it literally to a slaughter-house.

I have already adduced categorical proof from the Old Testament of the abhorrence with which God views kings, because they infringe his rights in a compendious way, merely by putting themselves in his place, and exacting the adoration only due to his Sacred Majesty; we will now prove from the New Testament, that kings and lords, and dukes, and earls, and their admirers, both in America, as well as Europe, are enemies to the cross

of Christ and to the simplicity of his mission. Both his public and private conduct and discourses, from first to last, as well as his humble appearance in the world, all prove to a mathematical certainty, with what sovereign contempt God views the power, the pageantry, and pride of monarchy and aristocracy. The chief objects of his solicitude, were the poor and miserable; and the primary objects of his animadversions, were the Jewish priesthood, as well as the Jewish aristocracy. I will just quote a few verses from the fourth chapter of Luke, to illustrate my assertions.

“ And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the

acceptable year of the Lord. And he closed the book, and he gave it again to the minister and set down: and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong. But he passing through the midst of them, went his way.'

Mark how the spirit of aristocracy opposed with unrelenting violence, the blessed Redeemer! and methinks, was he again to appear in some courts, and some superb churches, he would again meet with similar treatment. And in order to prove him a fanatic, or an impostor, they would again use the brief argument of, "Have any of the nobility or gentry (or the rulers and pharisees) believed in him." And this alone would be sufficient to stagger the faith

of the admirers of aristocracy, who would lick the dust which royal villains, and right hon. knaves walk upon in order to court their favour; yet these poor servile wretches are in the eye of aristocracy, no better than beasts of burthen; and yet they submit to be trampled under foot, by men as weak and more wicked than themselves; by men who are doomed like themselves, shortly to become the food of worms, in the silent grave. I would humbly beg leave to transcribe one passage more of sacred writ, to prove more forcibly in what contempt aristocrats are viewed by heaven, and in what high estimation those whom they despise and trample upon, are held by the Sovereign of the skies; I mean the virtuous poor.

“Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh

as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have condemned and killed the just; *and* he doth not resist you." *Jam. 1, 3, 4, 6.*

I could produce a thousand passages of Scripture to prove my assertions, (but the preceding I hope will suffice;) but alas! well I know, that there are thousands so debased by habitual servility, that neither argument nor oppression, will convince them of their contemptible folly and stupidity. They will boldly affirm, that it is both just and generous, to take 1,100,000 pounds sterling out of the public taxes, for the civil list of one man! to support a royal idiot in pomp and grandeur! while thousands of poor miserable wretches, who are forced to contribute thereto, are perishing for want of the necessaries of life. When any man in church

or state, is intrusted with too much power or pay, corruption naturally generates around him. The most superficial glance at the history of monarchy and episcopacy, will corroborate this assertion; for episcopacy in my view, is in miniature, what monarchy is in magnitude. I could exhibit instances, where interested ecclesiastical tyrants have wriggled themselves into the favour, of even a good old bishop, intrusted with enormous power, and have been a curse and a scourge to the church of Christ, but delicacy prohibits the exhibition of such instances. Ignorance* on a throne and in the pulpit,

* If ignorance appears on the throne arrayed in imperial purple, and in the pulpit ornamented with sacerdotal silk and cambrick, how great then must the ignorance in the cottage be! It is the duty, therefore, of our free government to exterminate this bane of republicanism, and foundation of monarchy, from our country as much as possible. The national and state seminaries which I have proposed to be organized in this country, might be supported by a tax levied on men possessing enormous wealth: For instance, men possessing 10,000 dollars per annum to pay five dollars for every thousand above 5,000: this would be taxing luxuries with a witness!

has been the ruin and the disgrace of the human family.

I have dwelt much longer upon this part of our subject, than I at first contemplated ; and my endeavours to conciliate mankind, and ameliorate the miseries of the poor, even in these political strictures, I confidently believe, are pleasing in the sight of heaven. Indeed, a thousand volumes would not contain a catalogue of the miseries and calamities, produced by the influence of aristocracy and despotism, and the innumerable instances wherein they have infringed the rights of God, and annihilated the rights of man. It pains me to my heart's core, even to think of them ! I must therefore let fall the dreadful curtain, sprinkled with the innocent blood of millions of my poor unhappy fellow mortals, and drop a tear of pity on the victims of political and ecclesiastical intolerance ; whom I wish to relieve, but wish, alas ! in vain.

I have raised the curtain which hides the deformity of monarchy and aristo-

cracy, from the indiscriminate view of the wondering, cheated multitude, and let it fall again, after exhibiting but a glimpse of the miseries they produce; but alas! agreeably to our plan, we are necessitated to raise another curtain, and give another glimpse, and only a glimpse, of the horrors of hierarchy; which, though less destructive to the body, yet is far more destructive to the soul, than even absolute monarchy. In comparing the primitive and present power of royal princes, in the antecedent pages, we have seen a great similarity; but the very reverse we find is the case, when we compare the present with the primitive power of the ministers of the gospel. Let any candid person compare the character, conduct, and ministry of the apostles in general, and the prince of the apostles in particular, I mean St. Paul, with those who pretend to be their successors, in Europe and America, and the contrast, will be astonishing. Then they preached with power, in private and market-houses, and lanes, and alleys, the

everlasting gospel, while thousands were convicted and converted; but now their successors* read, with a cold dead monotony, the gospel, in magnificent pulpits, ornamented with crimson velvet fringed with gold, while thousands of their hearers either go to sleep, or get disgusted. Whereas the apostles, like their gracious Master, went about continually doing good, and preaching the gospel; but now, their successors are established in local stations, (like kings) over priest-ridden people, who support them in pomp and elegance, and array them in sacerdotal silk and cambric. Then the most learned and laborious of the apostles, St. Paul, laboured for his own support, sooner than take the people's money

• The above animadversions are by no means applicable to the true ministers of Christ, (but only their APES!) no set of men do I love and admire so much as them. Let no man be so ungenerous as to say or insinuate that I pass a reflection on the true ministers of Christ; nothing can be more false. None but clerical impostors are exposed and those who would screen them are almost as guilty as themselves. The man who winks at priest-craft, shares the crime, because he in so doing virtually infringes the Rights of God.

unnecessarily, (although they would have given him almost their very eyes) and yet preached and travelled more, and did more good in one year, than all the dignified clergy now do in twenty; although the latter receive from 2,000 to 20,000 dollars per annum, for reading a sermon once or twice every sabbath. But the contrast is so glaring, that if I was to give it at its full length, the most of our ministers would appear ten-fold more criminal and unprincipled, than the most artful swindler in the calender of our criminal courts, or the recesses of our common prison. Although king-craft is totally, and I hope, eternally extirpated from the United States, I am sorry to have it to say, that priest craft* is far from be-

* In order to prove the authenticity of the above assertion I will take the liberty to exhibit a candid statement of facts, which have transpired in the Eastern States, from a Book lately published in Boston, entitled, "*A Blow at the root of Aristocracy, or an Appeal to Matters of Fact in support of Religious Freedom.*" In order to shew the deformity of intolerance in this free country, I will begin with the quotation from our excellent and equitable "Bill of Rights, Art. III. last paragraph."

ing so: I know a reverend divine, who does not even profess to believe in the

“Every denomination of Christians, demeaning themselves peaceably, and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another, shall ever be established by law.” *Bill of Rights, art. iii. last paragraph.*

“This is worthy to be written in letters of gold; and to be worn as frontlets between our eyes, and bracelets on our arms—we should teach it to our children, and our children to their children, even to many generations.

“Let it now attract the notice of every reader, that a majority of the people by their delegates in convention, have declared that EVERY DENOMINATION shall have EQUAL PROTECTION by the law. But though the subject is so plain, and as one would think, rendered indisputable yet it is a fact, which can be abundantly proved, and is known by hundreds, that the law has been so administered, that all have NOT enjoyed equal protection, but some have been favoured and others oppressed.—It is a fact, that in the town of Natick, there are a number of church members, of a denomination different in their religious creed, from the majority of the town. These regularly attend a stated ministry at a meeting-house of their own, standing near the line of Weston and Needham. They gave in their certificate according to the law of March, 1800 and after paying their ministerial tax, went with their minister, and made a legal demand of the same as specified in that law, but were refused. They were therefore under the necessity of raising other money towards the support of their own minister; while a man they did not hear, nor even wished to hear, was fed and clothed with money, for which their own

spirituality of the religion of our blessed Redeemer; yet a congregation of priest-ridden people, pay this ungodly parson 1,500 dollars per annum, to teach them to be godly; or, if you please, for reading in a superb church in this city, two sermons every Sunday.

I have said so much on this subject in my other works, particularly my "Paradise Displayed," and "Beauties of Philanthropy," and have got such a host of enemies† for the same, that I

minister and his family suffered.—It is a *fact*, that a respectable farmer in Waltham was constrained to pay a tax to the minister in that town for fifteen, or eighteen years after he was a member in full communion in another church: and paid largely for the maintainance of his own minister. This same man was also *one* of the committee, chosen according to the before mentioned law of 1800, to sign the certificates, which according to that law, were to free the persons holding them from having their money appropriated to the use of ministers they did not chuse to hear.—It is a fact, that in Lunenburgh several church members were taxed to a minister of a different denomination, against their express wish; and were highly teased and threatened with having their property *attached* and sold,—if it were not actually done.

† The bitterness and hostility of priest-ridden people, to those who expose their stupidity and servility, and the knavery of their priests, reminds me of a

will content myself at present, in transcribing the words of a noble man* by nature, who deserves a statue of gold, for boldly exposing the corruption of hierarchy, and the hypocrisy and duplicity of its votaries; which he has done to perfection, because he wrote from experience. He has only exposed the corruptions of the church of England; but alas! too many of his animadversions, are peculiarly applicable to several churches in America; the ministers of whom too often use their boundless authority in opposition, and not in subordination to the gospel; who live upon the fleece, and the devil may take the flock for what they care; finally, who are, as to power, popes, while called parsons.

number of little boys, who had strings in their mouths, in representation of bridles, and were driven by one of their playmates, when one lad more prudent than the rest, exclaimed against their play, as being too servile, the driver and the driven got irritated at the reasonable expostulation, and beat the prudent and judicious lad most unmercifully.

* The Rev. David Simpson, who has proved his sincerity, by relinquishing a lucrative establishment in the church, from conscientious motives.

The gospel was pure and powerful, and its ministers zealous and holy men, till it was introduced into the circles of royalty, by Constantine the Great; and then, and not till then, power and privileges incompatible with the practice and precepts of our adorable Saviour, were usurped by his followers: Then the gospel was reduced to a step-ladder for ambitious politicians and became the implement of destruction, and the innocent cause of war,*

* It is painful even to think upon the enormities committed under the cloak of religion; and "could we form an estimate of the lives lost in the wars and persecutions of the Christian church alone we should find it nearly equal to the number of souls now existing in Europe. But it is perhaps in mercy to mankind that we are not able to calculate, with any accuracy even this portion of human calamities. When Constantine ordered that the *bierarchy* should assume the name of Christ, we are not to consider him as forming a new weapon of destruction; he only changed a name which had grown into disrepute, and would serve the purpose no longer, for one that was gaining an extensive reputation; it being built on a faith that was likely to meet the assent of a considerable portion of mankind. The cold-hearted cruelty of that monarch's character, and his embracing the new doctrine with a temper hardened in the slaughter of his relations, were omens unfavourable to the

superstition and bigotry; and I am sorry to say, it remains the same in many

future complexion of the hierarchy; though he had thus coupled it with a name that had hitherto been remarkable for its meekness and humility. This transaction has therefore given colour to a scene of enormities, which may be regarded as nothing more than the genuine offspring of the *alliance of Church and State*.

“ This fatal deviation from the principles of the first founder of the faith, who declared that his *kingdom was not of this world*, has deluged Europe in blood for a long succession of ages, and carried occasional ravages into all the other quarters of the globe. The pretence of extirpating the idolatries of ancient establishments, and the innumerable heresies of the new, has been the never-failing argument of princes as well as pontiffs, from the wars of Constantine, down to the pitiful stillborn rebellion of Calonne, and the count d’Artois.

“ From the time of the conversion of Clovis, through all the Merovingian race, France and Germany groaned under the fury of ecclesiastical monsters, hunting down the Druids, overturning the temples of the Roman Polytheists, and drenching the plains with the blood of Arians. The wars of Charlemagne against the Saxons, the Huns, the Lombards and the Moors, which desolated Europe for forty years had for their principal object; the extending and purifying of the Christian faith. The crusades, which drained Europe of its young men at eight successive periods, must have sacrificed, including Asiatics and Africans, at least four millions of lives. The wars of the Guelfs and Ghibelines, or pope and anti-pope, ravaged Italy and involved half Europe in factions for two centuries together. The expulsion of the Moors from

countries to the present moment. It is matter of amazement as well as lamen-

Spain depopulated that kingdom by a war of seven hundred years, and established the inquisition to interdict the resurrection of society; while millions of the natives of South America, have been destroyed by attempting to convert them.

“ In this enumeration we have taken no notice of that train of calamities which attended the re-conversion of the eastern empire, and attaching it to the faith of Mahomet: nor of the various havoc which followed the dismemberment of the Catholic Church by that fortunate schism, which by some is denominated the Lutheran heresy, and by others the Protestant reformation.

“ But these, it will be said, are only general traits of uncivilized character, which we all contemplate with equal horror, and which, among enlightened nations, there can be no danger of seeing renewed. It is true, that in several countries, the glooms of intolerance seem to be pierced by the rays of philosophy: and we may soon expect to see Europe universally disclaiming the right of one man to interfere in the religion of another. We may remark, however, *first*, that this is far from being the case at this moment; and *secondly*, that it is a blessing which never can originate from any state establishment of religion. For proofs of the former we need not penetrate into Spain or Italy, nor recall the history of the late fanatical management of the war in Brabant—but look to the two most enlightened countries in Europe; see the riots at Birmingham, and the conduct of the refractory priests in France.

“ With regard to the second remark—we may as well own the truth at first as at last, and have sense this year as the next: *The existence of any kind of liber-*

tation, that mankind should suffer themselves thus to be hood-winked, dra-gooned, and imposed upon for so many centuries, and that so many lazy and intolerant parsons should be able, with an arm of flesh, thus to degrade human nature, and metamorphose a religion so pure and peaceable, to the dæmon of war and carnage; and that they could contrive so long to live upon the labours, and trample upon the rights of their fellow creatures. All this has been done, not by forces physical or moral, but by religious fraud. The cunning priests introduced ignorance for knowledge, superstition for religion, and a belief of their own infallibility for the light of reason; and with these fatal auxiliaries, they did with the greatest facility, infringe the rights of God. And this engine in all countries, and among almost all denominations,

ty is incompatible with the existence of any kind of church. By liberty, I mean the enjoyment of equal rights, and by church I mean any mode of worship declared to be national, or declared to have any preference in the eye of the law."

has enabled the reverend few, to lord it over the consciences and pick the pockets of the cheated many; often adding insult to injury in the bargain. Let not therefore the inhabitants of Christendom point the finger of scorn at the Asiatics, for worshipping their Grand Lama, their Mahomet, and their Bramins, and for suffering themselves to be so foolishly cheated out of their liberty, reason, and common sense; for most assuredly, the last are only in magnitude what the first are in miniature. We will now humbly take the liberty to close this department, with the lengthy quotation we promised to introduce; and which will show more clearly than I can possibly do, the present power of dignified prelates, and prostituted parsons;* and that the privileges they usurp, is a flagrant infringement on the rights of God.

• No candid intelligent reader, surely, will censure me for exposing such clerical impostors; as it would be more consistent in them, to censure me for exposing a den of robbers: because the last only rob us of our money, but the first rob us of our souls and money.

“Indeed, the religion of Jesus Christ admits of no civil establishment at all. It is inconsistent with the very nature of it, and it was never designed to be incorporated with any secular institution whatever. It made its way at first, not only without human aid, but even in opposition to all laws, both civil and religious, which then prevailed in the Roman empire. This was the state of it for upwards of 300 years. It seems too, to be the intention of Divine Providence, to reduce it again to the same simple and unconnected state. America hath set the example. France Italy, Holland, and Switzerland are going the same way. And it is highly probable, all the other states in Europe will, in due time, follow the same steps. As things now are in this country, the religion of Jesus Christ, which was not only not to be of this world, but in direct opposition to it, is certainly a temporal, worldly, civil institution. At least it is a strange mixture of things secular and religious: nearly as much so, as it is in the catholic countries.

“As to the king or queen, of any country, being head of the church, and having the appointment of bishops, and the nomination to church-livings, it is utterly inconsistent with the very essence of the evangelical dispensation, and the unalienable rights of mankind. Neither his majesty—nor the lord chancellor, nor his majesty’s ministers, have, or can have any concern in the government of the church, or in the appointment of officers in it, or to it, directly or indirectly, according to the spirit of the gospel, but only in their private capacities as individual members of the church. No man upon earth is entitled to any such power. It is one of the very worst traits of popery, and an infallible criterion of an anti-christian assuming. Mat. xx. 20—28, and xxiii. 1—12.

“As the law now stands in this country, the king is absolute head of the church, and the fountain of all ecclesiastical power; but as far as the patronage of benefices goes, this is more nominal than real; for there are as ma-

ny heads as there are patrons of livings. A drunken, swearing, libertine lord chancellor, who is living in open fornication or adultery, contrary to every law human and divine, as has been the case, has the appointment to a large number of livings : a corrupt, vile, unbelieving, immoral, wicked minister of state has the nomination to abundance of others. A papist, or some of the most immoral nobility or gentry of the land have the patronage of others. In not a few instances, ladies have the presentation to church preferments.— These are all virtually and substantially so many heads of the church ; while the king or queen is only nominally and partially so. This is surely a lamentable state of things. Can any man wonder at the spread of infidelity and irreligion ? Can we justly expect other than the downfall of such a system of corrupt, worldly policy ? These melancholy truths sound harsh and disagreeable in the ears of interested men, and men who swallow every thing as gospel to which they have been long

accustomed; but I affirm it with all possible seriousness, that, as I understand the Scriptures, a radical reform, and the removal of all these secular circumstances alone, can save us for any length of time, from national distress. I refer our bishops—and beg they will seriously consider the awful declaration—Dan. ii. 35, 44. Is not the time for its accomplishment fast approaching, and near at hand?

“I have spoken of the patronage of church livings. The church-livings of England and Wales make together about ten thousand. Of these near a thousand are in the gift of the king. It is customary, however, for the lord chancellor, to present all the livings under the value of twenty pounds, in the king’s book, and for the ministers of state to present all the rest. Those under twenty pounds are about 780, and those above, near 180. Upwards of 1600 pieces of church preferment, of different sizes and descriptions, are in the gift of the 26 bishops: more than 600 in the presentation of the two univer-

sities : about 1,000 in the gift of the several cathedrals, and other clerical institutions : about 5,700 livings are in the nomination of the nobility and gentry of the land, men, women, and children; and there may be 50 or 60 of a description different from any of the above, and nearer to the propriety of things. These are all so many heads of the church, the king or queen of the country being a kind of arch-head.

“The bishops of the establishment, are, contrary to all ancient usage, chosen by the civil power, the clergy and people over whom they are to preside, not having the least negative upon their election. When they are chosen too, they take their seats in the upper house of parliament, like unto the temporal lords : this is good human policy, supposing the kingdom of Christ to be a mere worldly sovereignty; but it is utterly inconsistent with the spirituality of our Saviour’s empire, and has had for many ages a most unhappy effect upon the interests of his religion in the world. Their emoluments are of such a nature,

their worldly engagements so numerous, and the temptations to the pleasures, honours, and amusements of life so strong, that their minds become secularized, and they lose all lively relish for the peculiar duties of ministers of the gospel; which they therefore very generally commit to the inferior orders of the clergy. They are as much officers of the crown, as the judges and magistrates of the land. They are chosen by the civil power, they are paid by the civil power, they are amenable to the civil power alone, the clergy and people not possessing the least controul. And then, as to the titles, by which they are designated, they carry the most indisputable marks of the anti-christian apostacy. *His grace, the most reverend father in God, William, by divine providence, lord archbishop of Canterbury?* — *The right reverend father in God, John, by divine permission, lord bishop of London!*—What is there in the titles of the pope of Rome, that is more magnificent than the sound of these words? How unlike is all this to the

spirit of the gospel, and the character and conduct of the lowly Saviour of mankind? Mat. xi. 29—30; xxiii. 1—12. How much calculated are such high sounding titles to swell the pride of frail mortals? Popes, bishops, and parsons are made of like stuff with other men!

“ And then, what shall we say to the secular, and lukewarm condition of the generality of the clergy of the land?—to the patronage of benefices?—to the common and abominable sale of livings? to our simoniacal contracts?—our sinecures, pluralities, non-residences? *—

* The curates in many cases are as culpable with respect to non-residences, as the bishops, the rectors, and vicars. In my neighbourhood, and mostly in my own parish, we have upwards of twelve chapels, where there is no resident clergyman. It is much the same in other parts of the kingdom.

The reader will find several of these defects of the church of England touched upon by Burnet—I add,

My lord S—h has got a mistress, of whom he has grown weary. On condition the rev. A. B. will marry her, and make her an honest woman, he shall be rector of such a living in the gift of his lordship.

The living of C—h is in the gift of G—t; he has got a daughter; if the rev. Ch. P—s will marry her, he shall be presented to the church.

to our declaring we are moved by the Holy Ghost to preach the gospel, when we are moved by nothing more than a

Mr. G—n has a son, who is neither fit for law, physic, nor the army. He has such a living in his patronage. This son shall be trained to the church, and be incumbent of the family rectory.

My lord D—n has got four sons, one shall enjoy the title and estate; another shall go into the army, and be made a general: another shall go to sea, and become an admiral; the fourth shall be trained to the church, and be promoted to a bishopric.

Sir P——r P——r has in his gift a rectory of the value of 2000 pounds a year. The rev. G. W. agrees to give him five thousand pounds in hand, and five hundred a year for ten years.

In this manner are daily bartered the souls of men, like sheep in a market!—is it probable that such a state of things should be maintained for many ages or years longer? if there be a God who judgeth the earth, he cannot look upon such abominations with indifference. Abuses of a similar kind have brought destruction upon other countries, and shall England alone be permitted thus to play the devil? and no notice be taken of us by the moral Governor of the world? Such things are indefensible, and make one blush for the church in which it is possible they should take place.

The valuable preferments in our church are almost universally obtained by money, or by interest: merit having little or nothing to do in the business. My indignation constrains me to state, that Maurice, author of *Indian Antiquities*, &c. &c.—O shame to a venal age! is left to starve upon a distant and laborious curacy of fifty pounds a year.

desire to obtain a good living, and, perhaps even deny that there is any Holy Ghost?—to our reading one species of doctrines in the desk, and preaching directly opposite in the pulpit?

“Abundance of persons object to several things in the 39 articles of religion—to several things in the book of homilies—and to the imposition of subscription to any human creeds and explanations of doctrines whatever.* No

“Ye bards of Britain break the useless lyre,
And rend, disdainful, your detested lays;
Who now shall dare to letter'd fame aspire,
Devotes to penury his hapless days.

* Subscription to the 39 articles hath kept many a good man out of the church. but no bad ones.

“The requiring of subscription to the 39 articles,” Burnet says, “is a great imposition.”

Whiston being one day in discourse with lord chancellor King, who was brought up a Dissenter at Exeter, but had conformed; a dispute arose about signing articles which we do not believe, for the sake of preferment. This the chancellor openly justified, ‘because,’ said he, ‘we must not lose our usefulness for scruples.’ Whiston who was quite of an opposite opinion, asked his lordship, ‘If in his court they allowed of such prevarication?’ He answered, ‘We do not.’ ‘Then,’ said Whiston, ‘suppose God Almighty should be as just in the next world as my lord chancellor is in this, where are we then?’

man or set of men upon earth, has a right to demand any such thing of a fellow Christian.

