

NYPL RESEARCH LIBRARIES



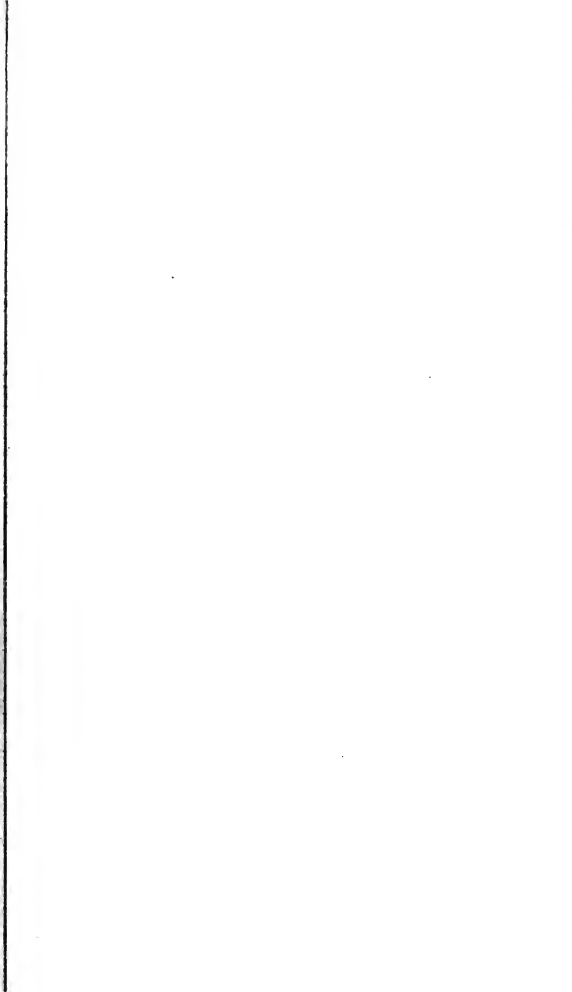
3 3433 06824245 6



Branagan

ZFG





Branagan

ZFG

... .. Blind

See on pp. 121-139, his
Postcard Apothecary of Geo.
George Washington, printed
about 1810 or 1811, but no
copy located.

1
1
1
RIGHTS OF GOD,

WRITTEN FOR

THE BENEFIT OF MAN;

OR, THE

IMPARTIALITY OF JEHOVAH

VINDICATED.

A NEW EDITION WITH ADDITIONS.

TO WHICH IS ADDED,

A COLLECTION OF

THE MOST PRECIOUS AND CONSOLATORY

SCRIPTURE PROMISES,

BROUGHT INTO ONE COMPENDIOUS VIEW,

FOR THE

COMFORT OF BELIEVERS,

AND

THE CONVICTION OF UNBELIEVERS.



PHILADELPHIA :

PUBLISHED FOR JOHNSTON AND COOPER, AND
HOWLAND C. ROGERS, NEW-YORK.

.....

1812.

889652

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, from profane as well as sacred history. Perhaps six thousand pages would not contain what might be said to elucidate our subject ; yet, if we vindicate the impartiality of Jehovah to the satisfaction of every candid reader, in six 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, most assuredly, can be more interesting to the human family, than the subject of our investigation ; because no principle, no opinion, can be more destructive to their happiness in time and eternity, than apprehensions and doubts of the impartiality of Jehovah. Methinks no candid reader, who has a particle of generosity in his heart, or common sense in his head, 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 and ungenerous opinion 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.

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 absolutely 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 lawgiver, 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 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 dimin-

utive, when planted, becomes the largest of trees. 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 immortal part.—Hence, the first, can in spirit soar from this earthly ball, tread the starry skies, (for spirits are quick as lightning, whether in the body or out of it) 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 villainy.

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 nations 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 individuals, 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 for five minutes 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 thous-

and 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: Belshazzer, 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 reliance 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 maner: 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 Belshazzer 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 Jo-

ram 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 Isaiah, 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 satyr 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 architec-

ture ; 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 outshone 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 befel the Jews, with their unparalleled degradation, every intelligent reader would be constrained to acknowledge the force of the antecedent 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 ani-

mosity. 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, and 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 without 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, the greatest the world ever beheld :

“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 Lombards, 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 my 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; their city was emphatically called the mistress of the world, and indeed, the Romans were the conquerors, (or the scourge in the hands of an indignant 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 inhabi-

tants 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 nations 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 villainy, 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 recognise, 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 villainy, without pun-

ishment! that would be partiality with a witness. 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 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 fates, 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 capacities. 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 particularise 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 terpitude 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 the good God deliver us from this paralyzing insensibility to all 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 not fear either men or devils. But if we will not do this, we may reasonably expect, that we shall participate the judgments which are now inflicting upon the people of Europe. In short, the modern Alexander the Great,* with a second Roman army at his

* If all Europe is conquered by his prowess, America must also fall before him, unless God is our defender ; and this he will not be, while we are the sa-

heels, in conjunction with our exasperated slaves, will spread desolation over our fertile territories, render our cities, heaps of ruins, like unto Babylon, impoverish our merchants, beggar our farmers, spread undistinguished carnage, and promiscuous lust, wherever they go; and as they will find the most determined opposition, no doubt, they would be like—what shall I compare them to? language fails me:—like some grim lion that has been kept without food for several days by an eastern despot, that he might devour with more ferocity, a valiant, but captive king, the martyr of his conqueror's capricious cruelty. The lion

vage tormentors and oppressors of a million of his rational creatures. Some foolishly say, Bonaparte will not trouble America, even if Europe is conquered by him: Such persons certainly do not consider the nature of ambition and military pride. Witness the case of Haman, who could enjoy no peace while Mordecai, sitting at the palace gate, refused to bow down and reverence him. *Esther*, chap. v. verse 13.

views his victim with fiery eyes and eager looks, he lashes his sides with his long tail, he grinds his teeth, he rears his mane, and the moment his cage is opened, he runs, he flies with open mouth, and in a moment slays and devours his naked and mangled prey. Methinks I hear the reader say, My very soul recoils with horror at the dreadful intellectual picture you have drawn! Columbia, subjugated by the French in her maturity! that exhibited acts of prodigious valour in her minority, which astonished an admiring world, and overwhelmed the most potent foes; the very anticipation is humiliating! There is a latent spark glowing somewhere in my composition, that says, it shall not be so. America, though vanquished by numbers, never, never shall be slaves, or held in intellectual bondage. My heart says, let us, before we are metamorphosed to the subjugated vassals of an imperial despot, let us retreat, with our trembling wives and weeping infants, to the interior of our country,

and cultivate new lands, erect new cities, and re-organize our happy form of government. But your premature fears are only the offspring of a heated imagination, and the prospect you have here depicted is a mere farce. Let us, then I will answer, for the sake of illustration, trace briefly, the unparalleled successes of our invidious foe, who "hides fraud in smiles, while death is harboured there:" View the signal victories he has gained, the conquests he has already obtained, which human wisdom, in conjunction with human valour, could not withstand, this alone proves the authenticity of my hypothesis. See him marching with his eagles perched; fortune leading the van, while his myrmidons bring up the rear; see him wafting his veterans over every sea, and to the most distant shores; see them marching, as it were, on dry land, over the Danube, the Rhine, the Po, and penetrating the lofty Alps, and the everlasting snows of the Pyrenees. Like as the

Israelites, who were ordained by Jehovah to be the scourge of the inhabitants of the land of Canaan, went on conquering and to conquer, to execute the divine vengeance on guilty nations, so has Bonaparte succeeded in all his daring plans, and invincible arrangements; and as Alexander was satiated with his unparalleled conquests in Asia, so is Bonaparte, perhaps, before this time, satiated with his conquests in Europe, and seeking other climes to display his victorious banners in.

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.*

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 particularise 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 exceeding great, 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, finally, if one ungrateful sinner is led to forego this 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 scrutinise ; 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 are 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 show 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 nothingness, 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 a hog feeding upon acorns, who never knows nor cares 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 op-

pressed, 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, who 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 ; as an answer to which, I will beg leave to transcribe a few verses applicable to the

present subject, from my tragical poem entitled "Avenia," second edition, page 244:

————— "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 loath 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.
 Thus, in the starry courts, enthron'd on high,
 Sat the majestic monarch of the sky;
 A robe, beyond the thought of mortals, white,
 He wore, all fring'd with stars and golden light;
 Bright azure gilds the arches of his brows,
 And on his cheeks the purple morning glows.
 Around his em'rald throne arch-angels meet,

And smiling seraphs worship at his feet,
 Where'er, serene, he turns his dazzling eyes,
 There's peace, there's joy, there's love, there's paradise:
 But if just anger reddens their mild beams,
 All heaven trembles, and the world's in flames.
 Rank'd by degrees in the supreme abode,
 Bright cherubs wond'ring, view th' immortal God.
 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 th' 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 spoils away.
 Who, smooth of tongue, in purpose insincere,
 Hide fraud in smiles, while death is harbor'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 villainies the crimes of fate.
 Unjust mankind, whose will's created free,
 Charge all their guilt on absolute degree :
 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 perjurd 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 hypocrites 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."

Then by himself, the gracious monarch swore
 To save th' oppressed, and relieve the poor;
 To bless the orphan, punish lawless lust,
 And lay each haughty tyrant in the dust.
 Destroy th' oppressor, aid the righteous cause,
 Avenge the breach of heav'n's eternal laws.
 Then, lo, he gave the great tremendous nod,
 With his bright head the sanction of the God.
 Thro' heav'n, thro' earth, the strong concussion rolls,
 The golden planets trembled to the poles;
 That moment thunders rattle, lightnings fly,
 Black clouds and double darkness veil the sky:
 The rough rocks roar, tumultuous boil the waves,
 The tides come roaring through the rumbling caves:
 The wild winds whistle, and the storms arise,
 Lash the salt surge, and bluster in the skies:
 The wave behind mounts on the wave before,
 And drives the mountain billows to the shore."

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 pleasurable of all earthly gratifications, infinitely superior to the libertine's, or the epicures 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 gulph 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 shades of obscurity is safer than the sunshine of glory. The colours of a flower in my sequestered

enclosure, is more pleasing to me, than the brilliant diamonds in the diadem of Bonaparte is 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, which surround the throne of the grand Mogul, can ever give him. The undoubted confidence I have in the attach-

* It is with pleasure I embrace this opportunity, of expressing with heart-felt gratitude, my obligations for past favours, not only to Mr. Turton, who was my bosom friend in Antigua, but also to Daniel Fenton, the most extensive bookseller in New-Jersey, and Mathew Carey, the most ingenuous and generous bookseller in Pennsylvania; the judicious advice of the latter gentleman, I take as a mark of pure friendship. Although my limits will not allow me, in this note, to mention all the personages from whom I have received polite indications of friendship, yet gratitude forbids me to pass over the names of the Hon. Thomas Jefferson, his Excellency Joseph Bloomfield, and Dr. Logan.

ment and virtue of my wife, is more satisfactory to me, than his seraglio of 350 women is to him. The docility, beauty and swiftness of my horse, is 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 bereaved, because they are ungrateful to the Author of all their mercies. With my mental 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 I re-

quently 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 gasp; for most assuredly, death will be the boundaries of all his sorrows. Nothing will so soon sooth 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 dau-

gers 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 history 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. 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 superabundance, 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 extracts 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

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

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 ca-
 pable 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 pe-
 riodical 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 ty-
 rant 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 be-
 neficence 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 mis-

fortune, 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 reaction, 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 might 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 re-

search, 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 honour and glory of God.

Thus mankind are deluded into error, by the influence of pride, and under the power of prejudice, seek 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 : 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, embroidered with 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 so-

ciety, who is worth at least 150,000 dollars, 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

* 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!

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 professors of religion, has been a stumbling-block to me. I associated with them, with the 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, has 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 arbi-

trary 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 argumentation, 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 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 the 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 vanity.

There are many performances I could gain more praise and profit by, than the present; 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 radical design in this work, is nei-

ther 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 view my arguments with the side-glance of contemptuous disregard, while the poor afflicted man will prize them above all price; therefore, I will endeavour to simplify my phraseology, 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 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 of mankind, where truth is discard-

ed, 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 his beloved saints ! 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, who writes 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, that 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 mo-

ment; 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 always 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 his heart is single and full of gratitude; he feels as if he 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 them, cordially embrace truth, O ye children of calamity! with a grateful honest heart, 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. I heard some time ago, a little female itinerant preacher deliver a sermon : she said many very good things ; but, alas ! her half-singing and half-speaking monotonousness, I thought, tallied to the word affectation ; the many good things she said of herself, although in an indirect manner, manifested a want of humility and self-knowledge ; her selling books at double their value after preaching, even in the meeting-house, at least *appeared* like avarice ; but her expressing, both in her sermons and journal, that God, at her request, silenced the wild winds, and calmed the stormy seas, shews vanity with a witness, and spiritual pride without disguise ; and proves to a demonstration, that she is a total stranger to the book of nature. This female preacher errs greatly from the truth, because she learns her les-

sons from the erroneous books of man, and neglects the unerring book of God: Yet she is an excellent woman in many respects, and I think, desires to do good; and I charitably believe, misses the mark more through weakness than wickedness, for the reasons I have already assigned. The present case presents itself, to prove the necessity of self-knowledge, which can only be attained, by a knowledge of the truth; which destroys all vanity, vain glory, spiritual pride, and presumption in 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 will be laughed at by the literati, for what they will in their wisdom, be pleased to call my foolish rhapsody, yet will I 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, who 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

* 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.

devil, and from your present difficulties? I immediately answered the interrogation (and tranquillity sprung up in my soul) with the words, Most assuredly he will. Not many days ago, I recognized a worm in the avenue adjoining my flower-garden; I saw the danger it was in; I pitied it, and with a small stick conveyed it to my garden. Immediately I thought how unreasonable it was for me to think, that God would leave me exposed to all the fury of satan and sin, (especially when my daily prayer was to be delivered therefrom,) when I had pity, and delivered from its danger, the poor worm. I could mention a number of such anecdotes, but the above will suffice to shew, that from the most insignificant incidents in life, we may gain the most 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 could not 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 preliminary 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,* which would

• Was 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 immortal 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, 'Oh listen to Him, who speaketh from Heaven. It is not the voice of an

have the happy tendency to eradicate the doubts of the desperate child of misery.

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, 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 yourselves 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

Unbelief works in secret, preys upon the soul, and often ends in self-murder ; and all for the want of listening to the voice of truth. Of all the miseries in this miserable world, there is no misery comparable to a miserable wife : The devil himself could not invent a greater punishment for an honest man, than a bad wife ; and yet even this great curse, is intended as a great blessing ; for had the good man a beautiful

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.' ”

and amiable wife, she, no doubt, would divide his wavering heart, and leave but half for God; and although he winks at many of our infirmities, he never can endure a divided heart. Independent of this, there is no calamity more likely to force a man to seek refuge in the bosom of his Maker, than for his home to be a hell, and his wife a she-devil!! if I may be allowed the excentric expression.

Oh that I could prevail upon my poor unhappy fellow worms, to think upon the happiness of eternity, that they may 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 béatitude: and any man with two gráins 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 immortal 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 libery, have hindered us, per force, from abusing it. He exhibits truth before our intellectual eyes, in so clear and transcendent a manner, that none

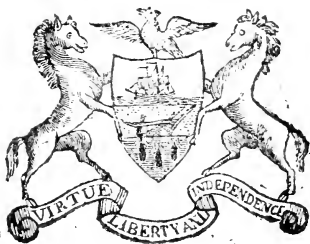
but the wilfully blind can possibly mistake take it. He displays his sovereign beauty and attractive charms, so that none but the ungenerous can help admiring them; he exhibits the infinitude of his divine philanthropy, to the indiscriminate view of saint and sinner, sage and savage, reverend-men, and 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 incompatible 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, the sacred splendours of everlasting and unchangeable truth, we may turn our eyes from. 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, in the subterraneous caverns of hell, 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 had a very stubborn child, who refused 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 is well convinced, 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.*

*In antient 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.

The most superficial voice of the first usurpation of royal princes, or dignified 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 elocution, to relinquish their peaceable and profitable employments, and become a banditti of ruffians, 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 is the foundation on which monarchy was originally built.

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

What was in the first instance 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

* 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.

itself to prove to a demonstration, the villainy of monarchy, and the servility of man. Likewise Christophey, the negro king of Saint Domingo, who has recently been 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 hecatomb 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 any 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 on these kings 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 acknowledgement 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. Oh the perfection of villany! the scenes of horror, the mountains of human carnage this wretched world has groaned 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

* This brings to my recollection the assertion a cooper, (who lives on Mill-hill, near Trenton, N. J.) made in my presence a few years ago, namely, that the American government was not to be compared to 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, his name principle forbids me to mention.

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 eradicate it even by the worst of tyranny. But in republics, such men deserve to be cashiered, because they have not the excuse of ignorance to 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, much less to 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 circumvert the mouth of labour, is to plunge nations into all the horrors of war, shackle the press, exhibit 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, has, 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 the requiring a king was one of the most fatal sins the Jews* ever committed, and was

* The curse of monarchy is cogently delineated in the resolute remonstrance of the Prophet Samuel, and for a literal fulfillment 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

considered an infringement on the rights of God.