“Can any thing in the whole system of popery be more improper, than to make every young man without exception, subscribe, when he becomes a member of either of our English universities, that he believes from his soul, ex animo, some late trifling alterations at Cambridge, excepted, that every thing contained in the articles, homilies, common prayer, and offices of ordination, is agreeable to the word of God? when in all ordinary cases, he has never seriously and attentively read either one or another of them? How is it likely, that a boy, raw from school, should be competent to such a task? And if he is to subscribe upon the faith of others, on the same principle he may subscribe to the mass book, the koran, or any other book whatever.

“After a careful examination, I am constrained to object, *pede et manu*, to several things in the 141 canons, and consider the requirement, on oath, of

canonical obedience to the bishop of the diocese where we officiate, as one of the most detestable instances of anti-christian imposition. that ever was exercised over a body of clergy.* And yet, after we have gotten our education, at a considerable expence, possibly at the expence of our whole fortune, we must take this abhorred oath or renounce the profession to which we have been trained, after our fortune, with which we should have begun business is gone, and the proper time of life expired. These things ought not to be so.—This is not the fault of the bishops,

* The 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 27th, 28th, 29th, 38th, 58th, 72d, 139th, 140th, and 141st canons, are most of them peculiarly objectionable. Prior to experience, it would appear highly incredible, that conscientious and liberal minded clergymen should be able to swear such kind of obedience. The good Lord pardon his servants, for we surely consider not what we do.

Let any man seriously read and soberly consider these several canons, and then judge of their tendency. They contain the very worst species of popery, that is, a spirit of infallibility. They proceed at least upon the infallibility of our own church, while we disavow that infallibility, and condemn the pretension in the church of Rome.

but of the constitution. It is one of the existing laws of the establishment, and cannot be dispensed with as things now stand; the bishops are as much bound to administer the oath, as we are to take it.

“ There are others who object to the baptismal office—the office of confirmation—the office for the sick—the communion office—the ordination office—the burial office—the common prayer—the litany—Athanasius’s creed—the calendar—our cathedral worship—our spiritual courts—the management of our briefs—the test and corporation acts—and our tythe laws.

“ There are some who earnestly deplore our total want of discipline, and our incomplete toleration—that our church hold out others terms of communion than the Scripture hath enjoined—and that she is a mighty encourager of ambition among the superior orders of the clergy by the several ranks, degrees, honours, and emoluments, which prevail among us. The people of every age and country have

an inalienable right to choose their own ministers; and no king, no ruler, no bishop, no lord, no gentleman, no man, or body of men upon earth, has any just claim whatever, to dictate, who shall administer to them in the concerns of their salvation; or to say—You shall think this, believe that, worship here or abstain from worshipping there.

“For much more than a thousand years, the Christian world was a stranger to religious liberty. Toleration was unknown till about a century ago. The clergy have always been unfriendly to religious liberty: when the act of toleration was obtained in king William’s time, great numbers of them were much against it:—but both the name and thing are inconsistent with the very nature of the gospel of Christ. For have not I as much right to controul you in your religious concerns, as you have to controul me? To talk of tolerating implies an authority! He is a tyrant, a very pope, who pretends to any such thing—These matters will be better understood by and by. The

whole Christian world lay in darkness upon this subject, for many ages. Dr. Owen was the first who wrote in favour of it, in the year 1648—Milton followed him about the year 1658, in his *Treatise of the Civil Power in Ecclesiastical Causes*. And the immortal Locke succeeded with his golden *Treatise on Toleration*, in 1689. But notwithstanding these, and many other works which have since been written on the same subject, much still remains to be done in this country. Though we have had the honour of being among the first of the nations, which obtained a large portion of civil and religious freedom, others are now taking the lead of us, on the rights of conscience. And it does not appear that we ever can be a thoroughly united and happy people, till every good subject enjoys equal civil privileges, without any regard to religious sects and opinion. If a man be a peaceable, industrious, moral, and religious person, and an obedient subject to the civil government under which he lives, let his religious views of things

be what they may, he seems to have a just claim to the enjoyment of every office, privilege, and emolument of that government. And till this is in fact the case, there never can be a settled state of things. There will be an eternal enmity between the governing and the governed; an everlasting struggle for superiority. But when every member of society enjoys equal privileges with his fellow members, the bone of contention is removed, and there is nothing for which they should any longer be at enmity. Equal and impartial liberty; equal privileges and emoluments are, or should be the birth-right of every member of civil society; and it would be the glory of any government to bestow upon its serious, religious, and morally-acting citizens, their right without any regard to the sect or party to which they belong. Talents and integrity alone should be the sine qua non to recommend any man to the notice of people in power. This would make us an united and happy people.

“ On the subject of the patronage of livings, it may be proper to observe, that the bishop of — enjoys very considerable privileges of this nature, which have been shamefully abused. Not less than 130 presentations belong to him ! A certain episcopal gentleman of that diocese, knowing the extensive emoluments which he was likely to be possessed of in this way, brought his son up to the church ; and, when he came of proper age, bestowed first one living upon him and then another, as they became vacant, to a very considerable amount, which this son enjoys at this day. He is now one of our dignified clergymen, and in possession of a very unreasonable number of valuable preferments, to most of which he pays extremely little personal attention. He takes care, however, to secure the fleece, the devil may take the flock. John x. 1—18.

“ Another son of Aaron, in a neighbouring district, which might be named, possesses preferments in the church, by the procurement of his episcopal father,

to the amount of 2000 pounds a year. He has for a long season been extremely attentive to his tythes, but hardly ever man paid less attention to the salvation of the souls of his people, and the sacred duties of his office. Seldom does he appear among the former, less frequently still does he attend the duties of the latter. Fifty or sixty pounds a year he reluctantly pays to a journeyman parson to supply his own lack of service; like master like man; they are a miserable couple together; the one is penurious, the other dissolute. What must the condition of the flock be, under the care of two such wretched shepherds?

“I will mention a third curious instance of clerical sagacity. A certain rectory, not fifty miles from this place is of the value of near 2000 pounds a year. A kind young lady, whose friends have sufficient interest with the patron, falls in love with a wicked swearing, dashing officer in the army, and marries him. That a comfortable maintenance may be secured for the

happy pair, it is agreed, that the gentleman shall change the colour of his clothes, apply himself to the attainment of a smattering of Latin and Greek, and admit himself a member of one of our famous Universities. There he actually now is qualifying himself to take possession of this bouncing benefice. The incumbent being dead, a pliable parson is put in for a time as a *locum tenens*. And when the quondam officer has obtained his proper credentials, this worthy Levite must resign all his fat pigs in favour of this son of Mars. The white-washed officer will then come forward, and declare in the face of God and man, with a lie in his mouth, that "he trusts he is moved by the Holy Ghost to preach the gospel."

"If these were solitary instances of improper proceedings in Church matters, it would not be worth while to notice them. But alas! they are only specimens of what is by no means uncommon, where valuable livings are concerned. Were the business of pri-

vate patronage and presentation thoroughly investigated, and laid before the public, the picture would be highly disgusting to every serious mind, and call for reformation with a tone not easy to be resisted.

“The ecclesiastical and civil parts of our constitution are in opposition one to the other; for the former, in the book of homilies, especially, holds forth the doctrine of passive obedience and non-resistance, while the latter is founded, by the compact at the revolution, on the reciprocal rights of king and people. In this respect, therefore, a reformation is highly desirable. Every clergyman, particularly, should see and feel this, who is obliged to subscribe, *ex animo*, that all and every thing contained in the book of Common Prayer, &c. is agreeable to the Sacred Writings.

“I add a circumstance, which seems an hardship to the enlightened and conscientious part of the clergy. When we baptise children, we thank God “that it hath pleased him to regenerate them with the Holy Spirit, to receive

them for his own children by adoption, and to incorporate them into his holy church." When the same children are presented to the bishop for confirmation, he also addresses the Divine Being as having "vouchsafed to regenerate them by water and the Holy Ghost, and as having given unto them the forgiveness of all their sins;" while many of them are as vile young rogues as ever existed. Then, when we come to bury them, we dare do no other than send them all to heaven, though many of those we commit to the earth have been as wicked in life as men well can be on this side hell. This surely is a great hardship. Yet we have no remedy. We must do it, or forfeit our roast beef and plumb-pudding.

"But what I infer from this view of the matter is, that if the doctrines of baptismal regeneration and final perseverance be true, every member of the church of England is as sure of heaven when he dies, as if he were already there. How is this consistent with the 17th article of religion?—There is ano-

ther circumstance in our public offices, which seems to me to affect the credit of our church, and the comfort of its ministers. The morning service formerly consisted of three parts, which were used at three different times of the forenoon. These are now thrown into one, and all used at one and the same time. Supposing each service taken singly to be ever so unexceptionable, the conjunction of them renders the whole full of repetition. By this absurd union, the Lord's prayer is repeated five times every Sunday morning; and on sacrament days, if there happens to be a baptism and a churching, it is repeated no less than eight times, in the space of about two hours. Use may reconcile us to any thing, how absurd soever it be—witness the popish ceremonies—but let us suppose, that any of the sectarists of the country should, in their public devotions, be guilty of the same tautology, what should we think and say of them? Should we not conclude they were mad?

“By the same absurd conjunction of the three ancient services into one, we are obliged by the laws of our church to pray for the king no less than five times every Lord’s day morning; and on communion days even six.

“If I were a bishop or a rich pluralist, or a fat rector, my eyes might be so far blinded with gold dust that I should not see these imperfections of our public service; but as it is, I do see them, and feel them, and groan under them every sabbath day of my life. They may love such things that will, I do not.

“Some of the objections, which are usually made to several parts of our ecclesiastical code of doctrines and laws, are of great consequence in themselves; and as they respectively constitute a part of the general system, and are connected with other things of a more serious and objectionable nature, and as we are compelled to swear obedience to all the canons, and subscribe, *ex animo*, to all and every thing contained in the common prayer, &c. as being agreeable to the holy scriptures;

the least deviation from those scriptures, become great and weighty. And though there can be no solid objection to the doctrines of the establishment, in general, yet seeing there are some things, which certainly are reprehensible, and those too of no very indifferent nature, the imposition of them in a manner so solemn, is an extremely great hardship, and not to be justified upon any principle of expedience whatever. There is not a bishop in England who does not continually transgress one or more of the 44 canons; and, there is not an episcopal character in the nation, who can lay his hand upon his heart, and appeal to heaven, that he believes all and every thing he subscribes. Why then not strive to repeal what is faulty? Why not ease the labouring consciences of those clergy men who are upright in the land?

“Chillingworth’s conduct has had a considerable effect in reconciling the clergy to subscribe to doctrines which they avowedly do not believe. For he declared, in a letter to Sheldon, that,

“ if he subscribed, he subscribed his own damnation,” and yet in no long space of time, he actually did subscribe to the articles of the church again and again ! Lord ! what is man !

“ The salvó by which he and some other clergymen get over their scruples, is, to subscribe the 39 articles as articles and terms of peace. This is a shameful evasion, and inconsistent with common honesty. At this rate, a man in Italy may subscribe Pius’s creed ; in Turkey the koran of Mohammed ; or in a Jewish government, the talmud of the Rabbins.

“ I have been struck with a similar sentiment in Paine’s Age of Reason ; and here at least I agree with him, though we differ toto cœlo, upon almost every thing where the sacred writings are concerned :—“ It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief of things which

he does not believe, he has prepared himself for the commission of every other crime. He takes up the trade of priest for the sake of gain, and to qualify himself for that trade, he begins with perjury. Can we conceive any thing more destructive of morality than this?"

"This subject is considered in a very serious point of view by Burnet, only he applies it to our declaring that we are moved by the Holy Ghost to preach the gospel.

"A clergyman of our church hath said—"If any one asks, what the expressions in scripture, regenerate—born of the spirit—new creatures, mean?—We answer, that they mean nothing! nothing to us! nothing to be found, or sought for, in the present circumstances of Christianity."—This gentleman knows that these declarations of his are extremely different from the doctrines of the church of England, and yet since he published these sentiments, he has subscribed more than once, and as far as appears, would subscribe again

and again if two or three more good preferments should fall in his way.

“ My indignation compels me to say, that a body of clergy of that description—however learned, ingenious, and worthy they may be in other respects, deserve extirpation from the face of the earth; and if there be a judgment to come, our doom shall be uncommonly severe. The Scripture declares, all liars shall have their part in the lake that burneth with fire and brimstone. And what more solemn lie can there be, than subscribing our names, that we believe a number of propositions, which in our consciences we judge to be false? unless it be that other declaration, “ we trust we are moved by the Holy Ghost to preach the gospel,” when we do not believe there is any Holy Ghost, but laugh at every pretention of the sort as Methodism and enthusiasm? If the Lord be a God of knowledge by whom actions are weighed, we prevaricating parsons shall have a sad account to give another day. We may keep up our heads a few years

now, while in possession of two or three good livings, and the world smiles upon us, but the day of darkness is at no great distance, when nothing but integrity and conscious uprightness will stand us in any stead, and when the clergy become generally prevaricators with their solemn subscriptions, the fate of the English church is determined.

“We are all popes in our own way: every denomination has its imperious and overbearing dictators.—Let no man think the worse of the New-Testament-religion, because of the different hobby-horses which we parsons think proper to ride. Our order has had its day; and a pretty long day it has been! The pope has ridden the bishops, the bishops have ridden the priests, and the priests have ridden the people.

“Every man is an oppressor who holds that which ought to be in the hands of another.—It does not appear to me, that we can justly blame any man for being a deist, while the great body of us, the bishops and clergy,

conduct ourselves in the manner we usually do. The spirit of hierarchy is in direct opposition to the spirit of the gospel. A conscientious deist, if such can be found, who worships God in spirit and in truth, is infinitely preferable to a proud, haughty, pompous bishop, or dignified clergyman, who trades in livings and souls; and will be damned with a damnation far less severe. Bishops and clergymen of this description, profess what they will, are infidels at bottom. They believe nothing of the spirit of Christianity. Religion is their trade, and gain with them is godliness. They live in the spirit of the ancient Scribes and Pharisees, and they may expect to share in the fate of the Scribes and Pharisees.

“Mr. Ostervald, attributes the corruption of the people chiefly to the clergy.—“The cause of the corruption of Christians is chiefly to be found in the clergy. I do not mean to speak here of all churchmen indifferently. We must do right to some, who distinguish themselves by their talents, their zeal, and

the holiness of their lives. But the number of these is not considerable enough to stop the course of these disorders, which are occasioned in the church by the vast multitudes of remiss and corrupt pastors. These pull down what the others endeavour to build up."

"The instances of extreme blame which attaches to the higher orders of the English clergy are very numerous. A certain gentleman, not an hundred miles from my own neighbourhood, is possessed of about a thousand a year private fortune. He is a married man, but without children. He has one living in Cheshire, of the value of more than 400 pounds a year; another in Essex, and another elsewhere, the three together make a thousand a year, more or less. He is moreover, chaplain to a company, and private tutor in a nobleman's family. But what is most culpable, he resides upon none of his livings, and very seldom comes near them. Can that church be faultless, which permits such horrible abuses?"

The bishops themselves, however, being generally guilty of holding a variety of preferments, and of most inexcusable non-residence, are disposed to connive at every thing of the kind among the superior clergy, who are under their inspection.

“ The extravagances of some sects, have given great and just offence to many sensible and well disposed people, and have been instrumental in driving no small number into downright indifference to all religion; while others have contracted the most inveterate principles of infidelity. But shall the follies of a few mistaken individuals, subvert the nature of things, and the laws of everlasting truth? Because some men are weak, silly, enthusiastic, and inflamed with spiritual pride, shall we take upon us to say, there is no such thing as sound religion and good sense in the world? This would be to make ourselves as weak and culpable as those whom we condemn.—All revivals of religion have been attended with excesses; all sects and parties have had,

and will have among them, men of warm imaginations and feeble intellects; and wherever persons of this description become strongly impressed with the importance of religious truth, they seldom fail to disgrace the party to which they belong. There is no remedy for such unfortunate cases, but to use our best endeavours to restrain and keep them within the bounds of moderation. This however is usually extremely difficult; for all such persons are most commonly wiser than ten men that can render a reason. They are blown up with self-importance, consider themselves as the peculiar favourites of heaven, and under the immediate teachings and leadings of the Divine Spirit. While this persuasion continues, they treat the direction of scripture as a dead letter, and in vain do you attempt to reduce them to order, and the sober dictates of reason and common sense." And sometimes the preachers are even worse than the people; who, instead of discouraging this frantic spirit, those sparks of human

fire, exert all their vociferous eloquence to fan it to a flame, by working their animal passions up to the highest pitch of enthusiastic delirium !

DEPARTMENT IV.

An Appeal to men of reason and common sense, relative to the impartiality and consistency of the doctrines of the Bible

WE have exhibited in the antecedent department, as clear as a ray of light in an unclouded atmosphere, some flagrant instances wherein the rights of God are infringed; our object now is to prove his impartiality from scripture, reason, and common sense. Well might the apostle exclaim, "Let God be true, and every man a liar." The infinite and impartial goodness of God is so amazing and divine, in my estimation, that the ideas resulting therefrom are too big to be born alive! I cannot find language sufficiently sonorous, to express the glowing sentiments of my mind!! Indeed, when I seriously meditate upon the Divine goodness, manifested to myself from youth to age, and at the same time reflect upon my manifold delinquency, I can only ex-

press my sensibility and gratitude with tears, which more than speak !

“ After all that I have done,
He does no longer chide.

“ Tears of joy my eyes o’erflow,
That I have any hope of heav’n;
Much of love I ought to know,
For I have much forgiv’n.”

I would here entreat the reader to take a counter march into the rear of time, and recapitulate the abundant mercies of God, that he also may participate the joys of heaven, which are the offspring of gratitude. Angels have nothing to give the Almighty but gratitude, and man may make the same offering. For grateful angels and grateful men are the same as the minor and mature children of the same kind parent. Perhaps it would be insulting the understanding of the reader to suggest even a doubt of his ingratitude to God. If, for instance, a certain man received for many years, innumerable favours and benefactions, from a certain benevolent ruler; if, after all these partici-

pations of his liberality, this man should unhappily forfeit this ruler's favour and friendship, by repeated acts of hostility and delinquency ; if instead of punishing his base ingratitude with unrelenting severity, he followed him in all his wanderings, preserved him from ten thousand dangers, provided for all his wants, and used every method which wisdom and power could invent, to cause him to return to his own happiness : if, after receiving every insult, abuse and injury, from this ungrateful man, this faithful friend should rescue him from a premature death, which his guilt was bringing upon him, by offering himself an expiatory sacrifice for the atonement of his complicated guilt, the just for the unjust ; I say, after all these tokens of infinite love, would it not be offering an insult to the common sense of the man, who received all these favours, to solicit him to love his friend and benefactor ? Most assuredly it would. According to the old adage, " seeing is believing, but feeling is the naked truth ;" who then, I would ask,

has not felt that God is good ; that has not participated the plenitude of his divine liberality? Not one ! The similitude therefore needs no application, it is obvious to the meanest capacity. Well might Epictetus affirm, that “ the only foundation of true piety is this, to have right opinions and apprehensions of God.” Hence, “ there is a dead faith and a living faith, one of which overcomes the world, and the other is overcome by the world.” How, I would ask, can a man possess true faith, who entertains the most erroneous and contemptible apprehensions, of the true and living God ; that self-existent Being, who only is absolute in dominion, infinitely benevolent, supremely just, pure, holy, happy and beautiful, the source of all being, and the sum total of all excellence. His mode of existence is impenetrable, as his immensity and essence are indescribable ; his boundless goodness, and inimitable beauty, known only to himself ; he is at once the most sublime, and the most simple of all intelligences ! he cannot err, nor

do any thing but what is both just and good; this is the being I both love, admire and fear; and whose impartial justice and goodness I feel the most cogent desire to vindicate. But alas! it is impossible for me, or even all the men in the world, in conjunction with all the angels in heaven to exhibit, or delineate the thousandth, thousandth thousandth part of the immutability of his justice, the infinitude of his goodness, and the magnitude of his sovereign beauty. In attempting to display even a particle thereof in these strictures, I feel like a child endeavouring to exhibit the brilliancy of the sun with the light of a candle. The divine goodness must be infinite, amazing and divine, or it never could endure such ingratitude, rebellion and manifold delinquencies, as have been observable in my life and conduct for many years. His amazing power is permanently displayed in the planetary system :

“ The unwearied sun from day to day,
Doth his Creator’s pow’r display,
And publishes to every land,
The work of an Almighty hand.”

It has been ascertained almost to a mathematical certainty, that our sun and its attendant planets, are but a very small part of the works of God. The fixed stars are considered the centre of systems, as magnificent as our solar system, with an appropriate number of planets moving round each of them; as therefore the fixed stars are innumerable, we may fairly conclude from analogy, that there are innumerable systems in creation. When we consider for a moment, the prodigious number of stars to be seen, with a good telescope, on the milky-way, we must be astonished at the architecture of the great Jehovah. Indeed the famous Dr. Herschel, has seen with his incomparable telescope, in 41 minutes 258,000 stars in the milky-way. If we take our intellectual eyes from the starry skies, and view the roaring seas, we shall see specimens of the Creator's power. Let any intelligent man, if he does not wish to view the ocean, only take a drop of water, and view it through a good microscope, and he

will no doubt, see many animalcules, which cannot be seen with the naked eye, and yet, each of these diminutive animals, are as perfect in their kind, as a whale; each of them possessing the whole apparatus of animal life, such as heat, bones, muscles, nerves, arteries, lungs, veins, viscera, animal spirits, &c. &c. Let us for a moment view the fecundity of fishes, that we may appreciate in some manner the power and wisdom of God. The celebrated naturalist Lenwenhock, counted nine million eggs in a common sized cod; shad, herrings, and many other species of fish, are also exceedingly prolific! Indeed, the inhabitants of Norway, Lapland, and many other parts of the world, live principally upon fish, provided by the energy and goodness of God. We need not then look only to the enormous whale, which could scarce find sufficient room to swim in the river Delaware, for a specimen of the wonderful works of God, but look through a drop of water, and view animalcules swimming as perfectas in their formation

as the whale. In the brute creation, God has also exhibited his wonderful skill and power; for a proof of which I would recommend the reader to attend Mr. Peale's elegant and splendid Museum,* at the moderate price of 25 cents, wherein are exhibited 100,000

* This splendid establishment under the patronage of government, has become the most extensive, useful and interesting in the United States, and but little inferior to the Imperial Museums of Europe. It is displayed with method and neatness, in the following order: The Quadruped Room, which contains 185 animals, all preserved in appropriate attitudes, and all but the largest in glass cases, besides horns, skins, &c. The Long Room is furnished with an elegant display of Birds, in glass cases, to the amount of 1240; a series of Portraits of distinguished characters, 140 in number, including those which are at present in the other rooms, and not including various other Pictures; a splendid collection of Minerals and Fossils, 1920; besides Insects and miscellaneous curiosities, exceeding 6000; and a large, rich toned key'd Organ of 8 stops.—The Mammoth Room exhibits the stupendous skeleton of the Mammoth, which was dug from a morass in Ulster county, N. York, in 1801, by C. W. Peale, at an immense expense and risk; this antediluvian skeleton measures 18 feet in length, and 11 feet 5 inches in height: contrasted with the skeleton of a Mouse. In this room are likewise Wax Figures of Indians, &c. habited in their own dresses; Instruments of War, Tools, and Dresses; of Indian and other nations, 800 in number.—The Marine Room (up the Lobby-stairs) contains 121 Fishes, 148 Snakes 112 Lizards, 40 Tortoises and Turtles, and of Shells and

articles worthy of the inspection of the peasant and the potentate; there he may see animals with the assistance of the microscope, not observable with the naked eye, and there he may see the skeleton of the enormous Mammoth or Megalonyx, a carnivorous animal, which, when alive, was about 25 feet high, and 60 feet long. Perhaps God made these animals to show what he could do, and then graciously destroyed the race, lest they should destroy both man and beast. In the above museum, which has been greatly improved, by the ingenuity and indefatigable exertions of Mr. Peale, may also be seen, thousands of the feathered tribe in great perfection; there the ingenious observer, may contrast the enormous eagle, with the delicate and diminutive humming-bird. We have made these few preliminary remarks, which do not properly

Corals, &c. 1044, besides cases humourously exhibiting a variety of Monkeys employed in the occupations of men. And, lastly separated from this room in a private apartment, a variety of Anatomical Preparations, Deformities, Skeletons, &c.

belong to this department, with the view of attracting the reader's attention, to the consideration of the power and goodness of God in the creation. First requesting pardon for the digression, we will proceed to the appeal relative to the impartiality and consistency of the doctrines of the Bible, which, for my own part, I am morally certain, are just and generous, as well as correct, at least the fundamental ones.