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 oliveyards, *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. Nevertheless, 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 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 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 villainies, was his murdering in cool blood 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, (which 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 thirteen besides that one, on different subjects ! the majority of them is between 300 and 400 pages each !! and some of them have passed through different editions. As that concise work, therefore, has been so little disseminated, I will take the liberty to transcribe its introductory parts, and a few of its verses in this, for the information of my readers. The whole title reads thus :

“ *The Poetical Apotheosis of Gen. George Washington, the Friend of Man, and Father of his country. With an Address to the Citizens of Philadelphia, on the propriety of erecting a Statue to his memory in their Metropolis, opposite to the State-house in Chesnut-street.* ”

Let us not make the boast of kings, too true ;
When they affirm, we're base and thankless too.

ADVERTISEMENT.

“ Perhaps there is not a man under the broad canopy of heaven, who views with more silent and sovereign contempt, the supercilious rich man, as well as the imperial and royal despot, than myself. There have been many men, who have ranked high in the commonwealth of literature; and there are many more, not only in Europe, but America, who bow to a wealthy patron’s insolence; who flatter infamy with a cringing servility; who with sycophantic adulation, offer incense at the feet of haughty worms, “ clothed with a little brief authority.” Such men I pity and despise. But while I feel such invincible disgust at the mercenary slaves who thus act, I feel at the same time, the most reverential esteem for the independent and patriotic man, who, unċontaminated by power and superabundant riches, still maintains an equili-

brium of humility, humanity and patriotism, in the midst of popular admiration.

“And while I feel the most implacable indignation and disgust at the despot, who robs his country and fellow men of their dearest rights, and natural privileges, I can scarcely avoid almost idolizing the patriot, who, regardless of the solicitations of ambition, who, deaf to the calls of interested motives, who, dead to the fascinating love of popularity, and the excitements of power and opportunity to aggrandize himself, walked in the paths of political rectitude, and republican consistency; and who, with a philosophical patience, scarcely to be equalled, and never exceeded, in ancient or modern times, treated with silent contempt, the accumulated calumnies of the votaries of aristocracy and despotism.

“Under the influence of this disposition, I make the following observations, in favour of a man from whom I never can receive any boon.

*Preliminary Address, to the Citizens of
Philadelphia.*

“ With distinguished deference, I take the liberty to suggest the propriety of erecting a statue, to the memory of General Washington. It was in your city he first ascended the presidential chair. It was in your city he displayed his most benevolent actions, and disinterested patriotism. Impressed with reverence for his illustrious character, you erected a superb mansion for him while alive, and will you, can you refuse to erect a superb statue to his memory, now he is dead? You have reaped many blessings from his valour in the field, and wisdom in the senate; and what return have you made him? While other rulers were circumventing the mouth of labour to aggrandize themselves, he voluntarily relinquished the price of his hardships in favour of the people.

“ Take him for all in all,
We never will behold his like again.”

“In order to stop the mouths of royal slanderers, who continually resound the “ingratitude of republics,” I would earnestly recommend to the citizens of the American metropolis, to erect a statue to the memory of this great and good man, and it will be a stimulus to neighbouring cities to do so likewise ; and also prove to future generations, that we know how to appreciate true valour and patriotism.

“The rude Athenian republic erected a statue of brass, to the memory of Socrates. The citizens of the Roman republic kept the images of their patriotic ancestors, in the vestibules of their houses, to remind them of their heroic actions, as well as sage council.

“Alexander the Great built a city, as well as a statue, in memorial of his faithful horse ; and the slaves of kings have always erected monuments to their tyrants. And shall the only republic on earth, “The world’s last hope,” refuse to manifest as

much gratitude for its deceased defender, and patriotic ruler, as a king did for his horse? as the Athenians did for the man they had previously murdered? as the citizens of Rome did for their virtuous ancestors? &c. &c. &c. &c.! Forbid it justice, forbid it honour, forbid it generosity. I am not recommending you to flatter pompous greatness; far be it from me: my motto is, to

“ Bow to no patron’s insolence, rely
On no frail hopes; in freedom live and die.”

“ But what I recommend, is consistent with honour, honesty, and even utility; for had we taken the sage counsel of Washington, 30 millions of dollars would have been saved to the nation, which has been recently confiscated, by the despotic belligerents of Europe; the republic would not have been on the brink of dis-union; and counts, and dukes, and earls, and lords, and the Lord knows what, would not have

laughed at our moderation and patience, but what they call the imbecility of our government; and one of them, (I mean lord Milton) would not have said, with a supercilious exultation, in the British parliament, "The experiment of a republican government has failed in America." Let any intelligent man read Mr. Erskine, the late British minister's letters, and at the same time view our commerce shackled on the ocean, and our character branded with infamy in Europe, and say whether we have not lost much, by neglecting the sage counsel of Washington.

"For my own part, I am persuaded that our best policy, is to put no confidence in the professions of friendship, made by the imperial and royal brigands of Europe. And if we had as much sense as a lamb, we would not do it. For we most assuredly stand in the same relation to them, as a lamb does to a hungry lion. The fable of the wolf and the lamb drinking at the same

stream, will answer the purpose of a similitude, and demonstrate the danger, as well as the degradation, of listening to the treacherous overtures, of either royal or imperial despots. Had the people of America, (the only free people in the world) by their industry and enterprise, endeavoured for five years past, to make themselves independent of the despots and slaves of Europe, they would not find themselves in the unpleasant dilemma, and degraded state in which they unquestionably are; and every patriot who feels for the honour of human nature, and the respectability of our sad and solitary republic, must hang his head to find himself a republican; especially when he feels, as well as sees, the most unparalleled injury, added to the most unprecedented insolence, all heaped upon the government of his choice.

“ Finally, every man with a grain of common sense in his head, or candour in his heart, must acknowledge, that if the des-

potism, monarchies, and aristocracies of Europe do not destroy our republic, it will be for want of power, and not the want of inclination, for they most assuredly hate us.

“ The magnificent image in the fountain at the centre square, is a comment that consolidates my animadversions. Had Col. B*** succeeded in his late attempt to sever the union, overturn the republic, and erect a military despotism on its ruins, and died when he had accomplished his deleterious plans, no doubt his partizans and parasites would have erected, in the place of that image, a statue to his memory; and in New-York, the pedestal on which king George II. was exhibited, in magnificent sculpture, but from which he was displaced at the revolution, would have been filled with the statue of the disorganizing and demoralizing A**** B***. Had the citizens of New-York a spark of honour, or a spark of gratitude, they would

blush when they behold the vacant pedestal of George II. and contrast the gratitude of their fathers, manifested to a royal knave, with their own ingratitude to a republican conqueror, who proved a friend, a father, and a brother to them.

“For them long sleepless nights in arms he stood,
And spent laborious days in dust and blood.”

“A volume might be written on this subject, but my limits will not permit me to enlarge; we will therefore conclude this address, by hinting the plan for accomplishing this noble and national object. Were a few wealthy and patriotic individuals, who feel for the honour of their country, to associate and erect the statue at their own expence, their names and liberality should be engraven on one side of the pedestal. The statue to be placed in front of the state-house, representing General Washington on horseback, as large as life; embellished with sculpture, emblematical

of the revolution. If no such individuals will volunteer in this patriotic cause, subscriptions to be opened and left at the Merchants Coffee-House, and such places of public resort. A committee to be chosen by the subscribers, to employ the artist, and superintend the work. If every person in Philadelphia, who admired and revered the name of Washington, were to subscribe 10 cents a-piece, all the expences of the work would be defrayed; the city would be ornamented, and the stain of reproach wiped off from the American name.

“On the front of the pedestal, this emphatic motto of Washington should be engraved in golden capitals: “*United we stand—divided we fall;*” and appropriate quotations from his excellent valedictory Address; which would be like a beacon to prevent us from rushing on the rocks, on which every republic in the world but our own, have been shipwrecked. And would be a noble pattern for the rising generation to imitate. -

The Apotheosis of Gen. George Washington.

"Awake, my muse, the sad Columbian strain;
 Oh! sing the triumph and the deathless fame
 Of Washington!...the servant of his God,
 The friend of man, his country's chiefest good.
 For us he fought, he conquer'd and he died;
 "And e'en his failings lean'd to virtue's side."
 Long toils for us republicans he bore,
 But now he's dead, his virtues charm no more.
 For all his perils, his fraternal pains,
 What boon's return'd by us? what fruit remains?
 Hardships, and toils, and pain for us he brav'd,
 Our fathers, wives, and weeping infants sav'd;
 Sav'd from the hands of royal villany,
 And yet our base returns those villains see.
 A Macedonian king more love display'd,
 And built a statue* to his horse's shade!

* A statue of Washington, with appropriate quotations from his Farewell Address, would no doubt be an antidote for popular insurrections, and a stimulus for patriotic actions in public emergencies. Although the ingratitude of republics has always been proverbial, yet I defy any man to show me a single instance, of any republic treating the memory of such a patriotic general as Washington, with such merce-

“ Republican ingratitude” has gave
 No such memorial to adorn his grave ;
 Yet though no lofty monument, or bust
 Adorns the sod that hides his sacred dust,
 Though his own countrymen no trophy gave,
 Save a cheap tear, to decorate his grave,
 The plaintive muse will a memorial give,
 And bid his name revive—his virtues live.”

I am happy in having it in my power to state, that my most sanguine wishes are in a fair way of being accomplished ; which will appear from the following advertise-

nary neglect. A liberal individual erected a marble statue to the memory of Dr. Franklin ; in the same manner. there are very rich persons in Philadelphia, who would cheerfully erect a statue to Washington, was the idea suggested to them ; particularly, a very wealthy and generous merchant, not a mile from Arch and Water-streets.

However, if the great men, and wise men, and rich men, and mighty men of our city, refuse to embark in this noble and national cause, I am determined to join with a number of Plebians, and if not a brass, we will get a wooden statue erected, to the memory of our beloved and lamented chief.

ment in *The Freeman's Journal*, of Nov. 16th, 1811.

“ At an anniversary meeting of the Pennsylvania Society of the Cincinnati, held at the state-house, in the city of Philadelphia, on Thursday, the 4th of July, 1811, the following Resolution was unanimously adopted :

“ *Resolved*, That a Committee of this Society be appointed, to prepare a plan for raising by subscription, such a sum of money as they shall deem sufficient, for the purpose of erecting a Monument to the memory of the late Father of his country, General George Washington. That the plan, when prepared, shall be submitted to the Standing Committee, and when approved by them, shall be carried into effect. That Major Lenox, Judge Peters, Major Jackson, Mr. Biddle, and Mr. Binney, be a Committee for the above purpose.

TO THE PEOPLE OF PENNSYLVANIA.

“ Friends, Countrymen, and Fellow Citizens,

“ Under a deep and heartfelt impression of its propriety, and as the most grateful subject that could engage in their attention, the preceding Resolution was unanimously adopted, by the Pennsylvania State Society of the Cincinnati. As a portion of the surviving military associates of the immortal Washington, they believed they should render an acceptable service to their fellow citizens, by becoming the organ of their wish to consecrate the memory of the Patriot, Hero, and Statesman, who was not only the boast and delight of our own nation, but an object of veneration to all mankind.

“ As the Committee appointed to carry the Resolution of the Society into effect, it is our pleasing duty at this time to address you. And as no argument could be adduced, to increase the influence which expands every American heart with grati-

tude, love and reverence for the great Father of our country, we beg leave simply to submit to your consideration, the annexed PLAN for erecting a Monument, to perpetuate the remembrance of his glorious achievements, and to transmit to distant posterity, the grateful expression of a people's love.

D. LENOX,
R. PETERS,
W. JACKSON,
CH. BIDDLE,
HOR. BINNEY.

PLAN.

“*First.*—In order to make the proposed Monument a peculiar testimony of the veneration in which our immortal patriot is held, *by the Citizens of this Commonwealth*, it is the intention of the Cincinnati, not to solicit contributions from persons who do not reside in Pennsylvania; but to make

application to the citizens of this state as particularly as is possible, and to give to every one an opportunity within his own county, of offering his donation to persons acting under the appointment of the Society. With this view, books will be sent to two or more persons in each organized county in the state, with a request that they will receive subscriptions for the object. Subscription books will be committed, with a like request, to several of the citizens of Philadelphia; and after the books are closed, which will be on the 5th of July, 1812, they will be deposited among the archives of the Society, as a perpetual memorial of such of the citizens of this state, as had virtue to honour the illustrious character of General Washington, and gratitude to consecrate a portion of their means, to this lasting commemoration of his services.

“*Second.*—Subscribers under *Twenty Dollars*, will pay their subscription at the time it is made—for, or above that sum,

they may pay it either when it is made, or when they shall afterwards be called upon for that purpose.

“ *Third.*—All monies received will be forwarded or handed over to Charles Biddle, Esq. Treasurer of the Cincinnati of Pennsylvania, and by him be deposited in one of the banks of the City of Philadelphia, subject only to the draught of a majority of the Committee.

“ *Fourth.*—As soon as the books are closed, and the amount of the donations ascertained, the Committee will proceed with the utmost promptitude to carry the Resolution into effect. The splendour of the Monument must depend essentially upon the extent of the subscriptions. But the Committee have no doubt, that neither the affection nor the pride of Pennsylvanians, will be satisfied with any memorial which shall not be worthy, in some small degree, of the hero it is to commemorate.

“ I certify, that at a meeting of the Standing Committee of the Pennsylvania

Society of the Cincinnati, held on Monday, the 15th of July, 1811, the preceding plan was submitted to the said Committee, and unanimously approved.”

HOR BINNEY,

Sec. of the Pennsylvania Society of the Cincinnati.

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 till 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 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

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

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, are the radical causes of the miseries of man. If we for one moment, cast our eyes to Europe, Asia and Africa, we will 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 invigo-

rates 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 has left, in the whole world! and applause, 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 apostacy, to warn his fellow citizens of the danger and de-

formity 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 independent spirit. I feel the most earnest desire, to exhibit to the indiscriminate inspection, of the young people of the United States, the deformity of monarchy, that they may properly appreciate the liberty purchased by their fathers, and handed down to them as a most sacred deposit. I wish to vindicate the cause of man, because in so doing I plead the cause of God. I intend 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 America, are insensible of its importance, I tremble even to think of the consequences of this insensi-

bility. 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 get 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 be 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 already been insiduously 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 establishing 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 liberty, 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, have 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 U.

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 redistributed, in due time, through every part of the community; sources of jealousy and prejudice would be diminished, the features of national character would be multiplied, and greater extent given to social harmony. But above all, a well continued seminary, in the center 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 Carthagenian 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 mu-

tual 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 inexcusable trait in the characters 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 pay-masters, 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 life 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 can 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 affluent. Little do they think that wealth too often is the source of pain instead of pleasure. Most assuredly 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 ethereal pow’rs ;
 For her contend the rival gods 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, Lorenzo ? thou shalt doubt no more.
 Thy father chides thy gallantries, yet hugs
 An ugly, common harlot in the dark,
 A rank adulterer with others' 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, 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.

And as her empire wide, her praise is just.
 Patron of Pleasure ! Doter on delight !

I am thy rival : pleasure I profess ;
 Pleasure the purpose of my gloomy song.
 Pleasure is nought but Virtue's gayer name :
 I wrong her still, I rate her worth too low :
 Virtue the root, and pleasure is the flow'r,
 And honest Epicurus' foes were fools.

But this sounds harsh, and gives the wise offence,
 If o'erstrain'd wisdom still retains the name.

How knits austerity her cloudy brow,
 And blames, as bold and hazardous, the praise
 Of pleasure, to mankind, unprais'd, too dear !
 Ye modern Stoics ! hear my soft reply ;
 Their senses men will trust : we can't impose,
 Or, if we could, is imposition right ?
 Own honey sweet ; but, owning, add this sting,
 " When mix'd with poison it is deadly too."

Truth never was indebted to a lie.
 Is nought but virtue to be prais'd as good ?
 Why then is health preferr'd before disease ?
 What Nature loves is good, without our leave ;
 And where no future drawback cries, " Beware,"

Pleasure, tho' not from virtue, should prevail :
 'Tis balm to life, and gratitude to Heav'n.
 How cold our thanks for bounties unenjoy'd !
 The love of Pleasure is man's eldest born,
 Born in his cradle, living to his tomb.
 Wisdom, her younger sister, though more grave,
 Was meant to minister, and not to mar,
 Imperial Pleasure, queen of human hearts.

Lorenzo ! thou, her Majesty's renown'd,
 Tho' uncoift counsel, learned in the world !
 Who think'st thyself a Murray, with disdain
 May'st look on me : yet, my Demosthenes !
 Canst thou plead Pleasure's cause as well as I ?
 Know'st thou her nature, purpose, parentage ?
 Attend my song, and thou shalt know them all ;
 And know thyself ; and know thyself to be
 (Strange truth !) the most abstemious man alive.
 Tell not Calista, she will laugh thee dead,
 Or send thee to her hermitage with L——.
 Absurd presumption ! thou, who never knew'st
 A serious thought ! shalt thou dare dream of joy ?
 No man e'er found a happy life by chance,
 Or yawn'd it into being with a wish ;
 Or with the snout of grov'ling Appetite
 E'er smelt it out, and grubb'd it from the dirt.
 An art it is, and must be learnt ; and learnt
 With unremitting effort, or be lost,

And leaves us perfect blockheads in our bliss.
 The clouds may drop down titles and estates ;
 Wealth may seek us ; but wisdom must be sought ;
 Sought before all ; but (how unlike all else
 We seek on earth!) 'tis never sought in vain.