I will not pretend to deny that any mistakes have attended the translators of the Bible in their researches: indeed, there are some things mentioned in the Old Testament, which, I am confident in the opinion, are mis-translations. And there are other things, perhaps, which savour of the political opinions of the translators. For instance, the men, who with a cringing servility, and fulsome adulation, entitled a poor proud, petulant worm of the earth, with appellations only applicable to God, surely would flatter royalty with all lowliness, in their translation of the Bible. The men who entitled King James the "most high and mighty

prince James," or the Most High prince James, or if you please, the Almighty prince James, all of which are synonymous terms, which the translators of the Bible most assuredly did; I say, (or at least, I firmly believe) that such servile mortals would, in order to court the favour and smile of such a prince, make certain parts of Scripture to savour of absolute monarchy, and preach unconditional submission to the higher powers, on pain of eternal damnation. But leaving every other part of Scripture out of the question, the sermon of our high and mighty, and I would add, glorious and gracious Redeemer, is a sufficient light to direct our wandering feet into the path that leads to everlasting day, and tallies in every punctilio, with the sentiments suggested in the book of creation. Even the famous political writer, Thomas Paine, in his miserable theological work, entitled the "Age of Reason," allows, that the morals inculcated by the gracious Redeemer, (blessed be his most holy name,) exceed any thing of the kind ever written by the pen of man. The

Scriptures of truth, give a faithful historical account of the people of God in different ages of the world, and his providential favours conferred upon them; they also contain the precious doctrines of Christ, with his exhortations, declarations and sentences.— There is a majesty of style, a coherence in parts, an equilibrium in sentiment, a brilliancy of imagery in the book of God, not to be found in any other book in the world. Will any of the critics compare Homer's *Iliad*, or Virgil's *Æneid* to it? These beautiful epic poems, when compared to the poetry of David, is like comparing a drop of water to the ocean. The world would have been better, if neither Homer nor Virgil had ever composed a line: the object of the first seems to have been the encouragement of war and bloodshed, and the object of the other, to flatter royalty with a cringing servility, and sycophantic adulation, and for which he was superbly rewarded by the Roman emperor Augustus. Could the Scriptures be read in the languages

in which they were written, and by those who were well versed in those languages, their beauty, excellency and impartiality would more fully appear. But the fact is, the sentiments and doctrines written by the holy inspired penmen, were transcribed by those, who, perhaps misconceived their words as well as doctrines; and the translators, perhaps, also mistook the meaning of those transcribers; a sensibility of these things, caused St. Jerome to assert in his day, now about 1400 years ago, "that they (meaning the translators of Scripture,) wrote not what they found, but what they understood." Happy, thrice happy, therefore is that man, who is directed by the immediate inspiration of the Spirit of truth, the original dictator of the holy Scriptures; this is the unerring guide, which no translator nor transcriber can gainsay, and which the most illiterate, as well as the most scientific, may be rightly informed by. Let no man think or say, I depreciate the sacred Scriptures; this would be as ungenerous as it is unjust, notwithstand-

ing I believe errors have, in some instances, been fathered upon the book of God, by the mis-transcriptions and mis-translations of man. Yet, even in the present adulterated state of that blessed book, I believe, and am assured, that it is far preferable to all the books in the world beside; and "is able to make us wise unto salvation, through faith, which is in Jesus Christ. Finally, all Scripture given by inspiration of God, is profitable for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." 2 *Tim.* iii. If, therefore, I find any thing in the sacred Scriptures, repugnant to truth, reason, and common sense, I do not immediately condemn the whole as fabulous, but rather impute the error to some of the transcribers or translators; who, I fear, did not always give us the signification of the words of their authors, but rather strained them, in order to give the opinion they had of truth. And as for commentators, they often, instead of

illucidating the sacred page, cast a gloom over it, and it is frequently harder to understand their expositions, than the things they attempt to expound. Hence some parts of scripture are involved in such obscurities, that the aid of the Holy Spirit which dictated them, is indispensably necessary, in order to ascertain their excellency and spirituality: with this divine aid we shall be drawn into piety, persuaded to practise virtue, taught the lessons of immortality, and illuminated with a ray from heaven. Those therefore, who seek spiritual illumination, from commentaries, or the books and sermons of college manufactured clergymen, are seeking the living among the dead. Those who listen only to the voice of a man with the outward ear, may get their ears titilled, but their hearts can only be touched by the voice of God. A spirit can only be discerned by a spirit. As the sweetness of honey can be better ascertained by tasting it, than by the most elaborate and scientific disquisitions, on the pleasurable gratifica-

tion resulting from the participation of it, so he best knows God, and discerns his will and word, who feels him in his soul with an intellectual touch ; who beholds his sovereign beauty with his inward eyes ; who hears the music of his voice with his inward ears ; who tastes the celestial sweets of his love, with the lips of his soul ; finally, who handles the word of life with his intellectual hands. “Taste and see, (therefore, exclaims David) how good the Lord is,” not by speculation, but grateful sensation.

If the Scriptures are true, none are Christians, but those who are led by the spirit of God. How then will many of our doctors of divinity, and masters of arts appear, who claim so much power and superiority in the church of Christ? who not only live and die without the influence of this spirit themselves, but call all those enthusiasts and fanatics, who assert that such a thing is attainable in this life, as the indwelling witness of the Spirit of Truth! Such teachers, and millions of their

adherents, I very much fear, do not know Jesus by the Holy Ghost. Indeed, they cannot be the sons of God, while they are led by the spirit of the devil. They may talk about the knowledge of the truth, the same as a parrot, who has been taught to say a few words; but they cannot know the Father experimentally, without the Son, nor the Son, without the influence of the holy Spirit. A great many texts of Scripture might be adduced, to confirm this hypothesis, or rather fundamental truth, but I would refer the reader to my "Collection of Scripture Promises," where this argumentation is more fully demonstrated: at present I will only shew the indispensable necessity of every Christian being influenced, enlightened, and stimulated by the spirit of Christ, from Scripture testimony.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life."—*John* vi. 63. "And they were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance."—

Acts ii. 4. “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us

with groanings which cannot be uttered.”—*Rom.* viii. 1, 2, 9, 11, 13, 15, 16, 26.

Since, therefore, it is so clearly proved from Scripture, that it is the privilege of every Christian to have the spirit of Christ dwelling in him, and that “Whosoever hath not the spirit of God is none of his,” what miserable folly is it to oppose this wholesome and happy-fying doctrine, which to believe and obey is life eternal? The spirit of Christ leads to all truth and felicity, yet it is rejected by most professors, while our own spirits lead to all folly and misery; yet, alas! we follow them with avidity. The spirit of God never leads a man to do a cruel act: but the spirit of the devil has stimulated men, in the name of God and religion to murder millions of men; at the same time asserting, that Scripture commanded, that reason allowed, and tradition stimulated them to extirpate by fire and sword, so many of their fellow worms from the face of the earth! All this was the consequence of their rejecting

the spirit of God, and obeying the evil spirit.

Have not the Pagans persecuted the Papists? the Papists the Protestants? the Protestants the Presbyterians? the Presbyterians the Baptists? the Baptists the Quakers? and———here delicacy commands me to stop. The fact is, in most of the denominations that I know, there are popes, bishops, and tyrannical dictators. We need not look only to Europe, to view a persecuting intolerant spirit; In America it may also be seen in its dictatorial attitude, and with its arbitrary appendages. I could give a tragical picture of the intolerance of a certain denomination, whom one would think, from their origin, would be the last to stand forward in support of this terrible auxiliary of hell, (I mean, ecclesiastical tyranny) which would cause the philanthropist to melt into tears! Indeed, a persecuting spirit, in whatever form it may be assimilated, whatever name it may assume, or whatever excuse it may plead, whether it is in miniature or magnitude, is most assuredly a fatal auxiliary of

hell; the curse and disgrace of the human race.

It seems that societies are as prone to degenerate as individuals, and from the same cause—I mean prosperity. Hence I will again assert, that adversity is the patron of virtue and true religion, both as it respects individuals, as well as associations of them. This I can testify from experience. Calamity has caused me to seek refuge in the bosom of God, while the persecutions and calumny of sectarians, has caused the scales to fall from my intellectual eyes, has removed the prejudice of my education, and local prepossessions; has caused me to look from the indwelling of the Spirit of truth, as my infallible criterion and dictator, and not the vociferous eloquence of those interested and arbitrary worms of the earth, who call themselves rev. and right rev. doctors of divinity; or with a little modification of title, but with the same arbitrary power, are called bishops, elders, deacons, &c.

It is the most difficult thing in the world to remove local prejudice, and long standing prepossessions. Oft-

times the worst political and ecclesiastical tyranny cannot do it. Men can see their fellow creatures oppressed, and applaud and justify the oppressor. But if happily they participate the same oppression, they sometimes do get their intellectual eyes opened thereby: and then, and not till then, they will seek refuge in God, and see the absurdity and servility of apologizing for, or vindicating the cause of the oppressor, to the destruction of the oppressed, and the mist of ignorance once dissipated, can never be collected again. Let any impartial man read the **Book of Martyrs**, and he will see on the one hand, the cruelty of ecclesiastical tyrants, and on the other, the cringing servility of their adherents and flatterers; and that cruel spirit by which they were influenced, I am sorry to say, is far from being extirpated from this land of political liberty; and it is, as it always has been, the antipode, and the greatest enemy to the cross and spirit of Christ; and is the primary cause, the Christian world is crowded with infidels, and that so

many well disposed people, nurture doubts relative to the impartiality of the great Jehovah, which we will now endeavour to remove by the most reasonable and scriptural argumentation. It is a fact as lamentable as it is obvious, that man is a fallen creature; that he is not now as he was when first created; that the cause of his present miserable condition, is his own criminality; that as the eternal and immutable laws of order were violated by the delinquency of man, an adequate punishment must follow the same, and nothing but an expiatory sacrifice could make God, consistent with himself, or (as the Scriptures declare) just, and yet the justifier of those, who relied upon this exertion of divine wisdom and goodness in the great Creator, for the relief of his fallen creatures. That such was the immense and boundless mercy of God, that he gave the Son of his love a sacrifice, to make a full and perfect atonement for the delinquency of man, as without such an atonement it would be impossible for any of the human family to be rescued from the

ruins of the fall ; finally, that none are doomed to future misery, but those who despise and disbelieve this instance of unutterable, inconceivable, super-eminent, and super-celestial goodness, wisdom, power and love.

There have been men, who in former times invented the unreasonable doctrine of absolute and unconditional reprobation, by twisting and straining the words of Sacred Writ. As many great and good men have already, from Scripture, reason and antiquity, refuted this hatetul and horrible doctrine, I will say but little relative to it ; yet as it is pointedly opposed, both to the title and subject matter of my book, I must intersperse here and there, a pointed remark on its inutility, inconsistency, and ungenerosity, as it indirectly makes God the author of all the moral mischief that is, or ever was, or ever will be in the world. In contradiction to this anti-scriptural doctrine, I do contend, that God who delights not in the death of a sinner, but wills all shall be saved, has given his own Son, who is the intellectual light of the

world, that whosoever believeth in him shall be saved. And this light enlightens every man that cometh into the world, and tallies with the beautiful lesson (which I have already asserted) observable in the book of nature, i. e. that we should learn from the goodness of God to us all, to be kind to each other. It also manifests what is reprobable in our conduct, and teacheth all godliness, temperance, and righteousness. And this light doth often for a long time, shine upon the minds of all men, and would most indubitably work out the salvation of all, if not resisted; but as it would be unreasonable, or rather impossible for God to force a free, intelligent being to obey the light and love the truth, (as this would be destroying his free agency;) consequently his spirit will not always strive with man, nor his light always shine upon those, who love darkness rather than light because their deeds are evil.

Every argument against the universality of Christ's death, and God's love to man, may be answered by the de-

elaration and annunciation of the angelic host to the shepherds, at the birth of Christ; namely, "Behold, I bring you good tidings of great joy, which shall be to all people." Now, if the doctrine of absolute reprobation is true, the declaration of the angel was false. A manifestation of the saving grace of God is given to every man, in every country, for them to profit therewith; and none are condemned, but those who abuse this grace, and shut their eyes against the light of the spirit. Our blessed Redeemer tasted death for all men, of all kinds, of all colours, and of all languages; even those who are excluded by some inevitable accident, from any outward knowledge of his sufferings, death, and resurrection; and although unacquainted with his history, they may participate the benefit of his death, by obeying the dictates of his spirit, and walking in the light of his grace; by doing to others, what they wish others to do unto them, on which all the law and the prophets hang; and finally, by loving the power by whose inward touch they find them-

selves turned from evil to good, and from the power of Satan to God.

The doctrine which is the complete antipode of the present argument, makes God a liar! by insinuating that he delights in the present and eternal misery of man; that he predestinates man to sin, as well as to its punishment, and compels him to sin, that he may justly be punished! But in order that the reader may see for himself, the deformity of this ungenerous doctrine, than which a greater dishonour cannot be offered to God, I will subjoin five articles of the Synod of Dort.

ARTICLE I.

Of Divine Predestination.

“That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damna-

tion, without any regard to their infidelity or impenitency.

ARTICLE II.

Of the Merit and effect of Christ's death.

“That Jesus Christ hath not suffered death for any other, but for the elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.

ARTICLE III.

Of Man's Will in the State of Nature.

“That by Adam's fall, his posterity lost their free will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

ARTICLE IV.

Of the manner of Conversion.

“That God, to save his elect from the corrupt mass, doth beget faith in

them by a power equal to that whereby he created the world, and raised up the dead; insomuch that such unto whom he gives that grace, cannot reject it, and the rest being reprobate, cannot accept of it.

ARTICLE V.

Of the Certainty of Perseverance.

“That such as have once received that grace by faith, can never fall from it finally, or totally, notwithstanding the most enormous sins they can commit.”

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Do not these articles not only dishonour God, but also render Christ's death ineffectual? Do they not make the gospel a mere farce? Do they not make the coming of Christ a grievous and unavoidable curse, to a very large majority of the human family? If the doctrine of absolute predestina-

tion is true, mankind are in a far worse condition than the devils! for this plain reason—the devils once were supremely happy, and had a fair chance of continuing in that state, had it not been for their own wilful crimes; and moreover, they are only punished for their own actual rebellion against the best of beings; but according to the above doctrine, millions and billions of wretched mortals, from infancy to old age, are precipitated into everlasting and unutterable misery, for the sins of their progenitors; although they themselves never committed any actual sin, which children who die in infancy never did; and those who have committed actual sin are compelled thereunto, by the absolute decree of God, and yet are punished for what it is impossible to avoid! The beasts of the field are a thousand times happier than wretched man, according to the above doctrine; because, although they may endure many hardships in this life, death is the boundary of them all; whereas,

death is only the beginning of the bitterest pains of man, unhappy man!

Surely to preach the gospel to those who are reprobated by decree, is to add insult to injury; and yet, in this city of Philadelphia, I could point to clergymen who get from 1500 to 3000 dollars per annum, for reading (not preaching) two sermons to such individuals every sabbath, which are sometimes in vindication of absolute reprobation; yet these priest-ridden people pay a man an enormous salary for thus insulting their understandings, by reading sermons (which a school-boy could do perhaps better than they can) which dooms them to irrecoverable woe.

It is morally impossible to point out the inconsistency, the absurdity, as well as the blasphemy of this blasphemous doctrine! If it is true, it was solemn mockery for Christ to command, or his ministers to "preach his gospel to every creature" that is human! Such ministers, who advocate and preach this doctrine, have continually a lie in their mouths. In one breath they cry



out in the language of Scripture, “The spirit and the bride say come, and let him that hears come, and whoever will may come, and take of the waters of life freely, without money and without price;” yet in the next breath they vociferate, “Christ, by the grace of God, died only for the elect!” Does not this doctrine impeach God with perjury? He has solemnly sworn, that he has “no pleasure in the death of a sinner,” and at the same time commands every one of them to “turn from their sins and live.” *Ezek. xxxiii. 11.* Would God make this declaration, in conjunction with this oath, if he did not will their happiness? and if it was not possible for them to turn from their sins and live? It is impossible. Those dignified clergymen, who advocate this cruel doctrine, must be deluded by the devil, whose primary object is to depreciate the excellency of the divine character, than which, nothing can do it more effectually than the above doctrine.

The Scriptures, from first to last, prove by the most indubitable testimony, that Christ died to redeem (without partiality) the whole human race. It is expressly declared, that he died for the ungodly and sinners; as therefore, all are sinners till regenerated by the influence of his holy Spirit, he must most assuredly have died for us all. It may be queried, if he died to enlighten us all, how comes it to pass, so large a majority of the human family remain in total intellectual darkness? I answer, because they shut their eyes against the light. How absurd it would appear, for any man to assert, that the sun at noon-day gave no light, because there were a number of stubborn individuals, voluntary prisoners in a dungeon, where no light could come, and of course in total darkness! The sun does his part by illuminating all persons who do not hide themselves from his golden light: it is exactly so with the Son of Righteousness, who is arisen to all, and shines with heavenly lustre upon all but such

supremely ungrateful rebels, who shut themselves out from the light, and calumniate the holy Spirit by which it is manifested to a guilty, ruined world. If therefore, such rebels are doomed to eternal darkness, the impartiality of Jehovah should not in justice be impeached, but the obduracy and ingratitude of man. All necessary means and measures are abundantly provided, for the temporal and eternal happiness of man, by the boundless mercy of God; if, therefore, he is unhappy, either here or hereafter, it is his obduracy and ingratitude makes him so.

The doctrine of the universality of Christ's death, which Scripture, reason, and even common sense unanimously consolidate, seems to be so obvious to the meanest capacity, that it is almost wasting time to attempt to elucidate it by argument. I would ask, Is it not more reasonable (even leaving Scripture testimony out of the question) to believe, that "Christ, by the grace of God, tasted death for every man," as the bible plainly declares, than that

he died only for one in about every thousand of the human family, which predestinarians always virtually, and sometimes positively declare. The simplicity of my argumentation, although as plain as A B C to the humble Christian, will no doubt be hid from the wise and prudent of this world, and their pompous, pedantic, dignified clergymen. However, it is now as it has always been, namely, Christ for the augmentation of the glory of his grace, and that doctors of divinity might not have whereof to boast, manifests his truth to the humble and illiterate, and confounds the wisdom of the wise by their argumentation. Many well disposed, and even learned persons, who abhor the doctrine of unconditional reprobation as impious as well as anti-scriptural, are at a loss to conceive, how those who live in remote parts of the world, and never heard of the Saviour's sufferings and resurrection, can participate the merits of his death; which I will endeavour to shew, in the subsequent arguments.

We have already proved, both from Scripture and reason, that Christ tasted death for all men, of all complexions and countries, and hath given to every man, whether European, Asiatic, African, or American, a certain day of visitation; pouring upon his benighted soul, the light of his spirit; by this means making it possible, both for all kinds of men, and each man of every kind, to partake the fruit of the Saviour's death. "Christ is the true light, that enlightens every man that cometh into the world;" those who have not heard the gospel, as well as those who have heard it. Christ by his spirit and grace calls, entreats, invites, alarms the unbaptized, as well as the baptized infidel, in order to bring him to a sense of his misery, and save him therefrom. This spirit, when not resisted, works the salvation of some heathens, and would work the salvation of all. To those who thus resist, Christ becomes a savor of death unto death; but condemns none but those who continue to resist his grace and holy Spirit, and to

whom he really made an offer of salvation. This doctrine, which is the complete antipode of the doctrine of our opponents, greatly exalts the merits and universality of Christ's death; seeing it is applicable to the wants of all men, every where under the sun, and is the source of every good and perfect gift, the radical cause both of the conviction, the conversion, sanctification, and glorification of the poor penitent sinner. It removes the cause of despair, and encourages the vilest sinner to hope in the mercy of God; "to cease to do evil, to learn to do well," that the good spirit may abide with him, and lead him to all truth and righteousness. It is a great means of convincing infidels of the truth and certainty of the Christian religion, as it tallies with their own experience; because, there is not one of them on the face of the earth, but at one time or another has had visitations from the Spirit of Truth, reproving them for sin, and filling them with horror at the consequences thereof, and promising peace and happiness, on re-

pentance and obedience to the light of divine truth. The excellency of this scriptural doctrine, is encouraged and advanced through the over-ruling power of God, even by its greatest enemies and opposers, whether Prelatical or Presbyterian, rev. or right rev. doctors of divinity ; whether they read the gospel, or preach it, they are compelled to call all men to repentance, that they may be saved ; not even one is excluded from their invitations and exhortations. Thus, against their own doctrine, and wills, and belief, they are constrained to preach the truth I advocate; though by the bye, sometimes, after preaching the willingness of Christ to save all that will come unto him, and all are invited, they let slip one of their favourite predestinarian sentiments : thus they spoil all their eloquence, when they suggest any sentiments favorable to absolute reprobation ; but this is not often the case. The preacher is a fool, who labours for the conversion of those unhappy souls, who he believes are reprobated by decree ; and the devil is

as great a fool, for tempting the elect, who cannot finally fall ; as it is all lost labour, to say the least of it. The Scriptures pointedly declare, that “God (although he is infinitely good) will not, by the influence of his spirit, always strive with man :” he will not always be imposed upon. This is pointed out in the first chapter of Romans, and is sometimes adduced by the votaries of absolute reprobation, in support of their favorite doctrine, although it bears no analogy to it.