First, Pleasure's birth, rise, strength, and grandeur, see :
 Brought forth by Wisdom, nurs'd by Discipline,
 By Patience taught, by Perseverance crown'd,
 She rears her head majestic ; round her throne,
 Erected in the bosom of the just,
 Each virtue, listed, forms her manly guard.
 For what are virtues ? (formidable name !)
 What but the fountain or defence of joy ?
 Why then commanded ? need mankind commands,
 At once to merit and to make their bliss ?
 Great Legislator ! scarce so great as kind !
 If men are rational, and love delight,
 Thy gracious law but flatters human choice :
 In the transgression lies the penalty ;
 And they the most indulge who most obey.

Of Pleasure, next, the final cause explore :
 Its mighty purpose, its important end.
 Not to turn human brutal, but to build
 Divine on human, Pleasure came from heav'n :
 In aid to reason was the goddess sent,
 To call up all its strength by such a charm.
 Pleasure first succours virtue ; in return,
 Virtue gives Pleasure an eternal reign.

What but the pleasure of food, friendship, faith,
Supports life nat'ral, civil, and divine?

'Tis from the pleasure of repast we live;

'Tis from the pleasure of applause we please;

'Tis from the pleasure of belief we pray:

(All pray'r would cease, if unbeliev'd the prize)

It serves ourselves, our species, and our God;

And to serve more is past the sphere of man.

Glide then forever Pleasure's sacred stream!

Thro' Eden, as Euphrates ran, it runs,

And fosters ev'ry growth of happy life;

Makes a new Eden where it flows,—but such

As must be lost, Lorenzo! by thy fall.

“What mean I by thy fall?”—Thou'lt shortly see,

While Pleasure's nature is at large display'd,

Already sung her origin and ends.

Those glorious ends by kind, or by degree,

When Pleasure violates, 'tis then a vice,

And vengeance too; it hastens into pain.

From due refreshment life, health, reason, joy;

From wild excess, pain, grief, distraction, death;

Heav'n's justice this proclaims, and that her love.

What greater evil can I wish my foe,

'Than his full draught of pleasure from a cask

Unbroach'd by just authority, unguag'd

By temperance, by reason unrefin'd?

A thousand demons lurk within the lee.

Heav'n, others, and ourselves! uninjur'd these,

Drink deep ; the deeper then the more divine ;
 Angels are angels from indulgence there.

'Tis unrepeating pleasure makes a god.

Dost think thyself a god from other joys ?

A victim rather ! shortly sure to bleed.

The wrong must mourn : can Heav'n's appointments fail ?

Can man outwit Omnipotence ? strike out

A self-wrought happiness unmeant by him

Who made us, and the world we would enjoy ?

Who forms an instrument, ordains from whence

Its dissonance or harmony shall rise.

Heav'n bade the soul this mortal frame inspire ;

Bade Virtue's ray divine inspire the soul

With unprecarious flows of vital joy ;

And without breathing man as well might hope

For life, as, without piety, for peace.

“ Is virtue then and piety the same ? ”

No ; piety is more ; 'tis virtue's source,

Mother of ev'ry worth, as that of joy.

Men of the world this doctrine ill digest ;

They smile at piety, yet boast aloud

Good-will to men, nor know they strive to part

What nature joins, and thus confute themselves.

With piety begins all good on earth ;

'Tis the first-born of Rationality,

Conscience, her first law broken, wounded lies ;

Enfeebled, lifeless, impotent to good,

A feign'd affection bounds her utmost pow'r.

Some we can't love, but for th' Almighty's sake :
A foe to God was ne'er true friend to man.

Some sinister intent taints all he does,
And in his kindest actions he's unkind.

On piety humanity is built,
And on humanity much happiness ;
And yet still more on piety itself.

A soul in commerce with her God is heav'n,
Feels not the tumults and the shocks of life,
The whirls of passions, and the strokes of heart.

A Deity believ'd is joy begun ;

A Deity ador'd is joy advanc'd ;

A Deity belov'd is joy matur'd.

Each branch of piety delight inspires ;

Faith builds a bridge from this world to the next,

O'er death's dark gulf, and all its horror hides :

Praise, the sweet exhalation of our joy,

'That joy exalts, and makes it sweeter still :

Pray'r ardent opens heav'n, lets down a stream

Of glory on the consecrated hour

Of man, in audience with the Deity.

Who worships the Great God, that instant joins

The first in heaven, and sets his foot on hell."

Every candid person must be constrained to acknowledge, that nature produces all the pre-requisites for the pleasurable

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,
Makes 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 honour, honesty, the tears of the orphan, and the groans of the oppressed. Hence man, who was made in the image of God, in most countries, is as 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 oppressors. 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* 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 privilege 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 the remainder of 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 by 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 cringing 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 exhibited 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 one 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 will 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 ingenuous 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 wheels 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 housewife ply her ev'ning 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 sooth the dull cold ear of Death?

Perhaps in this neglected spot is laid
 Some heart once pregnant 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 so

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' unhonor'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 pore 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'd 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 my-
 self 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 animadversion, 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 sat 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 compendious 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 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.

“ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have re-

spect to persons, ye commit sin, and are convinced of the law as transgressors." *Jam.* ii. 1—9. "Go to now, ye rich men, weep and howl for your 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." *Jam.* v. 1—3.

I could produce a thousand passages of Scripture to prove my assertions, (but the antecedent 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 entrusted 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, entrusted 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 the throne and in

* If ignorance appears on the throne arrayed in imperial purple, and in the pulpit ornamented with sacerdotal silk and cambric, how great then must the ignorance in the cottage be! It is the duty, therefore, of our free government, to exterminate this bane

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

I have dwelled 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

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!

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 aristocracy, 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 com-

pare 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 their successors, in Europe and America, and the contrast will be astonishing. Then they preached with power, in private and market houses, the everlasting gospel, while thousands were convicted; 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 suc-

* The above animadversions are by no means applicable to the true ministers of Christ, (but only the APES!) no set of men do I love and admire so much as them.

cessors 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 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 20,000 to 2,000 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 being so : I know a reverend divine, who does not even profess to believe in the 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 will content

* 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 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

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. The gospel was pure and powerful, and its ministers zealous and holy men, till it was introduced into the circles of royalty, by

servile, the driver and the driven got irritated at the reasonable expostulation, and beat the prudent and judicious lad most unmercifully.

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,* superstition and

* 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 *hierarchy* 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

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

monarch's character, and his embracing the new doctrine with a temper hardened in the slaughter of his relations, were omens unfavourable to the 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

moment. It is matter of amazement as well as lamentation, that mankind should

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 Gibelines, or pope and anti-pope, ravaged Italy and involved half Europe in factions for two centuries together. The expulsion of the Moors from 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

suffer themselves thus to be hood-winked, dragooned, and imposed upon for so many

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

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

this year as the next: *The existence of any kind of liberty 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.*"

countries, and among almost all denominations, 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.

“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

* The immense empire of China, which contains 333 millions of inhabitants, has no established religion. And the gospel of Jesus Christ will never have its full and proper effect upon mankind, until it is completely disentangled from every human institution. Leave it to itself; let it have fair play; clog it not with civil pains and penalties; let it stand or fall by its own intrinsic worth; let neither kings nor bishops lay their officious hands upon it; and then see how it will make its way among men. The greatest possible motive, by which man can be animated, is the salvation of his own soul. If this will not move us, nothing else will be of any avail.

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.

* John xviii. 36, 37, where Christ claims the kingdom.

† Compare Mat. v. 3—12, where he asserts the nature of that kingdom, and the qualifications of his subjects.

‡ One of our English poets, who was even a bigot of the church, hath expressed himself on this subject, in the manner following:

“Inventions added in a fatal hour,
Human appendages of pomp and pow’r,

“ 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 inconsis-

Whatever shines in outward granduer great,
 I give it up—a creature of the state.
 Wide of the church, as hell from heav'n is wide,
 The blaze of riches and the glare of pride,
 The vain desire to be entitled Lord,
 The worldly kingdom, and the princely sword.
 But should the bold, usurping spirit dare,
 Still higher climb, and sit in Moses' chair,
 Pow'r o'er my faith and conscience to maintain,
 Shall I submit, and suffer it to reign?
 Call it the church, and darkness put for light,
 Falsehood with truth confound, and wrong with right?
 No: I dispute the evil's haughty claim,
 The spirit of the world be still its name,
 Whatever call'd by man, 'tis purely evil,
 'Tis Babel, Antichrist, and Pope, and Devil.”

It is a curious circumstance in the history of religion in the present day, that while light, and knowledge, and liberality of sentiment are rapidly diffusing themselves among mankind, a clergyman cuts off from salvation, most of the foreign Protestant churches, and

tent 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-

the whole body of Dissenters of every description in this country, but by the uncovenanted mercies of God. Richard Hill, in his *Apology for Brotherly Love*, has given such an answer to *Daubeny's Guide*, as that gentleman cannot refute. If the doctrine of the *Guide* be right, we cannot be justified in leaving the church of Rome. The capital mistake of the whole seems to be, a substitution of the church of England for the church of Christ, exactly in the same manner as the Papists substitute the church of Rome for the church of Christ.

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 so far as the patronage of benefices goes, this is more nominal than real; for there are as many 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 universities: about 1000 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.*

* Jewel writes, " that Elizabeth refused to be called head of the church; and adds, that title could not be justly given to any mortal, it being due only to Christ :

“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

and that such titles had been so much abused by Antichrist, that they ought not to be any longer continued.”

Wolsey, under Henry VIII. was head of the English church, and one of the greatest tyrants over the consciences of men that ever existed. Blessed be God for the reformation! and the present liberty which we enjoy!

† If the gospel of Christ gave encouragement to such a state of things as this, I would reject all its

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 the people not possessing the least controul. And then, as to the titles, by which they are designated, they carry

pretensions, as a divine scheme, with indignation. I do not wonder the world abounds with infidels and infidelity! What pity, however, men will not distinguish between the use of the gospel, and the abuse of it! between the gospel itself, and the additions which have been made to it by interested men!

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. 28—30; xxiii. 1—12. How much calculated are such high sounding titles to swell the pride of frail mortals? Popes, bishops,

* Paine, speaking of the reformation, says, "A multiplicity of national popes grew out of the downfall of the pope of Christendom."—Rome itself scarcely ever had a more bloody, libidinous, and detestable head of the church, than was Henry the VIII. the self-created pope of our own ecclesiastical constitution.

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?—*—to our declar-

* The curates in many cases are as culpable with respect to non-residence, as the bishops, the rectors, and vicars. In my own 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 Mr. G—t; he has got a daughter; if the rev. Ch. P—s will marry her, he shall be presented to the church.

ing we are moved by the Holy Ghost to preach the gospel, when we are moved by

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 for the church, and be promoted to a bishoprick.

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.

nothing more than a 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 explications of doctrines whatever.* No man, or set of men upon earth,

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.

“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.

has a right to demand any such thing of a fellow Christian.

“Can any thing in the whole absurd 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,

“The requiring 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?”

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 antichristian imposition, that ever was exercised over a body of clergy.*

* The 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 27th, 28th, 29th, 33th, 58th, 72d, 139th, 140th, and 141st canons, are most of them peculiarly objectionable. Prior to experience, it would appear highly

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, but of the constitution. It is one of the existing laws of the establishment, and cannot be dispensed with as

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.

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*—

* Burnet, who was well acquainted with these matters, says, “ And be it remembered, that every bishop in England and Ireland, has a court of this description ; and that the less a true religion prevails in any diocese, the greater and more frequent are the abuses of these courts —As for the ecclesiastical jurisdiction, it has been the burden of my life, to see how it was administered : our courts are managed under the rules of the canon law dilatory and expensive ; and as their constitution is bad, so their business is small ; and therefore all possible contrivances are used to make the most of those causes which come before them ; so they are universally dreaded and hated.”

the management of our briefs—the test and corporation acts—and our tithe laws.

“ There are some who earnestly deplore our total want of discipline, and our incomplete toleration—that our church holds out other 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 opinions. 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 soci-

ety 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 private 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

another 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 deviations 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 141 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 clergymen 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 salvo 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 pretension 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 our 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 making 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 favorites 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 too often 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 express my sensibility and gratitude with tears which more than speak !

“ After all that I have done,
Does he no longer chide ?

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

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 participations 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 triune 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 indiscribable; 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 works 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 ; shads 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 perfect 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 Museum, at the moderate price of 25 cents, wherein are exhibited 100,000 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 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 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 no mistakes have attended the translators of the Bible in their researches ; indeed, there are some things mentioned in the Old Testament, that I am confident in the opinion, are mistranslations. 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 if you please) 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 lead 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,) exceeds 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 con-

ferred 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 blood-shed, and the object of the other, to flatter royalty with a cringing servility, and sycophantic adulation, which he most assuredly did, 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 pen-men, 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, notwithstanding I

believe errors have, in some instances, been fathered upon the book of God, by the mistranscriptions, and mistranslations of man. Yet, even in the present adulterated state of that blessed book, I believe, and am assured, it is far preferable to all the books in the world besides, 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 com-

mentators, 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 will 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 gratification 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 in-dwelling 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 fundametal 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, so 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 flesh, 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. ver. 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 happyfying 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 Papists persecuted the Protestants? the Protestants the Presbyterians? the Presbyterians the Methodists? and———here delicacy commands me to stop. The fact is, in all denominations that I know of, two only excepted, (and one of them is in a state of minority) 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 despotism, which would cause the philanthropist to melt into tears! Indeed, a persecuting spirit, into 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 per-

secutions 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 for 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 delinquency ; 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 blasphemous 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 hateful 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 blasphemy; 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 declaration 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 every man, 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 themselves turned from evil to good, and from the power of Satan to God.

The doctrine which is the complete antipode of the present argumentation, 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 them to sin, that they may justly be punished ! But in order that the reader may see for himself, the deformity of this devilish 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 damnation, 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 or 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.”

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 fa-

mily? If the doctrine of absolute predestination 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 delinquency; 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 sin 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 they 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 en-

dure 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 2000 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. This brings to my mind, an anecdote of a chimney sweep: The boy had got from a woman whose chimney he had just swept, a piece of bread and butter, and sat down on a stone step to eat it. A dog happened to be at some distance,

looking and longing for some of it; which the boy recognizing, called the dog, and held a small piece of his bread and butter in one hand, and his brush in the other, and when the dog opened his mouth to take the bread, the boy struck him forcibly with his brush, on the top of his nose. The comparison is not applicable to our subject in one respect, and that is, the dog, although perhaps a spaniel, was not so servile as to lick the hand that thus added injury to insult. 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 it 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 therefore, most assuredly have died for us all. It may be answered, 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 argumentation. 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 on c 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^t 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 them to a sense of their own misery, and save them therefrom. This spirit, when not resisted, works the salva-

tion of some heathens, and would work the salvation of all, if none resisted its benign influence. To those who thus resist, Christ becomes a savor of death unto death; but condemns none but those who ^untinue 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 certain-

ty 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 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 repentance, 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 by, 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 favorite predestinarian sentiments, and like a cow that has given a good pail of milk, immediately kicks it over; thus they spoil all their eloquence, when they suggest any sentiments favourable 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, viz.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them : for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse : Because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts, to dishonour their own bodies between them-

selves ; Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature : and likewise also the men leaving the natural use of the woman, burned in their lust one toward another ; men with men, working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." *Rom.* i. 18—28.

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 influence. 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, 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 heavenly 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 gra-

titude. 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, nor does not take any pleasure in the destruction of wicked men: he waited, and still waits, with long-suffering mercy, for the return of the rebellious sons of men, to their own happiness, not for his interest or aggrandizement; far from it! God is infinitely, supremely, and super-eminently 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 im-

partial 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, destroy 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

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

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, 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

My well-beloved hath a vineyard in a very fruitful hill. And he fenced it and gather-

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

ed out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jeru-

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 vices about them; but of the heart-bleeding penitent, who has bid a last farwell 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.

salem 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 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 sovereign 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, and the simple entry of Christ into Jerusalem, the former appears like the exhibition of a puppet-shew when compared to the latter.

“ And it came to pass, when he was come nigh to Bethpage and Bethany, at the mount called the mount of Olives, he sent two of his disciples. Saying, Go ye into the village over against you; in the which, at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? and they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set 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 cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.” *Luke xix.* 29—44.

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 !” *Matt.* xxiii. 37.

Nothing in the world can more forcibly demonstrate the impartiality of Jehovah, than the above prophecy, and its accomplishment. It shews, that the favorite 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 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 tree? 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 favorite 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 afforded 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 one 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.”

Tit. ii. 11, 12. 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, who 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, may 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. This brings to my mind a circumstance, which will tend to illustrate the present subject, viz. About three years ago, a certain poor but pious woman, was reduced to the greatest distress and misery, by the premature decease of her husband. She had three small children to provide for, and it was winter. I

therefore called upon my religious friends individually, and represented in the most lively colours, the miserable situation of this good woman. Some gave two dollars, some one, and some fifty cents. Among the rest, I called upon a respectable local preacher, of a pious denomination, worth about 150,000 dollars, whose name, or even place of abode, charity forbids me to particularize. I told him my lamentable errand, and humbly entreated only twenty-five cents; but alas! I entreated in vain!! This unhappy incident never recurs to my mind, without producing the most painful sensations. Nothing but the want of common humanity, precluded this rich man from acting more like a Christian. This must be the case, for he could not harbour a doubt of my representation, as he was well acquainted with my moral character. This is only a specimen of what I have experienced of the charity, of what is called the Christian world. Is not, therefore, a hu-

mane 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 is, 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 agreeably to truth. As the narrative of Cornelius is so much to the

point, and such positive proof of the force of my arguments, I will humbly take the liberty to introduce it in this place.