God often bears with the obduracy and rebellion of man for many years, and uses every means that infinite goodness and wisdom can invent for his repentance, and reformation, yet always consistent with his divine attributes, and man’s free agency. And he manifests this forbearance with impartiality, not only to those who hear the gospel with the outward ear, and prove disobedient thereunto, but also to those who never heard the gospel, yet saw repeatedly the light of the Holy Spirit, and felt, yet rejected its divine influ-



ence. The Scriptures declare, that God is no respecter of persons, but in every nation, those that love and fear him, are accepted by him. It is therefore self-evident from scripture, reason and common sense, that those who slight the spirit of God, or the light of the world, which appears from time to time to every man, in every nation, kingdom, city, town and state, must be punished with banishment from the divine presence, and the glory of his power; whether they are called pagans or Christians. What is called the light of nature, I call the light of the spirit of Truth, that leaves every man inexcusable, whether Jew, gentile or Christian, who neglects so great salvation. For, if those who never heard of the fall of Adam, or the death of Christ, are saved, by obeying the light of the holy Spirit, a manifestation whereof is given to every man to profit withal, so likewise, such persons, who shut their intellectual eyes against this light, will most assuredly be damned, for neglecting this spirit of Truth, or this heaven-

ly light. This grace and light is sufficient to save all, and will infallibly save all who do not resist its heavenly influence. Surely then, he who resists, is the radical cause of his own destruction. He, therefore, who does not resist, is saved entirely by grace, not by works, least any man should boast. In the first instance, his salvation is rather passive than active, but afterwards, he comes to be a co-worker with the spirit; and so far from ascribing his salvation to works, as the sons of error do, he considers good works rather a reward, because it is his meat and his drink, his heaven and happiness, to promote the glory of his good God, from a principle of pure love and gratitude. The numerous instances adduced in the bible, wherein God, by his patriarchs, prophets and apostles, from time to time pleaded with the wickedest men, is a positive proof of his impartiality; and that he did not, nor does not take any pleasure in the destruction of wicked men: he waited, and still waits, with long-suffering mercy, for the re-

turn of the rebellious sons of men, to their own happiness, not for his interest or aggrandizement; far from it! God is infinitely, supremely, and supereminently happy, glorious, powerful, good, gracious, magnificent and beautiful, in, through and from himself. Nothing that can happen on this earth, this solar system, or the billions of systems in creation, which I firmly believe are all inhabited, can either diminish or augment his supreme felicity, and super-celestial beauty; for, were they all annihilated, he could create as many more in the space of six days. He therefore wills the happiness of man from motives of pure and impartial philanthropy. **THIS IS THE NAKED TRUTH, LET WHO WILL DISBELIEVE IT!!** But I would at the same time add, that he cannot, he will not act inconsistent with himself, by destroying the equilibrium of his divine attributes, and the reasonableness of man's free agency, in order to bring man from present misery to future happiness; **THE FACT IS, IT IS IMPOSSIBLE FOR HIM**

TO DO IT. There can be no true happiness but in the love of God, and that love must not be forced, but must be of free choice, as any other love is unworthy of him. He nevertheless can, and he certainly does, use every means consistent with his attributes, to win man to his own happiness, as I have demonstrated in our second department. How feelingly does he expostulate with the rebellious and ungrateful Israelites in the fifth chapter of Isaiah.\*

\* In the phraseology of Isaiah, I would ask the reader, or I would rather entreat him to ask his own reason and common sense, What God could do more for him than what he has already done? "What could I do for my people that I have not done?" Reader, O! do!! read and answer these kind interrogations, as you will wish you had done, when you are nailed on the bed of death, or arraigned at the bar of God, which perhaps will shortly be the case! "What could thy best friend on earth, what could pitying angels, what could the Author of all good do for thee, that has not been done? Thy Creator hath given thee reason to distinguish between good and evil; to know what is thy life, and what will seal thy ruin. He hath placed conscience in thy breast, to warn thee in the moment of thy guilt. He hath sent down to thee, Him whom he had dearest in all heaven, to give thee yet ampler instruction in the way to bliss. And the Son condescended to come with the same willingness as the Father sent him,

“Now will I sing to my well beloved, a song of my beloved touching his

though with the certain knowledge, that like a patriot rising in defence of his country, his coming must cost him his life. The richest blood that ever flowed has been shed for thy worthlessness, and for such as thou art. Shame and torture have been despised, for the sake of bringing thee to good. And wilt thou grudge to forego a little sordid pleasure, to shew thyself grateful for all this goodness? Go with me then, to Golgotha, and insult thy suffering Saviour in his agonies. Behold there a sight, which the sun would not look upon. View with dry eyes, what made angels weep. Harden thy heart at an object, which rent the rocks, and brought the dead out of their graves. His arms stretched on the cursed tree, invite thee to bliss. Though now feeble and languid, they will quickly raise a world from the grave, and lay the angel of death full low. I am not describing a fancied scene. The witnesses of the death and resurrection of Jesus, have sealed the truth of what they saw with their blood. But canst thou find a heart to crucify him afresh, by persisting in the crimes, which brought on him this cruel death? If thou hast been so wicked, bethink thee of thy obstinacy. If thou dost, even now repent, he has prayed for thee, ‘Father, forgive them; for they know not what they do.’—Behold how deadly pale his sacred countenance! Cruel are the agonies, which rend his tender frame. His strength fails; his heart breaks; the strong pangs of death are on him. Now he utters his last solemn words—‘It is finished.’ What is finished? The suffering part, to which his dear love for mankind exposed him. The rest is victory and triumph: and the salvation of a world will reward his glorious toil. But what salvation? Not of the obdurate with all their

vineyard ; My well beloved hath a vineyard in a very fruitful hill. And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it ? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes ? And now

vices about them ; but of the heart bleeding penitent, who has bid a last farewell to vice, and to every temptation, which leads to it. To such the blessed gospel speaks nothing but peace. For them it has no terrors."

I would humbly entreat the reader, before he proceeds farther in the perusal of these strictures, to meditate five minutes upon the above interrogations, upon the past mercies and favours of God which he has experienced, finally, upon the solemn interrogation of our blessed Lord, viz. "What will it profit a man to gain the whole world, and loose his own soul ?" and then let him candidly answer each interrogation.

go to ; I will tell you what I will do to my vineyard ; I will take away the hedge thereof, and it shall be eaten up : and break down the wall thereof, and it shall be trodden down. And I will lay it waste ; it shall not be pruned, nor digged, but there shall come up briars and thorns ; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgment, but behold oppression ; for righteousness, but behold a cry." *Isai. v. 1—7.*

Yet these same ungrateful Israelites attended to all the formalities of religion, as many professed Christians now do, yet alas ! it is self-evident, that it was, and is the fear of hell, and not the love of God, which produced these hypocritical ceremonies.

How feelingly, how ardently did our high and mighty Redeemer, the author of all our mercies and benefits, labour for the salvation of the implacable Jews, who treated him with sove-

reign contempt. Who can read his lamentation over Jerusalem without shedding a tear? My heart palpitates at the recollection of it, and shudders at the dreadful accomplishment of the awful prophecy, which the reader will see briefly exhibited in the first department of this performance. I will take the liberty, with the above prophecy, to subjoin the entry of Christ into Jerusalem. When I compare the triumphant and magnificent entries of the victorious Roman emperors into Rome, with the simple entry of Christ into Jerusalem, the former appears like the exhibition of a puppet-shew.

“And they cast their garments upon the colt, and they sat Jesus thereon. And as he went they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the King that com-



eth in the name of the Lord : peace in heaven, and glory in the highest.”

St. Matthew also expresses the sympathetic commiseration of our gracious Redeemer on beholding the obduracy of the Jewish nation.

“ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. And Jesus said unto them, see ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”

Nothing in the world can more forcibly demonstrate the impartiality of Jehovah, than the above prophecy, and its accomplishment. It shews, that the favourite people of God had a day, and a very long day of probation ; that although the spirit of God strove with them long, it did not always so strive ; that the divine justice, though

slow was sure : that the heathens participated the blessings which the Jews by their obduracy forfeited ; finally, that God will not continue to be imposed upon by Jew or gentile. If he has done this in the green tree, what will he not do to the dry ? Hence, when God bears and forbears with the ingratitude and rebellion of nations and individuals, for a number of years, if he sees no signs of repentance, he gives them up to hardness of heart, by taking the light of his holy spirit entirely from them ; than which a greater punishment cannot possibly be. Reader, permit me here to observe, that your eyes which now read these strictures, (which are intended for your happiness and God's glory) and which in a short time will be set in death, and this labour of my hand, which must soon be inactive in the grave, will all be in vain, if you do not apply them to your own case ! You have seen how God gave the Jews a day of visitation, and that they abused, instead of improving that gracious day : the dreadful result of which may be

seen in the first department of this work. How then can you expect to escape, if you neglect so great salvation, and if you prove so ungrateful to so good a God, you cannot surely be so unreasonable as to expect, or hope that God would be so partial, as to punish the Jews, his favourite people, with such signal severity, and yet let Christians pass on in their ingratitude and rebellion, with impunity. The seed of grace (or the light of the spirit, or the little leaven, or the gospel, or, as it is sometimes called, the Word) is planted in every heart, pagan and Christian, for the purpose of bringing forth the fruit of righteousness, and that without respect of persons; so that every man, in every country, has an opportunity offered him, to escape the bitter pains of eternal death, by the munificence and impartiality of Jehovah; and if he dies, his hardness makes him die.

Thus, the sun-beams harden clay, while they soften wax; the same as the spirit of God softens one sinner, while

it hardens another. To those who listen to, and obey its still small voice in their hearts, it proves a melting and mollifying power; but contrariwise with those who refuse to listen thereunto. “Hence this is the condemnation of the world, that light has come, but men love darkness rather than light, because their deeds are evil.” A man may have a perfect knowledge of the history, and yet be a stranger to the mystery of the death of Christ. He may preach ten thousand sermons, and write an hundred commentaries. He may cry, “lo here is Christ, and lo there he is;” and “we are the temple of the Lord, the temple of the Lord are we;” and yet be an enemy to the cross of Christ, and a crucifier of Christ in his heart; the light of his spirit, and his still small voice, being equally despised. The fact is, let them learn what they will, and profess what they may, unless the holy spirit of Christ is in them, after all their theological performances, they are most certainly reprobates, as sayeth the apostle

Paul :—“ Examine yourselves, whether ye be in the faith ; prove your own selves : know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?” *2 Cor. xiii. 5.*

Every one who harbours this divine spirit, however ignorant of literature, has a knowledge of himself and of the truth, than which a better knowledge cannot be ; and every one who rejects this spirit, is in spiritual darkness, although he could repeat the whole Bible verbatim in Greek, or write it in Latin. Nothing is more plain from the whole tenor of Scripture, than that the grace of God has appeared to every man that has been, or is in the world : whether Christian, Jew, Greek, or barbarian. St. Paul in the most plain and pointed manner declares this truth, in his epistle to Titus.—“ For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” This grace or spirit must

appear, not to some men, nor many men, but TO ALL MEN! and teach them the whole duty of man. For could God judge and condemn those, who were ignorant of their duty to him and their fellow creatures? Hence there are some who obey this light, even among savages; who fulfil the royal law of love, although destitute of any written commandments. I can from personal experience declare, that I have found more genuine hospitality among some unlettered savages, in their homely habitations, than I have among the sanguine and enlightened professors of the Christian religion. I find many who have the word religion always in their mouths, and are continually attending sacramental or ceremonial meetings, yet they prove by their conduct that they are led by the spirit of the devil, and not the spirit of God.

The least leaven will produce mercy, the least grace will revive love in the heart, the smallest glimmering of the light of the holy Spirit will inspire the mind with common humanity; yet do

I know many high professors of religion who are devoid of mercy and common humanity ; they cannot therefore, be led or influenced by the Spirit of truth. I will allow, a man may be a good man, and nurture that good spirit, and yet, by weakness, unwatchfulness, or infirmity, deviate from the paths of moral rectitude ; but if he errs one moment, he will repent with heart-felt sorrow the next, not for fear of hell, but from pure love to God ; but to be destitute of mercy, is to be a stranger to the experimental knowledge of the truth altogether. Is not therefore, a humane barbarian more estimable and amiable in the sight of heaven, than a hard hearted and inhuman preacher of the gospel? without any manner of doubt. If any will affirm, that although there may be, and no doubt are, many amiable qualities observable in the characters and conduct of some heathens, yet without a literal knowledge of, and belief in the Saviour's name, there can be no salvation. In answer to which I would ask, is not the experience of

the love of God in the heart, without the historical account of the sufferings, death, and resurrection of Christ, better than a knowledge of the history, without this experimental feeling? Most assuredly it is. If the pagan world feels the direful effects of the fall of Adam, although they never heard of such a person, may they not, on the same principle, feel the blessed effects of our Saviour's obedience unto death; although they never heard the history thereof? If an idiot, who knows nothing of the history of our blessed Lord, is capable of participating the merits of his death, why may not a virtuous heathen be allowed the same privilege? Yet there are Christians, so called, who believe, and boldly assert, that they will all be damned, both good and bad, for not believing the historical account of our blessed Redeemer; yet they never had an opportunity of hearing any such account, at least with the outward ear; although, no doubt with me, many of them hear in their hearts,



and obey in their lives, the still small voice of the spirit of Christ.

St. Peter, who was inclined to believe, as millions of professing Christians now do, that God was partial to the Jews, in preference to all other nations, whom he considered as rejected by him. But God, in order to prove his impartiality as clear as a ray of light, convinced this good man, by a miraculous manifestation, that such sentiments were not agreeable to truth. As the narrative of Cornelius is so much to the point, and such a positive proof of the force of my arguments, I will humbly take the liberty to entreat the reader, to peruse the said narrative at his leisure, in *Acts* x. 1,—35.

Nothing can be more plain, than that this good man was led by the spirit of Christ, and participated the merits of his death; although a heathen, and of course, a stranger to the Jewish, as well as Christian theology. And the same might be said of righteous Job, who feared God, and eschewed evil; and was of course, led by the spirit of

Christ; for, without that good spirit, he could do no good, negatively or positively, much less enjoy that faith, by which he knew his Redeemer lived; and that although worms destroyed his body, yet in his flesh should he see God. Again, I would ask those hard-hearted sectarians, and their dignified doctors of divinity, arrayed in sacerdotal silk and cambric, was it the holy Spirit, or the spirit of the devil, who taught the friends of Job so much excellent knowledge? What clerical don in Christendom could preach, with or without his crutches, (alias, his written sermons) such excellent doctrine as they did, some few sentiments excepted? Who taught Elihu in particular, that “there is a spirit in man,” and that “the inspiration of the Almighty giveth him an understanding?” Who taught him to vindicate the impartiality of Jehovah thus?

“Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness, and from the Almighty, that he should commit

iniquity. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. For he will not lay upon man more than right; that he should enter into judgment with God. He shall break in pieces mighty men without number, and set others in their stead. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others: because they turned back from him, and would not consider any of his ways. So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted." *Job xxxiv. 10, 12, 23,—28.*

I would also ask, who taught Adam, Abel, Enoch, Noah, Abraham, Melchizedek, and many more. I could mention, the true knowledge of God; who had no written word, nor pompous parsons to teach them? I answer, they were taught by the immediate inspiration of the holy Spirit. They depended only upon the holy Spirit for direction, but we Christians in this en-

lightened age, too often depend upon our churches and parsons, and seldom, if ever, enquire of the spirit within us, what we shall do, or leave undone. Hence there are so many ignorant, bigoted, superstitious, servile, priest-ridden people in Christendom. Most Christians think no place so good to worship God in as a church or meeting-house. I do allow it is our bounden duty, not to neglect the assembling of ourselves together, for the purpose of worshipping God collectively, but I contend that a more excellent place, is the temple of our own hearts. I often hear the duty of attending public worship, inculcated from the pulpit, but very seldom the more important duty of attending the motions of the holy Spirit in our hearts. Indeed, many of our pedantic ministers of religion, do not believe in the holy Spirit; although they sometimes, for form sake, mention it to the people in their sermons. Because they well know, if the people were enlightened by its light, they would not suffer themselves to be swindled out of

their money, by a parcel of lazy, interested, self-styled doctors\* of divinity, and masters of arts, who live in pomp and grandeur upon the fleece; and the devil may take the flock, for what they care.

But in order the more fully to prove that the spirit of Christ has appeared to every man, in every country, and that they all have an equal chance for heaven by obeying its dictates; I would mention some of the sentiments of St. Paul, who (although some of his writings are hard to be understood, especially where he hints something like predestination) is very plain on this subject. He proves to a demonstration, that the light of the spirit, without the history of Christ, is sufficient for man's salvation. Let those who uncharitably and blasphemously believe, that the

\* I would again observe, that the reader may remember, all my animadversions are applied only to political and clerical tyrants and impostors. Excuse the tautology. If any man asserts that I abuse his priest, he indirectly declares that his priest is an impostor; because, none but clerical impostors have any connection with my animadversions.

heathens will all be damned, without any reservation, read the following verses of St. Paul, and continue thus to believe if they can.

“For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves : which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.” *Rom. ii. 12—15.*

Can any now doubt, that a virtuous pagan, who loves God and his neighbour, will be saved? If they do, they would not be convinced of the truth, though one arose from the dead, and vindicated the impartiality of the great Jehovah ! The fact is, many of the hea-

then philosophers\* were sincere admirers of the Sovereign beauty. Socrates

\* I would beg leave, in order to elucidate the above assertion, to transcribe a few sentiments of three heathen philosophers, relative to the Supreme Being; the first of whom is Cicero

“The great law imprinted in the hearts of all men, is to love the public good, and the members of the common society as themselves. This love of order is supreme justice, and this justice is amiable for its own sake. To love it only for the advantages it produces us, may be politic, but there is little of goodness in it. 'Tis the highest injustice, to love justice only for the sake of recompense. In a word, the universal, immutable and eternal law of all intelligent beings is to promote the happiness of one another, like children of the same Father.” He next represents God to us a sovereign wisdom, from whose authority it is still more impracticable for intelligent natures to withdraw themselves, than it is for corporeal ones. “According to the opinion of the wisest and greatest men, (says this philosopher) the law is not an invention of human understanding, or the arbitrary constitution of men, but flows from the eternal reason that governs the universe. The rape which Tarquin committed upon Lucretia, (continues he) was not less criminal in its nature, because there was not at that time any written law at Rome against such sort of violences. The tyrant was guilty of a breach of the eternal law, the obligation whereof did not commence from the time it was written, but from the moment it was made. Now its origin is as ancient as the divine intellect: for the true, the primitive, and the supreme law is nothing else, but the sovereign reason of the great Jove. This law (says he, in another place) is universal, eternal, immutable. It does not vary according to times and

in particular, professed to be guided by an inward monitor, which he called his

places. It is not different now from what it was formerly. The same immortal law is a rule to all nations, because it has no author but the one only God, who brought it forth and promulged it." "Such were the reasonings of Cicero when he consulted natural light, and was not carried away by a fondness of shewing his wit, in defending the doctrine of the Sceptics

The next is Seneca the Stoic. He was Nero's tutor, and lived in an age when Christianity was not in credit enough, to engage the heathens to borrow any philosophical principles from thence. "'Tis of very little consequence, (says he) by what name you call the first nature, and the divine reason that presides over the universe and fills all the parts of it. He is still the same God. He is called Jupiter Stator, not as historians say, because he stopped the Roman armies as they were flying, but because he is the constant support of all beings. They may call him Fate, because he is the first cause on which all others depend. We Stoics sometimes call him Father Bacchus, because he is the universal light that animates nature; Hercules, because his power is invincible. Mercury, because he is the eternal reason, order and wisdom. You may give him as many names as you please, provided you allow but one sole principle, every where present."

Agreeably to Plato's notions, he considered the divine understanding as comprehending in itself the model of all things, which he styles the immutable and almighty ideas. "Every workman, (says he) hath a model by which he forms his work. It signifies nothing whether this model exists outwardly and before his eyes, or be formed within him by the strength of his own genius: so God produces within himself that perfect model, which is the proportion, the order, and the



good Genii, (but which I call the good spirit of God) and though a heathen, was a martyr for the truth: and who dare say, Socrates is in hell? I answer none but the ungenerous; (I will call them by the mildest name) and such are they, who believe, and boldly assert, that infants of a span long are in hell!!

We can never appreciate the infinitude of the divine goodness, or in any manner recognize the immensity of the sovereign beauty, but by the light of the divine Spirit. The same, as the

beauty of all beings. The ancients (says he in another place) did not think Jove such a being, as we represent him in the capitol, and in our other buildings. But by Jove they meant the guardian and governor of the universe, the understanding, and the mind, the master and the architect of this great machine. All names belong to him. You are not in the wrong, if you call him Fate; for he is the cause of causes, and every thing depends on him. Would you call him Providence; you fall into no mistake, it is by his wisdom that this world is governed. Would you call him Nature; you would not offend in doing so: it is from him that all beings derive their origin; it is by him that they live and breathe."

There is no reading the works of Epictetus, of Arrian his disciple, and of Marcus Antonius, without admiration. We find in them rules of morality worthy of Christianity.

sun cannot be seen, but by its own light. And as the sun, when seen with our bodily eyes, displays our bodily deformity, so, when illuminated by the Sun of Righteousness, we see at once our own insignificance, as well as the divine goodness; and of course, are filled both with humility and gratitude. Man, without the spirit of God, is like a coal out of which the fire is extinguished; or, like a bird whose wings are clipped, so that it cannot fly to its place of rest. The divine love is the fire of the soul, and the spirit of God the wings of the soul, as well as its light. Hence the apostle declares, categorically, that, "unless we have the spirit of Christ, we are none of his." And this spirit is always the same, in all nations, pagan and Christian; and striveth with all men, of every kind and kindred, in order that they may come to the knowledge of the truth, and be saved. For God calls, invites, and strives with all; but many shut their eyes against the light, and basely insult their own understandings, and

remain in wilful ignorance; yet the light of the spirit, from time to time shines into their hearts, which causes them to palpitate with horror, at the misery and danger of their situation. But when death approaches a soul without the spirit of God, and of course in spiritual darkness, then, and not till then, will its ten-fold misery appear! which even the tragic muse cannot delineate.

“ The vale of death! that hush’d Cimmerian vale,  
 Where Darkness brooding o’er unfinish’d Fates,  
 With raven wing incumbent, waits the day  
 (Dread day!) that interdicts all future change!  
 That subterranean world, that land of ruin!  
 Fit walk, Lorenzo, for proud human thought!  
 There let my thought expatiate, and explore  
 Balsamic truths and healing sentiments,  
 Of all most wanted, and most welcome, here.  
 For gay Lorenzo’s sake, and for thy own,  
 My soul! ‘ The fruits of dying friends survey;  
 ‘ Expose the vain of life; weigh life and death;  
 ‘ Give death his eulogy; thy fear subdue;  
 ‘ And labour that first palm of noble minds,  
 ‘ A manly scorn of terror from the tomb.’  
 ‘ Is death then guiltless? How he marks his way  
 ‘ With dreadful waste of what deserves to shine;  
 ‘ Art, genius fortune, elevated power!  
 ‘ With various lustres these light up the world,  
 ‘ Which Death puts out, and darkens human race.’  
 I grant Lorenzo! this indictment just:

The sage, peer, potentate, king, conqueror ;  
 Death humbles these ; more barbarous life than man,  
 Life is the triumph of our mouldering clay ;  
 Death of the spirit infinite ! divine !  
 Death has no dread but what frail life imparts ;  
 Nor life true joy but what kind death improves.  
 No bliss has life to boast, till death can give  
 Far greater ; Life's a debtor to the grave,  
 Dark lattice ! letting in eternal day."

I would here candidly acknowledge, that there are some sentiments in the epistles of St. Paul, which seem both directly and indirectly to favour the doctrine of predestination ; and many of his sayings are hard to be understood. Even one of his cotemporaries, the apostle Peter, acknowledges this to be the case. Hear what he says on this subject.

“ And account that the long suffering of our Lord is salvation ; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you ; as also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they

do also the other scriptures, unto their own destruction." 2 *Pet.* iii. 15, 16.

In order that the reader may for himself see the truth of the above assertion, I will transcribe, or quote some of the doctrines of **St. Paul**, most difficult to be understood.