“ There was a certain man in Cesarea called Cornelius, a centurion of the Band called the Italian Band, a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway: he saw in a vision evidently, about the ninth hour of the day, an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a de-

vout soldier of them that waited on him continually: and, when he had declared all these things unto them, he sent them to Joppa. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray about the sixth hour. And he became very hungry and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed that call not thou common. This was done thrice: and the vessel was receiv-

ed up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house; and stood before the gate, and called and asked whether Simon, who was surnamed Peter, lodged there. While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come! and they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went

away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gain-saying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright

clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea side, who when he cometh, shall speak unto thee. Immediately, therefore, I sent to thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." *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 cambrick, 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 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? They 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 enlightened 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

* I would again observe, that the reader may remember, all my animadversions are applied only to political and clerical tyrants and impostors.

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 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 al-

so 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 heathen philosophers* were

* I would beg leave, in order to illucidate 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 recompence. In a word, the universal, immutable and eternal law of all intelligent beings, is to promote the happiness of one another, like

sincere admirers of the Sovereign beauty. Socrates in particular, profess'd to be guid-

children of the same Father." He next represents God to us as 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 places. It is not different now from what it was formerly. The same immortal law is a rule to all nations, because it has

ed by an inward monitor, which he called his good Genii, (but which I call the good spirit of God) and though a heathen, was a

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 call him sometimes Father Baccus, because he is the universal life 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

martyr for the truth: and who dare say, Socrates is in hell? I answer, none but blasphemers! and such are they, who be-

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 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

lieve, 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 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 Son 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;

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 Antoninus, without admiration. We find in them rules of morality worthy of Christianity.

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 understanding, 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 pow’r !
 ‘ 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.

“ And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the

charge of God's elect? It is God that justifieth." *Romans* viii. 28—33.

“For this is the word of promise, At this time will I come and Sara shall have a son. And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but him that calleth,) it was said unto her, The elder shall serve the younger. 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 willeth, 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. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? what if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto Glory: even us whom he hath called, not of the Jews only, but also of the Gentiles." *Rom. ix. 9—24.*

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 originates exclusively, in the arbitrary power assumed by hypocritical Christian priests, and Christian potentates, I cannot refrain from irritation, and I humbly pray my good God to pardon his servant, for this deviation 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 me, 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 foreknowledge or after-knowledge in this case, would be perfect nonsense ; and not, in my view, more nonsensical and absurd, than to talk about the foreknowledge of God, before whose eyes every thing is pre-

sent that is, was, or ever will be. God was 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 despise 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 man's 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 rational 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 the etymology of the word, 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 republican 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!

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

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 always, 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.”

“ 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.

“ 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 cornerstone, a sure foundation : he that believeth, shall not make haste.” *Isai.* xxviii. 16.

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, in such a manner as he will look back upon with approbation, when sickness seizes, medicine fails, and the icy arms of death encircle him.

————— “The thought of death indulge;
 Give it its wholesome empire! let it reign,
 That kind chastiser of thy soul in joy!
 Its reign will spread thy glorious conquests far,
 And still the tumults of thy ruffled breast:
 Auspicious era! golden days, begin!
 The thought of death shall, like a god, inspire.
 And why not think on death? Is life the theme
 Of every thought? and wish of every hour?
 And song of every joy? Surprising truth!
 The beaten spaniel’s fondness not so strange.
 To wave the numerous ills that seize on life
 As their own property, their lawful prey;
 Ere man has measur’d half his weary stage,
 His luxuries have left him no reserve.”

~~~~~

THE  
**HEAVENLY REPOSITORY:**  
OR, A  
**COLLECTION OF THE**  
*MOST PRECIOUS AND CONSOLATORY*  
**SCRIPTURE PROMISES,**  
BROUGHT INTO  
ONE COMPENDIOUS VIEW,  
FOR THE  
COMFORT OF BELIEVERS,  
*( Particularly while on their sick and dying beds )*  
AND THE  
CONVICTION OF UNBELIEVERS.  
“ He is faithful that promised.” *Heb. x. 23.*

~~~~~

PREFACE.

The present collection of Scripture promises, is a most appropriate supplement to the "Rights of God," and the best vindication of the impartiality of the great Jehovah. The numerous instances wherein they have been fulfilled, has a tendency to remove the doubts of the philosophical unbeliever; and their application to the true believer's heart, is a reviving cordial, while travelling through this miserable world; they are in short, his choicest riches and highest hopes, this side heaven. To those who know the benefit of a suitable promise in the hour and power of darkness and temptation, this collection will be a celestial treasure; and will be a most pleasurable and profitable companion for the merchant in his counting-house, the lady in her parlour, or the sick man in his chamber; where, with the glance of an eye, they may derive heavenly refreshment, and may participate the joy of angels. By neglecting the promises of God, many a sincere Christian has been filled with solicitude and anxiety, both about the concerns of this life, and the apprehensions of death; and thus have been, by their own inattention, deprived of the best comforts of religion through life, and at the hour of death. The gracious promises of God were given for our comfort and support, in the hour of trouble and temptation. Why should we then, rob our souls of promises so sweet, so pleasant, so precious? and which "should be written on the table of our hearts!" Many serious people, while on their sick and dying beds, are deprived of the most divine consolation, for want of reading, or having the promises of God applicable to their condition, read to them, by some social and sympathetic friend. The reason is obvious: viz. As most people are not Scripturians, they might search the Bible for an hour before they found one appropriate promise. Hence, out of one hundred who depart this life, scarcely one has the consolatory promises of God applied to their disconsolate minds, at the awful hour of death; although calculated to be a balm for every wound, a cordial for every fear. I do therefore, from the purest motives, most humbly entreat thee, O reader, who may be the owner of this book and was I in thy presence, I would on my bended knees implore the same favour, namely; that you would be so kind, as to read the following promises of "support in death, and happiness after death," to any of your relatives, friends, or acquaintances, or even neighbours, who may be on the borders of eternity. This act of kindness may be the source of supreme happiness to yourself, as well as them. And I would also most humbly entreat the respectable members of that excellent and benevolent Institution, called "The Philadelphia Society for alleviating the miseries of indigent sick persons," to grant me, or rather, to grant the indigent sick under their compassionate notice, and whom they periodically visit and relieve, the same favour.

THE HEAVENLY REPOSITORY.



[Ye who love the Lord, remember through life, and when you lay upon your dying beds, the great happiness you will enjoy immediately after death, which is herein promised to you, by him who cannot lie. Therefore read these promises, or get them repeatedly read to your comfort; and O! thank with supreme gratitude, the God who promised, and the compassionate Redeemer, who purchased by his precious blood, so many blessings for the chief of sinners.]

Ps. lxxxiii. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory. *Job* iii. 17. There the wicked cease from troubling, and there the weary be at rest. *Ver.* 18. There the prisoners rest together, they hear not the voice of the oppressor. *Isa.* lvii. 2. He shall enter in-

to peace ; they shall rest in their beds, each one walking in his uprightness. *Luke xvi. 25.* Abraham said, Son, remember, that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. *Luke xxiii. 43.* Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in paradise. *Phil. i. 21.* For me to live is Christ, and to die is gain. *Ver. 23.* Having a desire to depart, and to be with Christ, which is far better. *2 Cor. v. 8.* We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. *Heb. xii. 23.* And to the spirits of just men made perfect. *Rev. xiv. 13.* Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them. *Psa. xlix. 15.* God will redeem my soul from the power of the grave ; for he shall receive me. *1 Cor. ii. 9.* Eye

hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *Heb.* xi. 16. They desire a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God, for he hath prepared for them a city. *John* xiv. 2. In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. *Ver.* 3. And if I go and prepare a place, I will come again, and receive you unto myself, that where I am, there ye may be also. *2 Tim.* iv. 8. There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. *2 Pet.* iii. 13. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *Rev.* ii. 10. Be thou faithful unto death, and I will give thee a crown of life. *Rev.* vii. 15. They are before the throne of God, and

serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. *Ver.* 16. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. *Ver.* 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : And God shall wipe away all tears from their eyes. *Rev.* xxi. 22. I saw no temple therein, for the Lord God Almighty and the Lamb, are the temple of it. *Ver.* 23. The city had no need of the sun, neither of the moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof. *Rev.* xxii. 5. There shall be no night there, and they need no candle, neither light of the sun ; for the Lord God giveth them light, and they shall reign for ever and ever, *Is.* lx. 19, 20. 1 *John* iii. 2. Now are we the sons of God : And it doth not yet appear what we shall be ; but we know, that when he shall appear, we shall be like him, for we shall

see him as he is. *John xvii. 22.* The glory which thou gavest me, I have given them, that they may be one, even as we are one. *Ver. 24.* Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me. *Rev. xxi. 4.* God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. *Is. lx. 20.* The Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Ps. xvi. 11.* Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore. *Jude 24.* He is able to present you faultless before the presence of his glory, with exceeding joy. *Mat. xiii. 43.* The righteous shall shine forth as the sun, in the kingdom of their Father. *Dan. xii. 3.* They that be wise

shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Rom. viii. 18.* The sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us. *2 Cor. iv. 17.* Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *Col. iii. 4.* When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *2 Pet. i. 11.* An entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Tim. iv. 18.* The Lord will preserve me unto his heavenly kingdom. *Luke xxii. 30.* That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. *1 Thess. iv. 17.* So shall we be ever with the Lord. *Rev. xxii. 3.* The throne of God and the Lamb shall be in it, and his servants shall serve him.