“As it is written, **Jacob** have I loved, but **Esau** have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to **Moses**, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto **Pharaoh**, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”

It is a lamentable fact, that not only the unstable and unlearned, but also the most sincere, and best informed men in different ages of the world, have differed in judgment respecting the

sentiments and doctrines of St. Paul. If therefore, men possessing the best hearts, and the most informed heads, have differed so materially on this important subject, it is most assuredly, my duty, to be modest while suggesting my opinion on this topic; I feel nevertheless, tremblingly solicitous to remove this formidable barrier to the title and subject matter of our work, without which our labour is all in vain; for if the doctrine of unconditional reprobation is true, I must be a liar, and the truth is not in me. I have one obvious failing, which I here humbly acknowledge; and that is, to be too acrimonious in my animadversions: “I know the right, and yet the wrong pursue;” because, when I view with my intellectual eyes, the mountains of misery observable in Christendom, and which originate, exclusively, in the arbitrary power assumed by hypocritical Christian priests, and Christian potentates, I cannot refrain from irritation, and humbly pray my good God to pardon his servant, for this de-

viation from Christian moderation.—  
 What I now propose in vindication of the impartiality of Jehovah, I do with modesty and great deference to those distinguished authors, who have differed from me in sentiment, on this subject, “the lachets of whose shoes I am not worthy to stoop down and unloose.” There has been so much said on this subject already, that it is impossible to say any thing on it, but what has been previously anticipated; what therefore I am going to add, is for those, who, like myself, feel a cogent desire to find, “that God is just, and yet the justifier of all (not part of) those who obey the spirit of Christ.” The votaries of controversy I have not the most distant idea of proselyting. They stick to their text to the last moment; particularly the foreknowledge of God. For my part, I cannot (perhaps because I am so foolish) see, wherein God’s foreknowledge or after-knowledge can consist. According to the idea I have formed of the God of my salvation, a moment with him is

the same as a million of years; and the earth on which we live, is like a grain of sand; or rather a particle of dust. All time, all eternity, and all his works, are directly present before his eyes. God knows who loves and endeavours to serve him, and who neglects him and treats him with silent contempt; the same as a man who has a silver and a brass dollar in his hand at the same time, knows this moment, as well as the next, that one dollar is good, and the other bad. To talk about fore-knowledge or after-knowledge in this case, would be perfect nonsense; and not, in my view, more nonsensical and absurd, than to talk about the fore-knowledge of God, before whose eyes every thing is present that is, was, or ever will be. God saw 5000 years ago, the sins that are committed this moment, as plainly and clearly as I see the paper on which I am now writing; and because he sees (not foresees—I dislike the word; because it is perfect nonsense, when applied to this case) the sins which man



commits against his divine Majesty, he is the author of them all! A school-boy who would suggest such an absurdity, deserves a severe whipping. So, if I see a banditti plundering my house, I am the procuring cause of the aggression, because forsooth, I mercifully refuse to extirpate them from the face of the earth immediately, for their delinquency! This banditti do not rob my house, because I see them do it; but contrariwise, I see them commit the crime, because they commit it. For instance, suppose I am looking out of my garret window, and see a man stop a woman in the adjoining street, and rob her, am I the primary cause of that crime, because I see it perpetrated? It is impossible: that man was as free in committing or not committing that crime, as if I did not see it. Take his free agency away, and make him a stick, a stone, or an animal machine, and I am culpable to permit him to do injury, when it was in my power to hinder him from doing it. If man is not a free agent, he is not,

nor indeed, cannot be accountable for his actions, and of course not punishable for the same. If I have no more freedom than a stone, I ought not in justice to be punished more than a stone, for any fault, nor rewarded more for any virtue. God, in accommodating himself to our capacities, may express himself as foreknowing, as predestinating, as fore-ordaining, but can any man possessing a grain of common sense, suppose these expressions are to be taken in a literal sense? The apostle speaks of the PURPOSE, COUNSEL, PLAN, and FOREKNOWLEDGE of God; but can any person be so gross in his imagination as to think, that God must have counsel before he can do his own will?—must purpose a thing, before he can execute it?—must (like men) plan a work, before he can accomplish it? They must have very contemptible ideas of the great Jehovah, who consider him in this point of view. The fact is, God has only to will, and immediately his will is accomplished.

What I conclude, from the whole of St. Paul's sentiments in favour of predestination, is this—that God knows from all eternity, who has believed, does believe, and will believe in the blessed Redeemer. That he does now, will hereafter, and has always willed the same ; namely, that every sincere believer should, and shall be saved from sin here, and the punishment of sin hereafter. And to this end justifies, sanctifies, and glorifies them.

Before I close this complex subject, I would observe, that it is unreasonable as well as unprofitable, to attempt to penetrate into the great mystery of godliness, which angels are unable to fathom. However, if any will thus penetrate, let them always remember the reasonable text, viz. **“LET GOD BE TRUE, AND EVERY MAN A LIAR.”** And thus, in all their controversies, speculations, and investigations, **“JUSTIFY THE WAYS OF GOD TO MAN.”** A great many professors of religion, have continually in their mouths *“the electing love of God ;”* but it

would be well for them to consider, whether that sentiment or mode of expression, honours God as much as “THE UNIVERSAL LOVE OF GOD.” I am no enemy to the word *election*, according to the view I have of its definition, as it relates to political as well as ecclesiastical affairs. For instance, in our republic there are supreme and subordinate officers elected, or selected, or if you please, chosen periodically. And in the Jewish and Christian churches, there were also, from time to time, superior and subordinate patriarchs, prophets, priests and apostles elected or chosen, for particular stations and purposes in the church of Christ; and even angels were elected for the same purpose:—“I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” 1 *Tim.* v. 21.

Now although there are officers elected in our republic, every republi-

can must be such from choice ; and the same may be said of the commonwealth of our precious Emmanuel. Although he elects or selects his ministers from among his disciples, his disciples must be such from choice, not constraint. How great therefore, must the guilt of those associations be, who will not permit our blessed Saviour thus to choose, or elect his own ministers, in his own way, but infringe his rights, by manufacturing by human ordinances, ministers in a college, chosen out of the synagogue of Satan, full of pride, vanity, and arrogance ; and substitute such impostors, for the true ambassadors of the Prince of Peace !

“ Is there not some chosen curse,  
Some hidden thunder in the stores of heav'n,  
Red with uncommon wrath, to blast such men ?”

The injury they do is unutterable, for they will neither enter heaven themselves, nor (like the Jewish doctors) let their priest-ridden admirers and supporters enter there. They usurp

the place of the true ministers\* of Christ who would (were it not for their cupidity and usurpation) be a blessing to many millions, who at present are fast asleep in the cradle of carnal security, and are continually rocked therein by those ungodly preachers, lest they should awake, and recognize the imposition. Hence many never open their intellectual eyes, till they open them in hell !

Indeed, a true minister of Christ is, and ought to be in his hand, the same as a speaking trumpet in the hand of a captain of a ship. They should, like the apostles, preach when, and no longer than the Spirit (not a piece of written paper) gave them utterance. They should not, like a pedagogue, confine their ministerial labours to a private family or congregation, but rather, like our Saviour and his disciples, go about continually, teaching and doing good by every possible means. They should al-

\* Is it any wonder therefore, that I am so pointed in my animadversions, while I am so tremblingly sensible of the terrible consequences of such imposition?

ways, therefore, be united to him by a living faith, like the branch to the vine ; and he would be always in their hearts, by the special light and influence of his spirit, that they may always know his will and speak his words. And if they should at any time deviate from the path of moral rectitude, through weakness or unwatchfulness, they should not for one minute, let guilt remain upon their consciences, but come instantly to the fountain of Jesus' blood, and with the towel of faith, wash the stain away ; before they presume, upon any account, to be the trumpet, or if you please, the oracle of the living God to dead sinners. How few of the clerical tribe will see as I do, or believe as I do in this respect ! and how many of them will laugh at these sentiments as rank enthusiasm ! or, with their usual haughtiness, affect to despise, what they cannot controvert.

One sentiment more on election, and we will conclude this department, which is more lengthy than I at first contemplated ; and with the others, is

both desultory, imperfect, and untranscribed. Indeed, it is matter of surprise to me, that the work is not more imperfect than it really is; and the reader would be as much surprised, did he but know the great domestic confusion in which it was chiefly composed. The last sentiment on election which I propose to suggest, is this; viz. To be “elected from all eternity,” or “an eternal election,” to use the phraseology of Calvinism; seems to me to be the quintessence of absurdity. Although I pay great deference to certain calvinistic characters, who rank high in the republic of letters, yet I cannot see how, or wherefore any individual, or association of individuals can be elected eternally, or from all eternity. When an election takes place in political or ecclesiastical bodies, it is a positive proof, there was a time, when no such election had taken place. Now those who assert that election is eternal, indirectly declare, that no such thing exists. The fact is, rank Calvinism is a species of Atheism, with this



variation : the first says, election had no beginning, and the last, the world had no beginning. It is certain, that there was a time when election did, and when election did not exist ; and it is equally certain, that there was a time when the world did not exist ; at which time our glorious **Messiah** was elected to be the **President**, or rather the **Prince**, of all who should in time be elected, or chosen as co-workers with him ; he being as the chief corner-stone, and only foundation, or frame of government, or plan of salvation, elected, chosen or determined should be, before the creation of the world. All the chosen, or elected, and believers in **Christ**, are included in this building, or government, as the apostle **Paul** says.

“ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of **God** ; and are built upon the foundation of the apostles and prophets, **Jesus Christ** himself being the chief corner-stone ; in whom all the

building, fitly framed together groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit." *Eph.* ii. 19—22.

Isaiah very beautifully shews for what purpose Christ was elected, not from all eternity, but before the foundation of the world, which was about 6,000 years ago, and is but a moment, compared to "all eternity."

"Behold my servant whom I uphold, mine elect in whom my soul delighteth : I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break : and the smoking flax shall he not quench : he shall bring forth judgment unto truth." *Isai.* xlii. 1—3.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation : he that believeth, shall not make haste." *Isai.* xxviii. 16.

St. Peter also declares that Christ was elected or fore-ordained before the foundation of the world.

“ And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear : forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.” 1 *Pet.* i. 17—20.

I could adduce many more collateral texts from Scripture, in support of my doctrine, but must here close my argumentation, with an humble and earnest request, that the reader would not condemn the work, on account of an unguarded expression, or even sentiment ; but rather judge from the whole tenor of the doctrine, with candour and impartiality.

## TO THE READER.



A new edition, with additions, of the “Rights of God,” consisting of 1500 copies, was published about three months ago: it having met with the most distinguished patronage, and selling off with great rapidity, I have published another improved edition of that work, of 1500 copies more. To the former edition (from motives of delicacy) I refused to subjoin my name: but, as a number of my friends, and strangers have asserted, that a man should not publish what he was ashamed to acknowledge himself the author of, I have concluded to subjoin my name to the present edition.

I must confess, I am pointed in my animadversions, but they are only applicable to political and clerical impostors: and those who are offended with me for exposing the villany of king-craft and priest-craft, are their advocates, and of course enemies of man: and virtually infringe the rights of God. I do not exhibit any honest man, or set

of men, to popular animadversion and contempt; I only exhibit criminals: let not the innocent, therefore, think that I implicate them; I do not, I dare not do it. I believe there are good ministers and good people in every denomination, as well as bad ones. I need not, I do not expect either affection or favour from lordly and lazy priests, or tyrannical and treacherous kings, or from their father the devil; and much less from priest-ridden, king-ridden, or devil-ridden people: but I greatly lament to find, that there are intelligent, and in other respects independent people, who now reiterate the exclamation which the intolerant priests formerly used, when they kindled the fires in which the martyrs were consumed; namely, "THE CHURCH IS IN DANGER, because the holy priesthood is calumniated." They remember to forget what I have so repeatedly and pointedly declared, to wit, "that no true minister of Christ, directly or indirectly, has any connection with my animadversions:" indeed, no people on

earth do I so much love, admire, and venerate as them. But because I admire virtue, must I be calumniated because I expose villany? Who but a thief in his heart, will condemn me for exposing a den of thieves? Who but a servile, priest-ridden animal, will abuse me for exposing the avarice, the hypocrisy, the duplicity of clerical impostors? Surely if it is commendable to expose a den of thieves, it is doubly so, to point out a phalanx of ungodly clergymen: because, the latter is a hundred times more injurious to the human family than the former. The most superficial view of their cruelty, is enough to force a curse from holiness itself: is enough to pull down the reluctant vengeance of heaven. We need not view the book of martyrs to ascertain the deleterious horrors of priest-craft, or recount the millions of innocent people, who have been slaughtered by armies under the banners of the cross, stimulated thereunto by bloody priests and bigoted potentates: suffice it to review the annals of the state of Massachusetts,

for a specimen ; where innocent and pious Quakers have been cruelly and publicly whipped and hanged merely for their religious sentiments. And to the eternal shame of the perpetrators of such barbarity, be it spoken ; even the soft, the beautiful sex, have not escaped the bloody power of priest-craft : for amiable and eloquent female Quaker preachers have suffered the above punishment, for preaching the gospel without money and without price, through the medium of avaricious priests, who at the same time made merchandise of the gospel, and stimulated their bewitched, be-fooled, priest-ridden admirers to commit this great wickedness, even in America. I therefore feel it my duty to entreat my readers, to beware of the modern Scribes and Pharisees ; I mean ungodly avaricious clergymen, who love to go in long rustling silk gowns, and strut through the streets with a proud pre-eminence ; and who “ love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at

feasts : which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation."

Hoping\* this edition may be as useful, and meet with the same rapid sale as the last, I subscribe myself the public's much obliged and devoted servant,

THOMAS BRANAĞAN.

*Philad. April 12, 1812.*

\* That "hope," has been abundantly accomplished : the above edition has sold so rapidly, that I am necessitated to put another edition to press, making the round number of *four thousand copies*. Three editions of the same book in the same year, is a phenomena among distinguished booksellers : how much more then, by one who is accounted a cypher by almost the whole fraternity!

*Philadelphia, Sept. 8, 1812.*



## APPENDICES.

**MY** mind is deeply impressed, with the propriety and necessity of expostulating with the reader on the present eventful signs of the times: my motives are doubtless disinterested and pure: I cannot expect either praise or profit. I know all king-ridden and priest-ridden people will be my implacable enemies, because I expose their base servility; but I pity and forgive them, while at the same time I disregard their calumny: "Let them talk till they are tired, and then they will stop." My business is, to take no notice of them, but to do all the good, and avoid all the evil I can. It requires no spirit of prophecy to foresee, that the revolutions and counter-revolutions, wars and rumours of wars, the many earthquakes and inundations, famine, pestilence, and commotions among the different nations of the earth, are "the beginnings of sorrow." They evidently are big with events of prodigious magnitude! In our own country I must say, that clouds

and darkness rest upon our prospects! Our domestic affairs wear a most gloomy aspect. We are threatened with the great calamity of war, both by the brigands of Europe, and the savages of America! The numerous earthquakes in divers places in the United States, the destructive storms on our sea coast, the conflagration of the theatre at Richmond, with about one hundred respectable individuals, the conspiracies to sever the union, which have recently been detected, denote (at least to me) some great approaching calamity. Yet, notwithstanding all these harbingers of the judgments of the Almighty, there is no salutary dread of his divine Majesty even anticipated. But our republic is more depraved in its minority, than the Roman republic was in its maturity. The rights of God are shamefully and wickedly infringed. Who dare deny this assertion, when they view the million of his rational creatures, now bound in galling chains, in the bowels of our commonwealth? or at least doomed to perpetual slavery,

because they happen to be born black! Will not God visit a people guilty of such unparalleled inconsistency and duplicity? Without any manner of doubt.

“Sons of Columbia, hear this truth in time,  
He who allows oppression shares the crime.”

Notwithstanding a voice of reproof and warning is heard from the Wabash, where our countrymen were recently slaughtered by the Indians, from Richmond, where about one hundred souls were ushered from the Theatre to the bar of God, (among whom was the Governor of Virginia) from the Mississippi, where hundreds of acres of land have been swallowed up by earthquakes! from the Spanish Maine, where 10,000 people were lately destroyed by one! from London, where it was almost total darkness at 2 o'clock on the 11th day of January 1811! from Spain, where 25,000 persons were destroyed by pestilence, in one city, exclusive of those destroyed by bloody war! (indeed, a volume would not contain the many alarming calls

to repentance, which we have or might have heard) notwithstanding all these divine calls, we will not see our danger. nor prepare for death. Alas! surely we must be judicially infatuated, or we would be more sensible of our danger than we really are. Of all the calamities in this calamitous world, none can be more destructive to both soul and body, than war; yet we are on the brink of war, and look upon it with a sullen indifference. Vengeance always did, and always will pursue states, as well as individuals, for unrepented crimes. God has deposited in our care the last remains of civil liberty, and we have violated the sacred deposit. Can a land be sacred to liberty, while a million of its inhabitants are in the most ignoble and tormenting slavery? It is impossible. It is therefore my firm belief, that vengeance is on the wing; and it can only be averted by repentance and deep humiliation. I do, therefore, in the fear of the Almighty, solemnly warn my fellow-worms of their danger, and earnestly exhort

them humbly to repent and reform, that we may once more be a prosperous and happy nation.

But alas ! when I remember the lassitude and turpitude of a large majority of what are called the ministers of Christ, these portentous times, I am ready to weep and tremble by turns. Those watchmen cry peace, peace, when God gives the most awful notice of approaching calamities. Those right reverend dons, and lordly doctors of divinity, (who receive from 1500 to 3000 dollars per annum, for reading two sermons every sabbath, in honour of the meek and lowly Jesus) now solace themselves in plenty, at the expence of honour, honesty, and every noble principle; but they will then be punished with signal severity. Instead of calling sinners to repentance with earnestness, and preaching to the poor the everlasting gospel, they array themselves in sacerdotal silk and cambrick, and read with a cold dead monotony, in pulpits fringed with flowers of gold, their written sermons to their rich audi-

tories. Should they not imitate our blessed Redeemer, by going about continually, doing good by every possible means to the poor, if they are indeed his disciples and chosen ministers. And if they are not his true ambassadors, are they not more guilty in the sight of God than the highway robber? O ye idle, indolent, elegant, and ungodly clergymen! how can you look your Judge in the face, when you have so long made merchandise of his gospel, and usurped the stations of his true ministers? neither entering heaven yourselves, nor suffering those you call (in the language of monarchy) your people to enter there. How can you expect your just judge to apply this endearing address to you, in the final day of retribution? “Come ye blessed of my Father,” &c. “for I was a stranger, and ye took me in; naked, and ye clothed me; sick, and in prison, and ye visited me.” Do you think he will utter a palpable falsehood, by applying this address to you, when you live in the habitual neglect of these car-

dinal virtues? There are thousands and tens of thousands in the lanes and alleys of our cities, who hear no more of the gospel than the wild Indians on the banks of the Ohio; yet you see them going to destruction, and will not call them to repentance, although you are so well paid to do so? Surely the blood of the poor, and the dollars of the rich, will be required at your hands in a coming day. Many of you have enriched yourselves by imposing upon the credulity of the wondering cheated, priest-ridden multitude; which is far worse than robbery: therefore your riches are now, and will be hereafter, a swift witness against you. If the forebodings of my mind are realized, woe, woe, woe, to the ungodly clergymen of the land!

I will humbly take the liberty to consolidate my remarks on the present portentous signs of the times, by a quotation from the greatest philosopher and statesman in the world, (who is no enthusiast) and from the most popular poet of modern times. The first, speak-

ing of the oppression of the African race in the United States, says, "I tremble for my country, when I remember that God is just: that his justice cannot sleep for ever: and that a change of circumstances is among probable events. The Almighty has no attribute which can take side with us in such a conflict." The poetical quotation is equally to the point, namely:

"Sure there is need of social intercourse,  
 BENEVOLENCE, and peace, and mutual aid,  
 Between the nations, in a world that seems  
 To toll the death-bell of its own decease;  
 And by the voice of all its elements  
 To preach the general doom. When were the winds  
 Let slip with such a warrant to destroy?  
 When did the waves so haughtily o'erleap  
 Their ancient barriers, deluging the dry?  
 Fires from beneath, and meteors from above,  
 Portentous, unexampled, unexplained,  
 Have kindled beacons in the skies, and th' old  
 And crazy earth has had her SHAKING fits  
 More frequent, and foregone her usual rest."

Since writing the foregoing I have been informed, that a certain Presbyterian minister, in the United States of America, who receives 1200 dollars per annum (for preaching the gospel) at present, has been insisting upon his



congregation to give him 400 more ; making the round sum of 1600 dollars! But as they are mostly poor people, they declared to him they could not afford any more than 1200 a year : he has consequently turned his attention to school keeping. This information I could not believe, as I had a predilection in favour of this minister, who is an intelligent, and in other respects, an excellent man. I therefore called upon one of his congregation, who confirmed the above intelligence : it is therefore too true. I feel it impressed upon my mind, to ask the above clergyman, or rather, to beg him to ask his own conscience, if it is consistent with heathenish honesty, much less moral rectitude, for a man to insist upon 1600 dollars per annum salary, from a congregation of poor people, living by the most laborious industry. One of them I am acquainted with, a worthy widow, who has to support herself and five small children by her own labour. She has hitherto given her mite to support this great parson, although she

could ill afford it. His avaricious conduct in the present instance, begins to open the eyes of his priest-ridden congregation, who now find it is not the flock, but the fleece he is in pursuit of; and that he is one of the thousands of lazy, idle, elegant parsons, who

“ For their bellies’ sake  
Creep, and intrude, and climb into the fold !  
Of other care they little reckoning make,  
Than how to scramble at the shearer’s feast,  
And shove above the worthy bidden guest.”

Now the conduct that our blessed Redeemer will approbate in the final day of accounts, is this; that this minister should preach only for Christ’s sake, and teach a school for his own support, and not be a burthen to his congregation. *I would advise him to remember the fable of the dog with a piece of meat in his mouth, and be wise.* Well, but is not the labourer worthy of his hire? I answer, without any manner of doubt. If a minister has no means to make a living, he should be comfortably (not extravagantly) supported by his congregation: but to get

rich by the gospel, or make merchandise of it, is ten-fold worse than highway robbery. Ministers who preach for the glory of God, and the love of precious souls, will make tents, like St. Paul, or make coffins, like Mr. Eastburn, for their support, sooner than pick the peoples' pockets of thousands of dollars, to support their pride and extravagance, and millions of pounds to build churches like palaces and pulpits like thrones, to display their proud pre-eminence. Yet Mr. Eastburn, although he has not the words rev. or right rev. the letters D. D. or L. L. D. or A. M. tacked to his name, is as useful and laborious a minister of Christ, as there is (to my knowledge) in the Presbyterian Church. I love and admire the man, because he does not preach for filthy lucre, but the love of souls. If priest-ridden people could only pick up courage, and tell parson \*\*\*\*\*, who has 2000 dollars per annum, that he should have only 500 dollars for his ministerial services, per annum, then

they would soon see, what motive stimulated him in preaching the gospel.

The temporal government of the Quaker meeting is worthy of imitation in this respect: Their ministers do not receive any thing except in some very particular cases, where the individual is in very low circumstances, and travels abroad;—and then only a bare sufficiency for his or her expences in the journey. When they are at their own homes they do not receive a cent, if they should attend meetings, and preach every day in the week. They likewise transact the affairs of the church, in the same manner the primitive Christians did. Were these amiable and estimable people less mystical in spiritual matters, did they permit such of their weak members as believe it their duty, to participate the ordinances of the gospel, and give more liberty in their social meetings, they would become the praise of the whole earth; for thousands are sick of being priest ridden, and would associate with them, but for this reason.

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A  
GLIMPSE  
OF THE  
SOVEREIGN BEAUTY  
AND  
*BENEFICENCE;*

INTENDED TO ENFORCE THIS IMPORTANT TEXT,

Taken from the Book of Nature, viz.

*“ Learn from my kindness to you all, to be kind  
to one another ;”*

And its counterpart, taken from the Book of Revelation,

*“ Pure Religion before God, is to visit the father-  
less and widows in their affliction.”*

The whole consolidated by the dying exhortation of MATTHEW FRANKLIN, delivered in Friends' Meeting, Pearl Street, New York, January 9th, 1815, who was a respectable minister of said Meeting, and was arrested by a messenger from the court of heaven, while delivering said charitable exhortation.—Respectfully submitted to the serious consideration, 1st, of the ministers and wealthy members of said meeting; 2dly, of the ministers and members of the various congregations of the city of New York, and particularly of the charitable institutions established throughout the United States.

## ADVERTISEMENT.

Some time before and since the death of this amiable "Friend," I have been using my utmost endeavours to stimulate the wealthy citizens of New York, to pity, and relieve from the pressure of hunger and cold, their poor neighbours, this distressing winter, the severity of which may be conceived, but cannot be expressed to these personages, unless they should leave their splendid mansions, and their rich viands, and live and suffer with the poor in their miserable habitations for one week. But, alas! I used "my utmost endeavours," and danced attendance for three weeks, upon those who had it in their power to be a blessing to thousands of wretched families, both laymen and reverend men, in vain. In the supplementary part of this pamphlet, the reader may see a specimen of my argumentation addressed to the above persons. Their names delicacy forbids me to mention; much less the ungentlemanly treatment I received, particularly from one reverend clergyman, because I exclaimed in the language of commiseration: "Oh!—I beseech you in the name of God, and in behalf of his poor, let not these fair philanthropists solicit your assistance in vain." As my endeavours have hitherto been abortive, I feel my mind drawn to publish this pamphlet, and preface it with the dying exhortation of friend Franklin in behalf of the poor, as my last resource in pleading the cause of suffering and starving infancy, and even criminal but perishing old age.

## A GLIMPSE, &c.

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MATTHEW FRANKLIN, on the morning preceding his death, on the 9th of January, 1815, attended as usual the meeting in Pearl street, New York, to which he belonged. He made no complaint of ill health, except his having some dizziness. After an interval of silence, he arose, and repeated the following emphatic declaration of the apostle James :

*“ Pure religion, and undefiled before God and the Father, is this—to visit the fatherless and widows in their affliction.”*

He said, “ I do not apprehend that the apostle James intended to confine the duty of Christians to this part of benevolence only, but, being desirous of establishing in the minds of the followers of Jesus, the principles of an expanded beneficence, gave this as a prominent example of what they were bound to perform. He doubtless intended to be understood, that the cherishing of those feelings of compassion and humanity, was one of the best evidences to show that men were the friends and not the enemies of our Lord and Saviour,—that they were in a state of grace, and not in a state of nature. The heart of man, before it becomes the subject of grace, is absorbed in selfish

inclinations, passions, and affections. It seeks no one's good but its own. The propensities which incline it to pursue, as it supposes, its own advantage, unmindful of the good of his fellow mortals, are paramount. But when man's heart is touched and enlightened with God's Spirit, he endeavours to derive his happiness from higher sources. He endeavours to feel for the distresses of all—he attempts to relieve and alleviate them: he seeks out the subjects of affliction, and labours to gladden the heart of the wretched.

“This is illustrated by the parable in holy writ, respecting the good Samaritan. A certain man going down from Jerusalem to Jericho, fell among thieves, that robbed him, and wounded him, and left him half dead. A priest and a levite, in passing that way, observed him, but they had no compassion on him. They passed by, it is said, on the other side. But a Samaritan was actuated by a different spirit—by the spirit of true religion: for when he saw the sufferer, he hastened to him—He bound up his wounds, pouring balm into them. He was not deterred from the performance of his duty, by any consideration of expense, but made provision with a liberal hand for the future necessities of him on whom he had pity.



“O my friends!--you ought to follow this example. You are too apt to fall short of what is required of you in this way. When I make this remark, I would not be thought to insinuate, that I am free from this imputation. When I say you too often neglect *yours*, I mean not that I always perform mine. I am sensible of my deficiency, and have often thought I was too inactive in the cause of benevolence. And I am persuaded that others believe that we are generally too remiss, cold, and negligent in seeking out the abodes of poverty and sorrow. We should be active, zealous, and vigilant in the pursuit of them. Those who are of my sex, should devote time to prosecute this benevolent concern. And you, my friends of the female sex, should also be engaged. You are better calculated than we are, to exercise the plans of charity--You know better in what manner to make the necessary inquiries in order to discover latent afflictions, and afford consolation, and apply the proper remedies. We ought each to go there, hand in hand together.--O my friends!”--

Here he was suddenly stopped, while he was, in this way, pleading with his usual earnestness and affection, the cause of the indigent and friendless, by a mandate from the counsels of eternal wisdom; which arresting him at the commencement of a sen-

tence, instantly closed his testimony, and shut up his mental powers in utter oblivion to the woes and sufferings of his fellow creatures. Awful lesson to all those who duly consider it.

“ Smitten friends,

“ Are angels sent on messages of love :

“ For us they languish, and for us they die.

“ And shall they languish, shall they die in vain.”

In the ardour of his eloquence in defence of suffering humanity, this amiable philanthropist was arrested by the grim messenger death, and exclaimed, “ O my friends !” lifting his hand to his head. Was there, or is there a minister who presumes to personify the holy divinity, and yet remains himself unholy, may that awful exclamation, “ O MY FRIENDS,” cause both his ears to tingle. Is there a minister or member, who preaches or even professes to live in and love the truth, and yet loves the world and the things of the world, that exclamation should cause such to shudder. Is there a minister or member who professes the religion of Christ, and yet hoards up thousands, yea, tens of thousands, of superfluous dollars, while they know in their souls many hundreds of their wretched fellow worms, minor and mature, are perishing therefor ? If there is, they should tremble at the afore-

said exclamation : and that there is, my subsequent “HUMBLE SOLICITATIONS,” published in the Mercantile Advertiser, and published in vain, will demonstrate. Truth will neither bend nor bow to the selfish opinion and the delusive anticipations of any man. God will remain the source of truth, let who will perish. The humble penitent, who confesses, deprecates, and laments his delinquency, God can, and will most assuredly pity and relieve. But the proud pharisee, who boasts in his religion, and looks with contempt, and without pity, upon his wretched and guilty neighbour, God cannot, and will not, pity or relieve.\*

As my limits will not permit me to enlarge, we will suppose, for the sake of argumentation, that each of the aforesaid characters are called suddenly from the meeting house, or the steeple house, to the august tribunal of the immortal Divinity, to give a strict account of their ministerial labours, and of their stewardship. We will suppose the almighty Judge seated upon his great white throne, supported on the wings of cherubims, accosting them thus: “And first, ye who were called my ministers, and who

\* There is a witness of God, in the conscience of my penurious or hypocritical reader, who will enforce these truths in spite of his prejudice, his selfishness, or his pride.

entreated sinners, in my stead, to be reconciled to God, behold what mighty mischief ye have done! and count, if you can, the mental lies ye have told. Intelligent men, beholding your covetousness and lack of common philanthropy, have despised your hypocrisy, and through your means rejected my sovereignty. Did not your own reason, not to speak of revelation, convince you that you greatly injured the best of causes by your hypocrisy; and did not my witness in your consciences oftentimes declare against the fallacy and futility of such conduct. This, therefore, is your condemnation: My light came to you and was rejected—go, therefore, and receive your just recompence; the mercy you to others shewed, the same I shew to you.—And secondly, you, who professed to be my followers, and whom I entrusted with superfluous wealth for the relief of your fellow creatures, wherefore did you hoard up your wealth, to the scandal of my blessed and benevolent religion?”—Says one, “I gave 20,000 dollars for the support of the poor.”—“Tell me not,” rejoins the impartial Judge, “what thou gavest, but rather acknowledge what thou hast purloined from me and my poor: did I not deposit 100,000 dollars in thy care, for thy own economical support, and for benevolent purposes? My witness in

thy conscience oftentimes told thee, that thou shouldst use only a competency for thy own support, and leave the same for the support of thy children, and appropriate the rest to charitable purposes. Behold the impolicy as well as the uncharitableness of thy conduct: thou hast left 80,000 dollars to thy son, which will prove his everlasting ruin, and what a fund of charity has thereby failed. Hadst thou left him an annuity of 500 dollars, to be received only quarterly, and appropriated the residue for the support of my poor, thou wouldst have removed far from him the cause of his destruction, and been a blessing to thousands in so doing-- But now behold the fruit of thy folly, and receive thy just recompence." They will forthwith be compelled to acknowledge the justness of their sentence: and the truth may as well be acknowledged here as hereafter, in time as in eternity.

The fact is, no man can be at the same time a saint and a sinner, a holy and unholy, a religious and irreligious person. If we keep the whole decalogue, except that wherein we are enjoined to love our neighbour as ourselves, and fail in that point, we are guilty of the whole; and we should therefore honestly renounce our profession of religion, and, with the publican, humbly set down on the stool of repentance, and

then and there would we find some hope of salvation. Alas! how ridiculous it is for reasonable men thus to deceive themselves to their own destruction.

We will, in a few words, delineate what pure religion is, in addition to the cogent remarks of our deceased friend, that the uncharitable professors thereof may be convinced of their fatal delusion before it is for ever too late for remedy. There is a divine purity connected with pure religion, in motive as well as practice. Hence, though I could remove mountains, and cast out devils, and do many wonderful works, and speak with the tongues of angels, and preach the true Christian divinity with more than mortal eloquence, and attend every social meeting, and appear ever so sanctimonious,—if my motive is not disinterested, generous and pure, I am nothing. A man may be the friend of man, and the favourite of Heaven, and may, at the same time, labour under many infirmities, which will greatly humble, grieve, and distress him; yet love, pure love to God and man, is always predominant, and benevolence is his prominent characteristic. The precious and benevolent saints of the Old Testament we find made many slips, and always rose again. But no where do we find one solitary instance of a covetous, narrow-hearted,

pitiless, bigoted, penurious person, finding the grace of the new covenant, the favour of Heaven, or the all-important penitence of the gospel. Pure religion, alias charity, is patient, and suffereth long; is mild, kind, and beneficent; is not envious, nor rash, nor hasty; is not puffed up, nor disdainful; doth not behave unseemly, seeketh not her own, is not easily provoked, is not suspicious, thinketh no evil; rejoiceth not in iniquity, but in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Reader, art thou a professor of religion, and yet dost thou act contrary to these punctilios? If so, rest assured thou art an enemy to the cross of Christ, and attachest odium to his most excellent religion; and thou art a most deleterious stumbling block to philosophical unbelievers, and weak believers--who through thy infidelity, pierce themselves with many sorrows.

I do contend, that it is impossible for a son, that loves his kind father with a pure and ardent affection, to cease from loving him; though his own improper conduct should cause his father to turn him from the parlour to the kitchen, or even immure him in a dungeon; yet even there he will love and strive to please him. Love that can be changed by local circumstances is

not sterling, but sterile love. The good man may fall, may fall often, may fall grievously; but his love, if pure, is unchangeable. The bad man falls in and loves the mire, hog like. The good man falls in, but loathes the mire, sheep like. The smallest partical of pure religion will bring forth, in its fullest plenitude, sincere benevolence to man. And this does not consist in giving a thousand dollars to the poor periodically, but a constant propensity to compassion, and inclination to do good to others without any reference to recompence therefor, here or hereafter. The good man does good from the pure love of good, without a single thought of future rewards or punishments. Few will believe this truth. Recompense, recompense, nothing without a recompense, is now the cry of saint and sinner, so called, who are under the influence of self-love, which I call the contrast of charity. Every body for themselves in this degenerate age. Where is the man who seeketh not his own, in all places, and upon all occasions? Self-love has produced pride, and destroyed charity; and pride has covered the heart of man with a baneful covering, so that he cannot see its deceitfulness and desperate wickedness. Hence, every thing is considered only as it has reference to his avarice, sensuality, or pride. What made the proud



pharisee despise the humble publican, and exalt himself? Surely the pride of opinion. I have humbly, in the most pathetic language, solicited all the clergymen in New-York, some individually and all collectively, to co-operate with the inclemency of the winter, and the unexampled pressure of the times; in advocating suffering infancy and perishing humanity, by delivering charitable discourses before their wealthy congregations. many of whom would liberally contribute their quotas for this god-like labour of love, would their ministers only read to their respective congregations, the following pieces I have published in the Mercantile Advertiser of Wednesday the 1st, and Saturday the 4th of February, 1815. yes, ten thousand dollars would have been collected for the poor, and would not have been missed by the liberal doners, did the ministers grant my request, which, I am sorry to say, not one of them have done, to my knowledge. Hence, lo! I turn to the Gentiles. (I mean the non-professors of sanctity.) from whom I hope better encouragement.

To you, therefore, I now direct my discourse, who make no pretensions to religion, much less ministerial sanctity; but who are naturally benevolent. O let me not also beg your commiseration in behalf of the

miserable poor this miserable winter in vain. I would also recommend the organization of a factory in each seaport town, by benevolent associations, for the purpose of employing poor children, widows, and soldiers' wives. Such factories might be connected with the benevolent institutions already established in Baltimore, Philadelphia, Brunswick, and New-York, similar to the cotton manufactory connected with the Female Hospitable Society. Also in every ward, carts might be employed to go round to every house periodically, to gather the fragments of the rich citizens kitchens and wardrobes, so that nothing might be lost. By this means the poor hungry orphans might be fed with little or no expense. During the recent spell of severe weather, some I know have perished to death with cold and hunger; particularly a little mendicant, about eight years old, was literally frozen to death at a professor's door, in Cherry street, begging for a little cold victuals, about four days ago! What a sin! what a burning shame!!! Tell it not in Pekin, publish it not in the streets of Constantino-ple, lest the heathen be more confirmed in their ill-founded prejudices against the Christ, and his beneficent religion. But what do I say? It is already published in the court of heaven; and my two pathetic

addresses to the clergy and the professors of religion of New York, in behalf of the perishing poor, no doubt, is published with it: for a sparrow does not fall, much less a child, without the notice of God. And, no doubt, the side-glance of contemptuous disregard with which my humble solicitations were viewed by many a professor, is also particularly recognized in the habitation of holiness; and those who have unfeelingly read the same, will remember every line, and that sooner than they now apprehend.

I would here recommend to the corporation of New York, to appoint two humane men in every ward, to superintend the poor thereof in severe weather, and see that none of them perish with cold and hunger, and keep little mendicants from begging from door to door in such weather. But what do I say? The Almighty permitted that poor unhappy child to go trembling from door to door, in Cherry street, New York, to try the hearts of the inhabitants thereof, as well as the passengers who passed to and fro, and saw her stiffen with cold before they would take her into some friendly shade.— And pray what will become of them if they find no more pity from God than they shewed to her? But she is called “A LITTLE VAGABOND.” Alas! did people see the bottomless gulf of depravity in their own

hearts, they would never call such a poor suffering child, who was begging a few fragments, perhaps to save a sick parent from starvation, "A little vagabond!!!" We are all born, and our children also, but not buried. Every such expression of contumely, is noticed by the inquisitive ear of Heaven. When I read the above epithet in the "*Columbian*," my very heart almost wept blood.

While I am soliciting the benevolent gentlemen of the city of New-York, I feel a latent spark kindle up the almost expiring hope, which my antecedent bad success in this good cause had nearly extinguished. I address you, gentlemen, on the most important subject, and though a feeble advocate, I hope to plead the cause of bleeding humanity to some purpose. Conscience, justice, benevolence, and God himself, all, all conspire to enforce and consolidate my arguments in favour of the poor. In what situation in life, I would ask, can the feeble powers of man be more awfully, more divinely exerted, than in defence of perishing old age, and famishing infancy? And if any thing on earth can command the attention of heaven, and attract the gracious and approving smile of God, it is most indubitably, when he beholds the benevolent rich man reading these lines with a palpitating,

a social, and a sympathetic heart, which draws from his pitying eye a spontaneous tear of commiseration, on the feeble argumentation of a child of sorrow, who has long been taught by his own miseries to advocate the cause of the miserable. I am now addressing men of capacious and comprehensive minds, who only require a hint in order to ascertain all I wish to suggest. Indeed they know more of the pressure of the times upon the most industrious class of the poor, yea, much more than I do. To the intelligent, both male and female, I need not expatiate on the horrors of starving with hunger, or perishing with cold, which has literally been the unhappy lot of orphans and widows this severe winter. Was I to dilate, was I to expatiate even upon the sufferings of the aforementioned little girl, (not to speak of her parent's pangs) who was frozen to death while begging in Cherry-street, New-York, they would not listen to the story of horror, but would beseech me not to proceed; their fancy would catch at more than I could describe. At a single comprehensive glance, they would take in the miserable succession of wretched groups of weeping mendicants, brought to this dreadful state, not by their own delinquency, but by war, bloody desolating war.

I feel a tenfold solicitude, that I may not experience the same paralyzing frown of neglect from one part of the citizens of New-York, as I have from the other. If this unhappily should be the case, which heaven forbid, I would ask, will it be to the credit of the citizens generally, (either in the estimation of present or future ages) who know any thing of the severity of the weather, and unexampled pressure of the times, rendered so by the calamities of war? Oh! may heaven incline the hearts and hands of the benevolent, in all the cities and towns of the United States, to let their exertions in establishing benevolent institutions, and building soup-houses and factories, be always commensurate with these accumulating calamities! and even gaining funds for the poor by a lottery, would be more excusable than building a church by one. Finally, let the warning voice of the amiable Franklin, and his expiring speech who was the admiration of his society, stimulate the members of that society to provoke one another to love and good works. May that voice which almost speaks from the grave, and seems to approximate to the energy and inspiration of Eternal Truth—may it cause both the ears of that professor to tingle, who hoards up his superfluous wealth, and knows, at the same time, that his poor unhappy fellow-

travellers to the grave are literally starving and perishing for want. May heaven bless this my last address to the citizens of New-York, in behalf of their suffering fellow-citizens, although untranscribed, and written in great haste, this 5th day of February, commonly called Sunday, by the author of  
*“ Beauties of Philanthropy.”*

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*SUPPLEMENTARY.*

*Copied from “ The Mercantile Advertiser,” of  
 Sept. 1st, and 4th, 1815.*

**“ READ, CONSIDER, OBEY.**

*“ Citizens of New-York.*

**“ THE VOICE OF GOD** in behalf of his poor, written in the Book of Creation, the Book of Revelation, and the Book of Conscience.

**“ Previous to the last national fast day I wrote the following “ humil. solicitations,”** part of which was mislaid by the printer; of course its publication was postponed. At the same time I wrote private letters to five different eloquent clergymen in New-York, humbly entreating them in the most pathetic language to deliver charity sermons in behalf of their poor unhappy fellow-mortals. But, alas! to my grievous disappointment. I solicited this small, almost no favour, for the poor in vain; surely if they saw even a glimpse of their misery, their hearts though

made of stone, would relent. I hope their excuses may be valid, for, most assuredly, my request and their refusal are both minuted in the records of eternity, ready for their perusal on the final day of retribution. If the ministers of the benevolent religion of our merciful Redeemer refuse even to plead the cause of the poor, without the loss of a penny, to whom must I call, or where must I look for relief? I am well assured that very many of the wealthy members of the various congregations, only require their preachers to point out the sufferings of their poor fellow-creatures, in order to stimulate them generously to contribute to their wants.— Before I introduce my “*Humble Solicitations*,” I would beg leave to transcribe the subsequent interesting sentiments from the books of Creation, Revelation, and Conscience, viz. And first, “*Learn* (says the voice of Providence) *from my kindness to you all, to be kind to one another.*” Second, read the 7th, 8th, 9th, 10th and 11th verses of the 15th chapter of Deuteronomy, for the voice of God in Revelation, which is itself an excellent charity sermon, and was the text chosen last month, by that excellent pulpit orator Dr. Staughton, whose eloquence is only commensurate with his benevolence, and may heaven pour its choicest blessings upon him! He has preached, and collected for



the Male and Female Hospitable Societies of Philadelphia, perhaps thousands of dollars: the latter society have expended, in relieving many thousands of poor families, 13,000 dollars, and have established a cotton manufactory, where they employ many poor widows, orphans, and industrious old women. To the ministers and matrons of New-York I would say, or rather the witness of God in their consciences, says, "*Go ye, and do likewise.*" And third, the book of Conscience also inculcates, that their blessed Redeemer will not tell a palpable falsehood the last day, by addressing the penurious and pitiless professors of piety thus: "Come, ye blessed of my Father, inherit the kingdom: for I was hungry, and ye fed me; thirsty, and ye gave me drink; naked and ye clothed me; sick, and ye visited me; a stranger, and ye took me in." No man surely wants to enter heaven by proxy. Let no man, therefore, depend upon his neighbour to fulfil the duties of philanthropy, while he neglects to practice the same. It is the quintessence of absurdity to pretend to religion, and be devoid of philanthropy: for although a man may be benevolent and not religious, it is absolutely impossible to possess a particle of the latter and be devoid of the former. I feel, therefore, impelled by some good spirit, to adjure

the clergymen of New-York, by the living God, to remember the sighing of the poor ; and co-operate with the inclemency of the weather, and the unexampled pressure of the time, to plead the cause of the poor in general, and particularly the war widows, their children, and helpless old men propped on their staffs, and trembling as they go—

Absent themselves, through me to you they sue ;  
They ask their refuge, their relief from you.

Let not ages yet unborn read, that a philanthropic author, of the 19th century, entreated all the clergymen of New-York to vindicate injured innocence and suffering humanity ; but, alas ! entreated them all in vain. I would also respectfully remind the volatile and gay, that it is most preposterous to be spending their time and talents in trifling amusements, (I will not say sensuality) when the Almighty is holding his severest rod of correction over our guilty land. Let them practise the duties, that they may also participate the happiness of benevolence, than which, no greater happiness man can enjoy.—Also, ye wealthy men, who are keeping your riches in reservation for unthankful heirs, who do not stand in need thereof, and will not thank you therefor, and now wish you dead that they may

inherit your riches—ah! distribute some of your superfluous wealth for the support of these amiable and estimable societies; or should you prefer it, there is the excellent Widows' Society, also the Humane Society, as also a committee of respectable and disinterested members of the Society of "Friends," who are ready to become your almoners, and to distribute your donations with a god-like discrimination, by exhibiting the benefit, but hiding the benefactor; and like Boaz in the case of Ruth, bestowing the contribution, without suffusing the countenance of the child of misfortune with confusion. Sickness will soon seize, and medicine fail you; and you will be compelled to leave your wealth to ungrateful heirs, to be a curse to them, though it would prove a blessing now to thousands of poor hungry orphans, and give an account to your plaintiff, judge and witness, of your stewardship. Wherefore act now as you will wish you had done, at that important moment. Finally, permit me to beseech the members of the benevolent institutions in Baltimore, Philadelphia, Trenton, and New-Brunswick, as well as New-York, not to get weary in well doing. Be vigilant, be industrious in your labour of love, and remember, he who has an opportunity of doing good, and doeth it not, is guilty of sin. And I do most humbly

entreat the editors of Journals in the above places, to give these remarks, or a part of them, a place in their papers, once at least; particularly my friend Wilson, the editor of the Trenton True American, and Mr. Poulson of Philadelphia. I would also request my old friend Daniel M'Curdy of Trenton, who co-operated with the person who first established these societies in Philadelphia, twelve years ago, to use his utmost influence to re-animate the late members of the Benevolent society, established at Trenton, seven years ago.—For nothing is more calculated to manufacture whole corps of philosophical unbelievers, than want of philanthropy in the professors of religion. Finally, I would remind the President of the Philadelphia Male Hospitable Society for alleviating the miseries of indigent Sick Persons, not to forget nor neglect to call upon the Rev. Dr. Brodhead, who most humanely and generously promised me to preach a charity sermon for the Philadelphia M. H. Society, the latter end of the present month, although he preached a charity sermon a few weeks ago, and collected 230 dollars, for the Female Hospitable Society. What an excellent example for the imitation of the clergy of New-York! Reader, be so kind to hand this paper to your pastor, and even this small (almost no) favour, will not lose

its reward, if granted with sincere pity to the poor. If any clergyman should be inclined to grant my humble request in favour of the poor, he will be pleased to call on my friend Samuel Wood, 337, Pearl-street, where documents will be deposited, to demonstrate the utility and superexcellence of those institutions; and he will inform them of the names of the committee above alluded to. They will also please to designate which of the above institutions they will be disposed to aid, or if the committee. And oh! may at least three pulpit orators be found in New-York, who will individually be disposed to assist each of those excellent associations. However, should no clergyman offer "HIS BLESSING," or his eloquence for one half hour, for the relief of the suffering poor by next Saturday, I will consider my present labour of love in vain, and will apply to another description of orators, to commiserate and alleviate the miseries of the poor this miserable winter. For truly one half of the citizens do not know how miserably the other half suffers. If they did, their hearts would forthwith relent, and their tears would flow unbidden. Written by the author of the

*Beauties of Philanthropy.*

HUMBLE SOLICITATIONS,  
*Respectfully addressed to the Benevolent Citizens of New York.*

With distinguished deference on your part, and much diffidence on my own, do I presume to solicit you, citizens of New York, in behalf of the sons and daughters of affliction, inasmuch as your liberality has hitherto been almost proverbial. But, such is the accumulated and complicated calamities of the poor this calamitous winter, that I am irresistibly impelled by some secret impulse to exhibit before your intellectual eyes a glimpse, and only a glimpse of their wretchedness, being well assured, that according to your characteristic generosity, you will come forward to alleviate the miseries of the poor, when you are made sensible thereof. A moment's reflection will convince the considerate reader, that the present winter is a sorrowful one; not only to the poor in general, but to many who a few years ago were themselves rich, but now, alas! are reduced to poverty by the calamities of war. Possessed with delicate feelings, to dig they cannot, and to beg they are ashamed. Wherefore they shrink from the public eye, and seek refuge in the shades of obscurity, where a mighty mass of human wretchedness might easily be recognized, would the affluent professors of religion

imitate our blessed Redeemer in going about doing good, and distributing their superfluous wealth in relieving their poor unhappy fellow travellers to the grave. We all know when the wheels of commerce stop, ten thousand industrious hands are immediately inactive, and wretchedness and poverty are the result.

I do not solicit the benevolent citizens of New York to bestow their charity on common street beggars. The persons for whom I feel the most sympathetic commiseration, would perish in their wretched retirement sooner than expose their wretchedness before the public eye. I would, therefore, most respectfully entreat benevolent rich persons, who may peruse these lines (in order to avoid imposition) to send their donations to two super-excellent societies, who are ready to be their almoners, and who are now greatly retarded in their labour of love for want of adequate funds: I mean the Male and Female Assistance Societies of New York. As next Thursday is appointed as a national fast day, may the source of benevolence put it into the hearts of all the benevolent clergymen of New York to remember the sighing of the poor, and forthwith preach charity sermons on the evening of the aforesaid fast day, to aid the funds of the above blessed institutions. For

the fast that the Lord approves of, Isaiah lviii. 7, “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house—When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh.”

Much might be said in commendation of these amiable societies; but my limits compel me to be brief in my remarks. I would, therefore, recommend each humane reader to Thomas Carpenter, who is President of the Male, and Mrs. Strong, 323 Greenwich street, who is first Directress of the Female Assistance Society, for farther information relative thereto. And may Heaven incline their hearts to take their offerings with them in cash or old clothes, or religious tracts, for the instruction as well as nourishment of the poor.

In pleading the cause of the poor we avoid generalities, as too horrible for the eye of philanthropy to behold. We will not even glance at the miserable thousands, but only confine our commiserating glimpse to one wretched family, the father of whom is at this moment either fighting his country's battles, or perhaps

“Now sleeps in death upon a foreign shore,  
“And hears of war, destructive war no more.”



The mother being deprived of her chief support, has to sell her apparel to procure food for her children—her cruel landlord sells her furniture for rent. Winter finds her destitute, unable to work, ashamed to beg, afraid to make her wants known to the overseers of the poor, for fear of being separated from her poor children, her heart almost broke, and nearly expiring with cold and hunger, reserving the little food she has for her weeping children. The recollection that the trimmings of her rich unfeeling neighbour's wardrobe, and the offals of his kitchen, would be more than sufficient to preserve her from perishing, enhances her mighty woe. Methinks the compassionate mother who reads this tragical but true relation, presses her happy child to her breast, while an unbidden tear drops upon it. Her fancy catches at all I would describe: and she will, I hope, join me in re-echoing the following distich in the hearing of her associates who solace themselves in luxurious plenty, to wit:

Hungry and cold the wretched mother died;  
 Her woe-worn face her babes will view no more;  
 When you are seated by your own fire-side,  
 Then think upon and help the shiv'ring poor,

Would it not be good policy as well as charity for the proprietors of the New

York Museum to appropriate the profits of one day to aid the funds of said societies, giving previous notification thereof: for by this means, many who would be inclined to view the museum only by this medium, will be often stimulated afterwards to go with their friends to this innocent and instructive place of amusement. And surely the recent preservation of the New York Theatre should stimulate the managers thereof to contribute their mite also for the relief of the poor, as a token of gratitude for divine protection when danger was so near. Let them remember the conflagration of the Richmond Theatre, and shew their thanks by deeds that more than speak. The visitors of these societies distribute their charity with a discriminating and economical care. I will beg leave to transcribe a few of the rules of the Female Society, as a specimen of its utility and disinterested generosity, to wit:

*Article VII.* Assistance is to be given in necessary articles, and never in money, excepting when relief cannot be otherwise effected.

*Article VIII.* The committee shall use their utmost endeavours to ascertain the real character and true situation of every person they visit, by closely questioning them; and if they think necessary, by inquiry of the surrounding neighbours.

*Article IX.* The committee shall relieve no person whom they have not previously visited.

*Article X.* The committee shall, according to the best of their abilities, and as opportunities may offer, endeavour to impress on the sick the necessity and importance of religion.

*Article XI.* The committee shall relieve the sick committed to their charge with the strictest impartiality, and without any reference to their religious denomination.

May the Almighty Sovereign of the universe shed his choicest benedictions upon the lovely women and benevolent men who compose these philanthropic societies. May their fellow citizens never let them solicit pecuniary assistance in vain. May their death beds be to them the gate of endless blessedness. O citizens of New York remember that

By heav'n the helpless and the poor are sent  
 To try your hearts : relent then, friends relent.  
 God will repay an hundred fold and more,  
 On earth and on the blest celestial shore.  
 While those who view the widows' sore distress  
 Without kind pity, nor their woes redress,  
 Shall after death, when time shall be no more,  
 Receive such mercy as they gave before.

“ Ah turn your eyes to yonder shed,  
 Where once in happier days were found  
 A blooming group with plenty fed,  
 With health, peace, and contentment crown'd.

“ But now those happy days are gone,  
 In ocean’s fight the husband bled ;  
 Fell war has now removed the son,  
 And all the widow’s hopes are fled.

“ Her children’s fare, a pittance sad,  
 A crust to them’s a rich repast ;  
 Their shiv’ring limbs in shreds are clad,  
 ’Gainst keen December’s piercing blast.

“ Ye heedless rich turn not away ;  
 For once let go th’ unyielding hold ;  
 The suff’rers face in smiles array ;  
 More pleasure this will give than gold.”

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As I have been informed that the Trenton Benevolent Society is either abrogated or adjourned, I feel my mind drawn to suggest a few thoughts to them by way of expostulation, which I desire my friend Wilson to publish in his respectable and patriotic Journal, *The True American*, at least once.

## EXPOSTULATIONS

*Addressed to the Citizens of Trenton.*

If this super-excellent institution is abolished, for want of a little pecuniary support, after a periodical existence of eleven years, and in a city where the benevolent religion of our gracious Redeemer abounds, who can help pitying, or, who can reproach the deist, for being such. As my limits will not permit me to enlarge these expostula-

tions, I would refer the reader to the 5th Chap. of my Beauties of Philanthropy, 2nd edition; and the 3d Department of my Charms of Benevolence, 5th edition, for more copious arguments in favour of the above society; and also, the Female Hospitable Society, the latter of which has, in a few years past, expended 13,000 dollars in relieving many thousand poor families, and establishing a judicious Cotton Manufactory, for the employment of female orphans, widows, and soldiers' wives; and may the source, and sum total of benevolence, reward them here and hereafter, for their labour of love! May their death-beds be rendered beds of roses, and their graves the gates of paradise!

Notwithstanding my unspeakable unworthiness, and base ingratitude to the best of Beings, I feel impelled by some good spirit, to send these expostulations in the form of letters, to a number of individuals who are intrusted with wealth, for the relief of their indigent fellow-creatures, but have purloined the same, and keep it in reservation for heirs, who do not stand in need thereof, and will not thank them therefor; and who now perhaps, wish them dead, that they may inherit their riches: and when they do possess their enormous wealth, which may now be a blessing to thousands of weeping wi-

dows, naked, cold, and hungry orphans—it will be their snare and their destruction, unless they use it as merciful almoners of a merciful God. Thus, by a just re-action of Divine Providence, a curse attends that which is purloined from the poor, both to him who accumulates and hoards it up, and he who spends it: and oft-times, those heirs, who were pious when poor, become penurious when rich. I know a man, who, when worth about half a dozen dollars, paid regularly to our benevolent institution, his fifty cents per quarter, and since he was left half a million by his rich uncle, I believe he has not paid half a cent. Another poor rich man, worth a hundred thousand dollars, was entreated by a friend of mine, a pious preacher, for a small lot of his extensive farm on the banks of the schuylkill, to erect a meeting-house upon, but he refused, and soon after he died, and left his wealth to distant relations, who pitied and despised him while living, and disregard him now he is dead. Many more such cases might be adduced.

Ye wealthy men, to whom I intend to send these expostulations, *I call upon you in the name of your POOR UNHAPPY FELLOW-MORTALS!* And, *I adjure you in the name of that GOD, before whose bar you will soon and shortly be arraigned, to give a strict account*

*of your stewardship*, to distribute a little of your superfluous wealth for the support of the above society, which is nodding to its fall for want of your assistance. Sickness will seize, and medicine will soon fail you, and you will be compelled to leave your wealth, to be a curse to some unthankful heir, which would now be a blessing to thousands of your poor unhappy fellow-mortals, and bring their grateful benedictions upon your head, and the pleasures of benevolence would be your sure reward: For,

“ No greater pleasure man on earth can know,  
Than that of feeling, and relieving woe !”

and to crown all, conscience would smile, and create an intellectual heaven to your supreme consolation. You may, and many of you no doubt will, throw these lines from you with *contempt*, but rest assured, you will think of them on your dying beds, or, at least at the **BAR** of your *Plaintiff*, *Judge* and *Witness*, and that *sooner than you now apprehend*.

Are they not a disgrace to the best of causes, who profess religion, and yet, by their actions, demonstrate, that they are devoid of common benevolence. In one word, are they not **IMPOSTORS** ! *without any manner of doubt*. See Walker's dictionary, for the etymology of the word **IMPOSTOR**,

viz. “ *One who cheats by a fictitious character.*” He who professes to be religious, and of course a saint, and yet lives in the habitual breach of the second commandment, is he not a mental liar, a sinner, an impostor? And he who keeps all but the second one, and breaks that, is he not guilty of the whole? Will not one leak sink a ship? One sin offend God, in whose sight we are always pleasing or displeasing? When we cease from sin, pleasing—when we commit it, displeasing: and no sin is more hateful to Him, than inhumanity; the same as a kind father would abhor nothing in his children so much as a want of brotherly kindness. Can a man love his neighbour as himself, and of course do as he would be done by, and yet feed and pamper with needless luxuries himself and children, and know at the same time, his neighbour and his children are suffering for want, without relieving their necessities? Or can that professor who has hoarded up thousands of dollars, and a superfluity of food, fields, furniture, &c. possess religion? (I mean that *charity which seeketh not her own*, is more willing to give a gift than receive one, and receive an injury than give one) and know in his soul, that many of his fellow citizens and their children are suffering for want of his superfluities? It is impossible.



*A man may possess benevolence, and be devoid of a spark of pure religion!* (I mean a total annihilation of selfishness, which is the general idolatry of the world, for the dawn of religion, is the denial or mortification of self, but its meridian is a total crucifixion, or annihilation of self;) *But it is impossible to possess a spark of religion, and be devoid of a benevolent disposition!* I feel a spontaneous propensity to compassion, but there is no religion, no virtue, no merit in it—it is natural to me. The native language of my heart is

“ And Oh my God is there no hour  
To make me greatly bless'd,  
When I shall find it in my pow'r  
To succour the distress'd.

“ In vain, alas! my heart o'erflows  
With useless tenderness;  
Why must I feel my brothers' woes,  
Nor cannot make them less.

“ But I this torture must endure;  
'Tis not reserv'd for me,  
To ease the sighing of the poor,  
And set the pris'ner free!”

If a person has not grace to keep all the commandments, is it not better for him honestly to take the station of the publican in the gospel, and humbly pray, “ God be merciful to me a sinner,” than to act the im-

postor, the pharisee, and thus be a stumbling-block to philosophical unbelievers, and live and die the victim of a most fatal delusion, crying "peace, peace," when God has not spoken peace: there is hope for the poor enlightened penitent, but I have none for the proud blind pharisee. Will our blessed Saviour say on the last day to the selfish professors, who lent a deaf ear to my humble expostulations, "*I was sick, and ye visited me.*" No, he will not declare a falsehood in the presence of assembled worlds, to save any impenitent delinquent.

Those who wish to contribute their mite to save the aforesaid society from extinction, and lay up treasure in heaven, can gain further information, relative to its utility and disinterested philanthropy, by calling upon DANIEL M'CURDY, brewer, Trenton, where donations in old clothes, or cash, will be thankfully received.

Written by

*A Friend to humanity.*

When you read this, please to hand it to your neighbour, and this little, almost no favour, if granted with sincere pity to the poor, will not lose its reward in eternity:  
For

By heaven the helpless and the poor are sent,  
To try your hearts—relent then, friends, relent!

Parents who are very wealthy, would confer a special favour upon their children, as well as their poor neighbours, by leaving each of them an annuity of 5 or \$ 600 per annum. to be received only quarterly, and to distribute the rest for the relief of the poor. By this means their indigent neighbours would be relieved, and a bowl of intellectual poison removed out of the reach of their own children.

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The foregoing pieces Mr. Crooke generously published in his paper without pay. The following piece, "A FLAMING SIGN," &c. I also wrote for his paper, but left New York before it was published, but not before I saw the advertisement of the managers of the theatre, who most generously granted my request, and published that Mr. Simpson would deliver the address. Mr. Scudder also granted my request, and most elegantly illuminated his museum and grand panorama, and gave the profits of two nights to the poor. May kind Heaven abundantly reward these benevolent and ingenuous men. Their grant ought to be equivalent to 7000 dollars for the poor, as they did not even reserve pay for the candles.

## A FLAMING SIGN,

*To the Citizens of New York, both seen and felt.*

*Monday Morning, Feb. 6, 1815.*

Yesterday morning I made arrangements to leave New York, with bitterness of heart at the consideration of spending three or four weeks of time and expense, dancing attendance upon the clergy, declaring to them my tale of woe, both verbally and in private letters; as well as 3000 public and pathetic addresses intended to stimulate them to commiserate the miserable poor this miserable winter—but all in vain. I therefore sat down to address, in pamphlet form, a few remarks to the anti-professors of religion, as the professors would not listen to my tale of woe, and those that did listen would not understand. I finished my pamphlet about 10 o'clock at night, and was aroused from my intermitting slumber and visions of calamity, by the cry of fire, and the tolling of a number of church bells, about midnight; when it powerfully struck my mind, that those repeated conflagrations in New York, (about fifteen in five weeks,) with the loss of about 500,000 dollars, were awful intimations of divine displeasure, which are only preludes to more fearful judgments on the rich who will not pity and relieve the poor. For

To sympathize and melt at human woe,  
Is what the wealthy to the helpless owe.

This impression will no doubt be considered the offspring of enthusiasm, as was my solemn warning, declared to N. Bonaparte 11 years ago, via his minister Talleyrande, all of which has literally come to pass.—See my Preliminary Essay, page 275. I foresaw the approach of war seven years ago, and declared the same to the American population.—See my “*Paradise Displayed*,” page 146. And I foresaw two years ago the change in our national affairs, and the approach of accumulated calamities in this country.—See my “*Beam of Celestial Light*,” page 130. But I would ask, is there any thing in this miserable world, that can attract the approving glance of the supreme divinity more effectually, than the tear of pity stealing from the eye, and trickling down the cheek of the fair philanthropist, and dropping upon perishing old age or starving infancy. And if any thing can force the reluctant and lingering wrath of Heaven upon a city, surely it must be when the Almighty parent beholds his rich children, and those too who have the word religion always playing upon their lips, and yet forsooth behold, with dry eyes and callous hearts, the bitter sufferings of their poor fel-

low mortals. Reader, art thou the parent of a numerous offspring, and didst thou see thy mature offspring behold, without pity or relief, thy minor daughter, seven years old, perish with cold, wouldst thou not pity the last, and punish the first? without any manner of doubt. But would not such a man pity his perishing horse, dog, or cat? most assuredly: and will the source and sum total of justice and benevolence, who heard the infantile cries, and saw the frozen limbs of his little child who perished with cold, begging from door to door in Cherry street, last Thursday, neglect to punish those who have both time and funds to remove the fatal cause which produced this doleful effect? and will not the dying exhortation of the amiable Matthew Franklin, published two weeks ago, and my first address, published the day before this tragical, this shameful catastrophe, enhance the mighty guilt of such pitiless characters?—Admitting, therefore, God to be as just and as generous as the aforesaid father, he must and will visit the crime of cruelty, especially in professors. But says a late writer in the *Columbiad*, “she was a little vagabond!” and did not God make even that “vagabond” for his own glory, and to try rich men? No man can call these remarks the offspring of religious enthusiasm. I do not,

I dare not profess religion, because I see clearly its divinity, its spirituality, its universal philanthropy. I profess to be merely the shadow of a philanthropist, the fragment of a physiognomist. I see perhaps in the countenance of the trembling mendicant, the outline or the aperture of a gulf of beastly vice, but shall I therefore turn from him with contempt? No—I give my mite, and my soul with it, because I know God sees the same gulf in me, and I clearly see a more deleterious gulf of Satanic vice in the countenances of many of those who ride in their gilded coaches. Avaunt then, ye hateful subterfuges, the offspring of parsimony and pride. The most sanctimonious professor, had he the least self-knowledge, would be ashamed to apply an epithet of contumely to the most worthless of mendicants.

In addition to my address to the anti-professors of New York, I have sent a private letter to Messrs. Cooper and Price, the Managers of the theatre, respectfully requesting them to appropriate a night for an oration or recitation, for the benefit of the poor. O may bleeding humanity, weeping philanthropy, and frowning justice forbid that they should imitate the orators I have already solicited in behalf of the poor, but humbly solicited and danced attendance on them, in vain. They will generously con-

tribute their mite for this godlike purpose, by appointing a night for a public recitation of some pathetic piece in favour of suffering humanity. It will add to their personal honour, and the credit of their city, so to do. For all men, however vile and vulgar, pitiless and penurious they may be themselves, cannot help admiring and venerating the man whose social heart melts at human woe.



*Some reasons for Beneficence to the Indigent.*

[Presented to the author, and written by his friend Dr. BACHLY, of New York.]

‘Ye who have, should relieve the necessities of those who have not, for many reasons :—

1st. Because opulence, unless it be used benevolently, and distributed annually in certain proportions to the necessitous, is generally found to be as injurious to the possessors of it, and to their descendants who inherit it, as the poverty of the indigent is to themselves, and to the inheritors of their poverty.—A miserable consideration!

2dly. Because you or your children may possibly need assistance, in the revolution of human events. Losses, crosses, ruin



may arise from fire, and fifty other circumstances. Then they who have been merciful, will have a right to receive and expect it from God and man.—A happy reflection!

3dly. Because the beneficent man who has lost, or been swindled out of all his riches, will find that all he has given away in deeds of compassion and benevolence, will appear to him, as so much saved; as a treasure which moth cannot consume, nor thieves rob him of.—A delightful treasure!

4thly. Because all you possess in riches, erudition, and person, is committed and given to you by human authority, or by God and his providence, that you, as stewards of God and society, should use them all for the promotion of the social and divine good of the great family of mankind. Money and goods bestowed on the needy, in a sense of duty to the giver of all good things, is exchanged for treasures which cannot be stolen, burnt, or lost in any possible manner. No man ought to esteem any thing his own; for a king is but a steward and servant, and accountable to the higher power of God and his country.

5thly. Because God, who hath made all nations of one blood and brotherhood, says, that he is no respecter of persons, and that we should be like him. Innocent children, therefore, who are born of indigent parents,

are as deserving of inheriting their proportion of social property, as the innocent children who are born of opulent progenitors.

6thly. Because of the injustice of social law in the present form of inheritances, which have respect to persons. And because of the injustice of the law in making and allowing interest on money, and rents on properties, to such a degree, as to enable the opulent to revel in luxury, idleness and dissipation for ages, if they keep within their incomes; while by these means the indigent are kept so, enduring toil, nakedness, hunger and necessity, from tender youth to decrepid age.—And they have no jubilee.

7thly. The seventh reason for being compassionate and charitable, is the external and divine honour, recompence, and satisfaction a person receives by doing justice, duty, and good works.'

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## WINTER.

*A Season for remembering the Poor.*

“ Now Winter is come, with his cold chilling breath,  
 And the verdure has dropp'd from the trees;  
 All nature seems touch'd by the finger of death,  
 And the streams are beginning to freeze.  
 When wanton young lads o'er the river can slide,  
 And Flora attends us no more;  
 When in plenty you sit by a good fire-side,  
*Sure you ought to remember the poor.*

When the cold feather'd snow does in plenty descend,  
 And whiten the prospect around ;  
 When the keen cutting winds from the north shall  
 attend,  
 Hard chilling and freezing the ground ;  
 When the hills and the dales are all candied with  
 white,  
 When the rivers congeal to the shore,  
 When the bright twinkling stars shall proclaim a  
 cold night,  
*Then remember the state of the poor !*

When the poor harmless hare may be traced to the  
 wood  
 By her footsteps indented in snow ;  
 When the lips and the fingers are starting with blood ;  
 When the marksmen a fowl-shooting go ;  
 When poor robin-redbreast approaches the cot ;  
 And the icicles hang on the door ;  
 When the bowl smokes with something reviving and  
 hot,  
*That's the time to remember the poor !*

When a thaw shall ensue, and the waters increase,  
 And rivers all insolent grow ;  
 When the fishes from prison obtain a release ;  
 When in danger the travellers go ;  
 When the meadows are chid with the proud swelling  
 flood,  
 When the bridges are useful no more,  
 When in health you have every thing that is good,  
*Can you murmur to think on the poor ?*



#### MISCELLANEOUS COMMUNICATIONS.

After my arrival at Philadelphia, I sent a  
 private letter to the Manager of the New

Theatre, with an address previously published in the "True American," intreating him to have an oration delivered in behalf of the poor; after which I wrote the following for a *Circular*, but it being too lengthy for a newspaper advertisement, I had another circular published in a handbill, as well as in the news-papers, and which follows the one first proposed.

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### CIRCULAR.

With the most pleasurable sensations I read a few minutes ago, an advertisement of the Theatrical Managers in this city, purporting their intention to appropriate the profits of next Monday evening, for the relief of the poor this severe and distressing winter. They have nobly imitated the example of the actors of New York, and merit the applause of all the friends of humanity. I have not learned how much the Managers of the New York Theatre collected for the poor, when Mr. Simson delivered his address on the stage in their favour; but this I know, that if the house was not full that night, it is a popular animadversion, and pointed reflection on the humanity of those who habitually attend theatres. That person's heart must truly be inhuman, who

would not participate a favorite amusement, because perishing old age, and starving infancy, was to be relieved with the profits thereof. However the Managers of the New York Theatre merit as much admiration for their distinguished liberality, if they only collected seven cents for the poor on the above occasion, as if they collected seven thousand dollars, which a full house would have afforded. And the same may be said of Mr. Scudder, who most generously gave a night of his grand panorama, and one of his museum, for this godlike purpose, without any deduction. And Mr. R. Peale has informed me, that he will consult his father, and if it will appear advisable on consulting him, he will also exhibit his admirable museum for the relief of the poor; and from the well-known urbanity and generosity of this respectable and ingenious family, I am morally certain, that this favour for the poor, which on my simple solicitation, was forthwith granted by the above establishment, will not be refused by Mr. Peale, unless there is some admissible cause therefor, should he grant my request. I hope his museum may be crowded: as, if otherwise, while the act exhibited in glowing colours the donor's liberality, it would be a burlesque on the taste, and a pointed reflection on the humanity of 50,000 of the citi-

zens of Philadelphia, who have not yet condescended to view this great school of nature; where an atheist was actually convinced of the absurdity of his doubts, by viewing the amazing architecture of Jehovah, displayed therein. I expect a short, but pathetic address prepared for the occasion, will be delivered next Monday evening by some of the Theatrical orators.

Before I close this circular, I would beg leave to suggest a thought to the clerical orators of Philadelphia in general. I will not say any thing relative to the extreme sufferings of the poor this winter. It would be an insult to the reader's understanding to suppose that he did not very well know the melancholy fact himself. But I would ask, is it not enough to manufacture whole corps of Deists, when they see the ministers and professors of the holy religion of our blessed Redeemer, look with a callous heart, dry eyes, and inactive hands, upon perishing humanity, while those who make no pretensions to sanctity are on the alert, like the good Samaritan, to relieve their poor miserable fellow worms? Can any reflecting mind help recollecting the beautiful parable of the good Samaritan, when they view the above contrast? or can the Almighty look upon such apathy, such paralyzing insensibility in pitiless professors,

and especially ministers of his religion, without disgust, abhorrence and a frown? Although too many ministers richly merit this reproof, thousands of the citizens of Philadelphia have (to their immortal honour be it spoken) most benevolently come forward, and largely contributed to the relief of their suffering fellow-citizens this winter. I saw a list of poor families, visited and relieved by one of the managers of the Female Hospitable Society, (Mrs. Baker,) this winter, amounting to 165, and this amiable association, I expect, will relieve this winter 5,000 individuals. The Harmonic Society, as also the Male Hospitable and Benevolent Societies, as well as an association of "Friends," have greatly contributed to alleviate the miseries the poor have endured through the calamity of war, and the extreme severity of this winter; and although too, too many clergymen have not delivered one charitable discourse in behalf of the poor, much less have given a cent or a tear; there are others who have largely contributed by their private liberality as well as public oratory, to ease the sighing of the poor.

It gives me delight to have it in my power to mention the names of Dr. Staughton and Brodhead in particular, who have been the faithful patrons and advocates of the

amiable Female Hospitable, as well as other charitable societies; may kind heaven smile upon these lovely women and benevolent men. Yes, most assuredly if any thing can attract the approving smile of God, it must be such disinterested philanthropy. I wish I could speak thus honorably of the clergy of New York, I waited upon some, sent private letters to others, and published four thousand lengthy and pathetic addresses to them all in behalf of the poor in vain, they heard my tale of woe, but would not understand; particularly one, whom I called upon, when he was putting on his sacerdotal silk and cambric, and going to personify our benevolent Redeemer, he treated my request with contempt, though a short address from him would have gained 1500 dollars for the poor, many of whom were perishing that time; particularly, a child who was absolutely frozen to death, begging from door to door in Cherry-street, New York, for a little food, perhaps to save a sick and perishing parent. Yet no doubt the professors, at whose doors she was begging relief in vain, and the ministers with whom I was humbly pleading, that they might plead the cause of the poor before their rich auditors, I say, no doubt, they have not the least apprehension that the Almighty, who counted the hairs of this little mendicant's head, saw



her perish with pity, but beheld with indignation their inhumanity, who refused her a friendly shade, the coldest day I ever experienced even in Russia.

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## CIRCULAR.

*A Plea for the Poor, respectfully addressed to the Rich; particularly the Clerical community.*

When the pressure of the times are great on the Poor, all humane persons should contribute their individual exertions to alleviate the same; and above all men, *Clergymen*, should be foremost in this labour of love; and he who neglects this line of conduct, is guilty of the crime of cruelty; a more inexcusable crime than which, no man can commit. But the eloquent minister, who has the opportunity to gain \$5, or 1500, from his rich auditory, for the relief of his perishing fellow mortals, by a short, but pathetic address, and refuses to grant this small, almost no favour, must surely be very reprehensible in the sight of a compassionate God.

The Theatrical community, the Harmonic Society, and other public and private

institutions, have come forward with a philanthropy, that is an honour to humanity, to alleviate the miseries of the poor, this calamitous winter. Let the Clerical community be as unanimous as the above communities have been, to my knowledge, at least, in New-York, and Philadelphia, and it will have the two-fold effect of relieving many perishing, though worthy families, reduced to penury, by the calamities of war; and removing from the minds of a discerning population, the recollection of the parable of the good Samaritan, to their disadvantage. Every minister should deliver at least one charity discourse a winter, for the relief of the poor. Some have literally perished with hunger and cold, and many suffer grievously, while those who should lead the van, in the ranks of philanthropy, do not even bring up the rear: I mean the ministers of religion in general. Particular instances of their liberal exertions in behalf of the poor, have been witnessed in the persons of Dr. Staughton, and Messrs Brodhead, Sargeant, and Milnor, and others: would to heaven, their commendable example was generally imitated! It gives me pleasure to mention their names.

The managers of the New Theatre, have published next Monday night's profits to be given to the poor; and Mr. Peale will, if

admissible, (like the generous Mr. Scudder, of New-York,) exhibit his grand Museum, a day and night for their benefit: and a committee of benevolent gentlemen, are begging from door to door, in every ward for them. May kind Heaven amply reward them here, and hereafter, for their commendable liberality! Surely, no man who has a drop of generous blood in his veins, can let them beg in vain.

I hope this hint will stimulate some Clergymen, to deliver charitable addresses, for the relief of their poor fellow creatures; and may some wealthy individuals, be induced thereby, to aid the funds of the different Charitable Institutions in this city; particularly the Female Hospitable Society, who have relieved with a commendable alacrity, some thousands of the children of misfortune this winter. Donations in cash, old clothes, religious tracts, or remnants of wet or dry goods, will be received at their Cotton Manufactory in Apple-tree Alley, for the relief and instruction of the poor, with sincere gratitude.

*Pa. Feb. 27th, 1815.*

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Not only the manager of the New Theatre, but Mr. Peale has also most generously contributed to the relief of the poor, by an evening's exhibition of his admirable Mu-

seum. Some bigotted professors have objected to play-actors contributing to the relief of the poor, by delivering an oration in their theatre on their behalf; and censure me for stimulating them to do so. Such men I can but pity and despise. With equal propriety might the ancient Jews censure the good Samaritan, and vindicate the bad Levite and Priest. Indeed, when I consider the covetousness of priests and professors, and their injustice to me, I can scarce refrain from wishing for kind death to deliver me from a world of hypocrisy and oppression; which led me to transpose the subsequent *Lamentation*, which was originally a song. It exhibits exactly my experience at the present crisis.

*The Philanthropist's Complaint.*

HOW great my grief and anguish,  
 Of every hope bereaved!  
 How oft I sigh and languish!  
 How by my friends deceived!  
 Still wishing, still desiring,  
 To peace in vain aspiring,  
 A thousand tears I shed,  
 In nightly tribute sped,  
 In nightly tribute sped.

My own frail heart betraying,  
 And friends no longer true:  
 No smiles my face arraying,  
 No heart so fraught with woe.

So pass'd my life's sad morning,  
 No heavenly joys returning:  
 Alas! now all around  
 Is dark and cheerless found.

Ah! why did nature give me  
 A heart so soft, yet frail!  
 A heart to pain and grieve me,  
 At ills that men assail!  
     At others ills thus wailing,  
     And my own frailty feeling,  
 With tender anguish fraught,  
 To throb each pulse is taught.

Ah! what is nature's beauty  
 To me, whose weary breast  
 Can find on earth no pity,  
 Nor friend whereon to rest;  
     But God is true and faithful,  
     Tho' men are most deceitful;  
 I'll trust him to the end,  
 Tho' ills on ills descend.

Ere long, perhaps, my sorrow  
 Shall find its welcome close;  
 Nor distant far the morrow,  
 That brings the wish'd repose:  
     When death with kind embracing,  
     Each bitter anguish chasing,  
 Shall mark my peaceful doom,  
 Beneath the silent tomb.

Then cease my heart to languish,  
 And cease to flow my tears,  
 Tho' nought be here but anguish,  
 Kind heaven will end my cares:  
     In my cold grave reposing,  
     Life's sins and sorrows closing,  
 No more shall ills assail,  
 No more my sins bewail.

“It is undeniably plain, that there are great numbers that call themselves *christians*, who are in their conduct more like incarnate *devils*, than real *saints*. View them in their respective places of worship, and in the performance of devotional duties; you see them assume a serious air, as if they were greatly concerned about their everlasting welfare. See them in their families and in the common concerns of life, there they are full of levity! unsavory and loose in their conversation. You may see them vain and extravagant in dress and show, while their poor christian neighbours of the same religious community, with all their industry, are hardly able to acquire decent cloathing. Nor need we wonder if these sons of carnal pleasure put them off with a “Be ye warmed.” They will be lavish enough at their own tables, while the poor are ready to famish by their side; and, such is their love to Christ and his members, they will think it an instance of great condescension if they vouchsafe to visit them and say, “Be ye filled.” Or, if these pretenders to piety be naturally of a more grave and serious disposition, view them in their trade and business; there you will find them covetous, griping and oppressive; making it their chief aim to lay up fortunes for their dependants, and to raise their families in the world. These, like their fore-

fathers, *for a pretence make long prayers; even when, by usury, extortion and oppression, they grind the faces of the poor, and devour widows houses.* They lay up that in their coffers, which of right belongs to the needy who labour under them; the rust of which shall be a swift witness against them another day, and *shall eat their flesh, as it were fire.\**

“Is not the Gospel dishonoured, by such professors, such sanctimonious wretches as these? Such persons, whether more light in their disposition and conduct, or more grave in their temper and behaviour, are alike the children of the devil and the slaves of sin; are on a level, in the sight of God, with the most profane. As to the covetous, those votaries of Mammon, whatever dislike they may have to their associates, they stand ranked in the book of God with no other company, than *extortioners, and thieves, drunkards and adulterers.* Yea, they are branded with the more detestable character, for they are called, *idolaters.*

“The sin of *covetousness*, is, I fear, greatly misunderstood and much overlooked by many professors. Were it not, the remark would not be so often made; “Such a person is a *good Christian, but a covetous man:*” Whereas it might with as much propriety

\* James v. 3, 4.

be said ; Such a woman is a *virtuous lady*, but an “*infamous prostitute.*” For the *latter* is not more contrary to sound sense, than the *former* is to the positive declarations of God, recorded in scripture.—When we hear people in common, talk about covetousness, we are tempted to look upon it, as a merely *trifling fault* : But, when we turn over the volume of heaven, we find it pronounced *idolatry*, and deemed a *capital crime* ; while Jehovah denounces damnation against the wretch that is guilty of it.\*

“ In what, then, does this aggravated sin consist ? I answer, *Covetousness*, in the language of inspiration, is *the desire of having more* ; the desire of obtaining, or increasing in wealth. Whoever, therefore, is *habitually desirous* of riches, is, in the estimation of heaven, a *covetous man* ; whatever his station in life, or profession of religion may be. The language of the covetous heart is that of the horse leech’s daughters, *Give, give.* The covetous man is always desirous of *more*, whether he has little or much : and if a professor, he will always find some pretext, to hide the iniquity of his idolatrous heart. But, however such a professor may cover his crime under

\* 1 Cor. 6—9—10. Eph. 5—5. Col. 3—5. Psal. 10—3.



plausible pretences of any kind ; or however safe he may imagine himself, as being a member of a visible church, and free from censure ; the time is coming when the mask shall be stripped off, and then it shall be fully known where his affections have been, and what God he has served. Then it shall plainly appear, whether JEHOUAH, or Mammon, swayed his affections and ruled in his heart.—Perhaps, there are few sins for the practice of which, so many excuses are made and plausible pretences urged, as that of *covetousness*, or a love of the world : consequently, there are few sins against which professors have greater occasion to watch. It was not, therefore, without the greatest reason, that our Lord gave that solemn caution to all his followers ; *Take heed, and beware of covetousness*.

“ It is remarkable, (says Mr. Venn) that the covetousness against which we are so earnestly warned in God’s word, is not of the *scandalous* kind ; but such as may govern the heart of a man, who is esteemed very virtuous and excellent by the world. In the tenth Psalm the covetous, whom the Lord is there said to *abhor*, are the very persons of whom the wicked *speak well* : which would never be the case, did their love of money, make them either villainous in their practices, or miserably penurious

in their tempers; for men of this stamp none commend. The same thing is observable in that solemn caution given by our Redeemer; *Take heed and beware of covetousness.* By which it is evident he meant no more than a rooted persuasion, that the comfort of life consists in abundance, and desiring from such a persuasion, to be rich; this was the covetousness our Lord condemns. And, that his admonition might sink the deeper, he represents the working of that avarice which he condemns, in a case which passes every day before our eyes. It is this: A man grows rich in business, not through fraud or extortion, but by the blessing of God upon his labour and skill. As is usual, he is highly delighted with his success, he exults in the prospect of being master, in a few years, of an independent fortune! In the mean time he is determined to be frugal and diligent, till he takes his final leave of business, to enjoy all the sweets of ease and splendor, Luke xii. 19.—Now where are the people, governed by the common maxims and principles of human nature, who see any thing the least to blame in this man's sentiment or conduct? Who do not applaud and imitate it themselves? Yet this very man our Lord sets before our eyes, as the picture of one, engrossed by a covetous desire of the things of this world. This very

man he represents as summoned in the midst of all his golden hopes, to appear a most guilty criminal at the bar of his despised Maker. Lo! this is the man whom our Lord exposes, as a miserable wretch; for all others to take warning by, and resist covetousness.

“ Paul, in perfect harmony with his Lord, forbids the desire of wealth, as a criminal effect of avarice. *Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee, Heb. xiii. 5.* And where, instead of this self denied temper, a desire of increasing in wealth, is cherished, there snares, defilement and ruin are declared to be the certain consequences. *For they that will (the original signifies the simple desire) be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows, 1st Tim. vi. 9 and 10.*

“ Let none suppose, from what has been said, that I mean to encourage idleness or extravagance. No; far be it! such, who, through indolence, pride, or prodigality, waste their substance, and fail in the world, can

hardly be too severely censured. They not only impoverish themselves, but injure their neighbours; and are no other than the *pests* of society, and *public robbers*. It is the *desire* of riches, the scriptures so much condemns, and if while a man's whole heart is given up to God, he is pleased to prosper what he takes in hand, and give him an abundant increase, his wealth is evidently as much the gift of God, as if it came to him by legacy or inheritance, and he stands accountable to God, for the use he makes of it, and if he hoards it up, and refuses to assist his fellow creatures in their necessity, how awful will be the account he must give."

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## CONCLUSION.

"We are assured in Scripture, that Satan is transformed into an angel of light, thereby to deceive the children of men; and that it is no marvel that his ministers should be transformed as the ministers of righteousness. We are not to look upon all that goes under the name of religion, as the religion of Jesus Christ; nor all that prophecy in his name as his ministers. Satan has both his religion and his ministers in the world. Those who view every thing as

*real religion* which has that appearance, will be greatly deceived; and will be likely to lose their own souls thereby. "Satan has *his religion*, as well as irreligion. And his religion is no less fatal to those who embrace it, than his irreligion and open wickedness. Indeed it is often more dangerous, because these subjects of his flatter themselves, that they belong to another prince, who is able to give unto all his subjects eternal life. If we see a man wise in his own conceit, we are taught to entertain more hope of a fool than of him.

Let all who credit the truth of God's word, enter on the investigation of this subject with a full belief, that there is such a thing as *false religion*; and that care is needed to distinguish it from the true. Let us not believe every spirit, but try the spirits whether they be of God. It would be pleasing to the prince of darkness, to have no such investigation made. He would wish us to buy of him gold which is *not* tried in the fire, without entertaining any suspicion of its genuineness; or making an essay to prove it. If he can make those whom he has deceived, view it as the height of wickedness, to doubt of their interest in the favour of God, he feels very sure of their destruction.

Our danger of being deceived and ruined, is very great, not only because Satan is very crafty, and is able to appear like an angel of light; but because our hearts are very wicked and deceitful. The word of God speaks of depraved men as being "the children of the devil." If so, we are doubtless prepared, in our natural state, to relish the religion of our father, and prefer it to the religion of the Son of God. There is no reason to doubt, but that every unregenerate man in the world, would be best pleased with Satan's religion. But we know that Satan's religion will land us in hell; therefore we are afraid of it. This makes it necessary, that he should transform himself into an angel of light, and make us think, that his religion is the very religion of Christ himself. As soon as this is believed, we greedily embrace it. To make this idea more familiar, let us suppose that nothing is so sweet to our taste as a poisonous potion. The draught is pleasant, but the consequence of drinking, which will be death, is frightful. We love the *poison*; but we hate to be *poisoned*. Now, if any body can deceive us, and make us believe, that it is not poison, but a salutary draught, the way is prepared for us greedily to drink our death. And this is the great object of him, who

like a roaring lion, walketh about seeking whom he may devour. That by all means he may destroy, not only some, but *many*, he turns into every shape; he practises every wile; he becomes an angel of light.

It is a deep-laid wile of Satan, to have his ministers on earth, and in the very church of Christ; who shall call themselves the ministers of Christ, and shall be set apart to the work by the same solemnities, by which Christ's ministers are set apart to their holy work; and who shall pretend to favour the cause of righteousness, as if to build up this cause was their main object. That Satan has his ministers, yea, very many of them in the world, is clear from the word of God. There is, no doubt, a great many shades of difference in their character. Some of them, we are taught to expect, shall be so wonderfully transformed as ministers of righteousness, that they shall deceive if it were possible, the very elect. There may be this difference between Satan and his ministers; Satan, when transformed into an angel of light, has not deceived himself; for he knows that he is not an angel of light: but his ministers may be, and often are, self deceived. Paul tells Timothy, that evil men and seducers shall wax worse and worse, deceiving, *and being de-*

*ceived.* Because men do not receive the love of the truth, that they might be saved, God, in judgment, sends them strong delusion, that they should *believe a lie.* There is no reason to doubt, but that many of Satan's ministers, who have been employed by him, and have been made great instruments in supporting his unrighteous cause, and preventing the conversion and salvation of sinners, have really supposed themselves to be great friends to Christ, and great instruments in his hand of the conversion and salvation of sinners.

The reader may wish to know how he shall distinguish between the ministers of Satan, and the ministers of Christ. No rules can be laid down, by which we can with certainty distinguish between a sanctified, and an unsanctified minister. When the apostle Peter sent one of his epistles by Sylvanus, a christian minister, he introduces him to those to whom he wrote as a faithful brother, *as he supposed.* As far as it is necessary and important that we should judge in this matter, the rule laid down by Christ is this, "By their fruits ye shall know them." Their fruit is their doctrine, the effect of their ministry, and their personal benevolence. The apostle Paul speaks of those whose word did eat like a canker ;



and John speaks of some who must not be received, because they did not bring the true doctrine. The false prophets in the church of Israel were evidently in the devil's service : and this was a distinguishing characteristic of them, that they prophesied smooth things ; that they sewed pillows under arm-holes, and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life. Ezek. xiii. 22. All those preachers, whose main drift is to prevent the enemies of God from being alarmed, and to lay them to rest in an unconverted state, are manifestly the ministers of Satan. They may say much in favour of the goodness of God, and the merits of the Redeemer, and their love to the souls of men ; but this is their mask ; this is their transformation into the ministers of righteousness : In this we see the old Serpent, who beguiled Eve ; and who is now transformed into an angel of light. Let me entreat my readers not to be thus beguiled, and so lose their immortal souls !

If preachers even sound an alarm in the ears of the enemies of God, and then preach in such a manner, as is directly calculated to build them up on their own self-righteous performances, still the adversary of souls is well pleased. Pharisaic scribes taught, that

something was necessary to be done to enter into life. They taught men to make clean the outside of the cup and platter : but the Divine Teacher taught those who heard him ; that except their righteousness should exceed the righteousness of the scribes and pharisees, they could in no case enter into the kingdom of heaven. It does no good to wound sinners, and then heal their wounds slightly. Those who do not make regeneration a radical change, and who do not lead sinners to go out of themselves, and build their hopes on the chief corner stone which God hath laid in Zion, are not the ministers of Christ, but the ministers of Satan. If these pretend to make regeneration a radical change, but do not in reality do it ; if they pretend to destroy the self-righteous system ; but do in every sermon build it up ; this is their covering ; this is their being transformed as the ministers of righteousness. Let all, who hold the Bible in their hands, beware what they hear. Let them imitate the Bereans, who daily searched the scriptures, to see whether those things which they heard were so. Acts xvii. 11.

Another fruit by which you are to judge of those, who call themselves gospel ministers, is the effect produced by their minis-

try. The apostles were proved to be Christ's ministers, and not Satan's, by the effect produced by their preaching, which was to turn men from Satan unto God. But if the uniform effect produced by any particular sort of preaching, is to make men light and vain, instead of making them serious, and with concern to inquire, What must we do to be saved? it is not the ministry which Christ has established in his church;—it is Satan's ministry. If the uniform effect of any preaching is to make men proud and self-sufficient, instead of making them humble and believing, it has not the seal of Christ upon it. When the true gospel is preached with power, it casts down imaginations, and every high thing which exalteth itself against the knowledge of God. It makes us do justly, love mercy, and *walk humbly with God.*

Another way, by which we are to distinguish between the ministers of Christ, and the ministers of Satan, is by their personal behaviour, i. e. by the manner in which they live. Christ's ministers will live godly lives; and some of Satan's ministers may be expected to affect an uncommon degree of piety; for they will transform themselves into the apostles of Christ. Pharisees trusted in themselves that they were righteous,

and despised others; and yet they had no such righteousness as God approved. But though they were righteous overmuch in some things, they were quite deficient in other things relating to practice. The Saviour told them that they devoured widows' houses. They, who are truly pious, have respect unto all God's commandments, while they, who *affect* the character of piety, resemble a monstrous production in nature, some of whose parts are too large, while others are proportionably too small, or wholly deficient."

Finally, if the many ten thousands who profess religion, yet are in the full pursuit of riches, are unfeeling to the poor, love God for the sake of recompense, avoid sin to escape hell, follow Christ for the loaves and fishes—if these enjoy religion, I must confess I do not know what true religion is. For my part, till I live free from every sin, I will not profess to be a saint; but will rather continue in the station, and use the language of the penitent publican, "God be merciful to me a sinner."

FINIS.





Hugh Galbraith's

BOOK,

No. 11