Ver. 4. And they shall see his face, and his name shall be in their foreheads.

[You who are beset with ills and covered with trouble, read the following promises to your comfort; and rest assured, God only afflicts you to day, in order to reward you to-morrow. In the mean time he sends you these cheering promises, in order to encourage you to hope, and patiently wait for deliverance; which is at hand, if you gratefully and humbly trust in his mercy and gracious promises.]

Job viii. 20. Behold, God will not cast away a perfect man, neither will he help the evil doers. *Ver.* 21. Till he fill thy mouth with laughing, and thy lips with rejoicing. *Job* xi. 16. Thou shalt forget thy misery, and remember it as waters that pass away. *Job* xxxvi. 16. Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set

on thy table, should be full of fatness. *Ps.* xxx. 5. His anger endureth but for a moment: In his favour is life: Weeping may endure for a night, but joy cometh in the morning. *Ps.* xxxiv. 19. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. *Ps.* xlii. 11. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. *Ps.* lxxviii. 13. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. *Ps.* lxxi. 20. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. *Ps.* xviii. 27. Thou wilt save the afflicted people, but will bring down high looks. *Ver.* 28. For thou wilt light my candle: The Lord my God will enlighten my darkness. *Ps.* cxlvi. 8. The

Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down. *Ps.* cvii. 19. They cry unto the Lord in their trouble: He delivereth them out of their distresses. *Ps.* cxxvi. 5. They that sow in tears, shall reap in joy. *Ver.* 6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Prov.* xxi. 8. The righteous is delivered out of trouble, and the wicked cometh in his stead. *Prov.* xii. 13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble. *Prov.* xxiv. 16. A just man falleth seven times, and riseth up again. *Jer.* xxix. 11. I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end. *Jer.* xxxi. 12. Their soul shall be as a watered garden, and they shall not sorrow any more. *Ver.* 13. I will turn their mourning into joy, and will comfort them, and make them

rejoice from their sorrow. *Hos.* iv. 1. Come and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

[If God permit your trouble to continue, it is because you will not humbly look to him for rest and refuge. Therefore, turn to him, who has promised support and deliverance to the humble penitent.]

Ps. ix. 9. The Lord will be a refuge for the oppressed, a refuge in times of trouble. *Ps.* xxii. 24. He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: But when he cried unto him, he heard. *Ps.* xxvii. 14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord. *Ver.* 12. When my father and my mother forsake me, then the Lord will take me up. *Ps.* xxxvii. 24. Though he fall, he shall not be utterly cast down: For

the Lord upholdeth him with his hand. *Ver.* 39. The salvation of the righteous is of the Lord: He is their strength in the time of trouble. *Ps.* xviii. 2. The Lord is my rock, and my fortress, and my deliverer: My God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. *Ps.* xlvi. 1. God is our refuge and strength, a very present help in trouble. *Ver.* 2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. *Ver.* 3. Though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. *Selah.* *Ps.* lv. 22. Cast thy burden upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved. *Ps.* xxxi. 7. I will be glad and rejoice in thy mercy: For thou hast considered my trouble; thou hast known my soul in adversities. *Exod.* iii. 7. I have surely seen the affliction of my peo-

ple which are in Egypt, and have heard their cry by reason of their task-masters: For I know their sorrows. *Ps.* xli. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. *Ps.* lxxi. 3. Thou hast given commandment to save me, for thou art my rock and my fortress. *Ps.* cxii. 4. Unto the upright, there ariseth light in the darkness. *Ps.* cxxxvi. 23. Who remembereth us in our low estate: for his mercy endureth for ever. *Ps.* cxxxviii. 7. Though I walk in the midst of trouble, thou wilt revive me: Thou shalt stretch forth thine hand against the wrath of thine enemies, and thy right hand shall save me. *Ps.* lxxiii. 26. My flesh and my heart faileth; but God is the strength of my heart. *Ps.* cxlv. 14. The Lord upholdeth all that fall, and raiseth up all that are bowed down. *Isa.* xxv. 4. Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible

ones is as a storm against the wall. *Isa.* xxvii. 8. In measure, when it shooteth forth, thou wilt debate with it: He stayeth his rough wind in the day of the east wind. *Job* xxxiv. 23. He will not lay upon man more than is right, that he should enter into judgment with God. *Isa.* l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God. *Lam.* iii. 31. The Lord will not cast off for ever. *Jer.* 32. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. *Jer.* 33. For he doth not afflict willingly, nor grieve the children of men. *Jer.* xxx. 11. I am with thee, saith the Lord, to save thee: I will correct thee in measure, and will not leave thee altogether unpunished. *Jer.* xvi. 19. O Lord, my refuge and my fortress; and my refuge in the day of my affliction. *Mic.* vii. 8. Rejoice not against

me, O mine enemy: When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. *Ver.* 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold his righteousness. *Nah.* i. 7. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. *Mat.* xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. *John* xvi. 33. These things I have spoken unto you, that in me ye might have peace: In the world ye shall have tribulation; but be of good cheer, I have overcome the world. *2 Cor.* i. 5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Cor.* iv. 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair. *Ver.* 9. Persecuted,

but not forsaken ; cast down, but not destroyed.

[Ye who are laid on beds of sickness, remember the good Physician uses those means to wean you from the love of this world, let not the divine remedy be rendered abortive by your obduracy. You now promise on the return of health, to love God more and serve him better. Oh ! remember to fulfil your promise of amendment, when your good God accomplishes the promises he now makes you of deliverance.]

Exod. xxiii. 25. Ye shall serve the Lord your God, and I will take away sickness from the midst of thee. *Exod.* xv. 26. If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes ; I will put none of these diseases upon thee, which I have brought up-

on the Egyptians; For I am the Lord that healeth thee. *Job xxxiv. 24.* He is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. *Ver. 25.* His flesh shall be fresher than a child's: He shall return to the days of his youth. *Ver. 26.* He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: For he will render unto man his righteousness. *Ver. 28.* He will deliver his soul from going into the pit, and his life shall see the light. *Ps. xci. 3.* Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. *Ver. 5.* Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. *Ver. 6.* Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. *Ps. ciii. 3.* Who forgiveth all thine iniquities; who healeth all thy diseases. *Deut. vii. 15.* The Lord will take away from thee all sickness, and

will put none of the evil diseases of Egypt upon thee. *Jer.* xxxiii. 6. Behold, I will bring health and cure; and I will cure them and will reveal unto them the abundance of peace and truth. *Psa.* xli. 3. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

[Ye, who like me, are surrounded with implacable enemies, remember, they are intended to constrain us to lean not on man, but God. In order that we may not be terrified by their lofty supercilious frowns, God has given us the following precious promises of deliverance in due time.]

2 Kings vi. 16. Fear not, for they that be with us are more than they that be with them. *2 Chron.* xiv. 11. Lord, it is nothing with thee to help, whether with many, or with them that have no power. *2 Kings* xvii. 39. The Lord your God ye shall

fear, and he shall deliver you out of the hand of all your enemies. *Ps.* xvii. 7. Shew thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them. *Ps.* xxvii. 5. In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. *Ver.* 6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing, praises unto the Lord. *Ps.* xxxvii. 32. The wicked watcheth the righteous, and seeketh to slay him. *Ver.* 33. The Lord wilt not leave him in his hand nor condemn him when he is judged. *Ver.* 40. And the Lord shall help and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. *Ps.* xcvi. 10. He preserveth the souls of his saints: he delivereth

them out of the hand of the wicked. *Ps.* cxii. 8. His heart is established, he shall not be afraid, until he see his desire upon his enemies. *Ps.* cxviii. 7. The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies. *Ps.* cxxv. 3. The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. *Job* viii. 22. They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought. *Prov.* xvi. 7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. *Is.* xxv. 5. Thou shalt bring down the noise of strangers as the heat in a dry place : even the heat with the shadow of a cloud : the branch of the terrible ones shall be brought low. *Is.* liv. 17. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the

heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. *Ver.* 15. Whosoever shall gather together against thee, shall fall for thy sake. *Deut.* xxviii. 7. The Lord shall cause thine enemies, that rise up against thee, to be smitten before thy face; they shall come out against thee, one way, and flee before thee seven ways. *Luke* xvii. 7, 8. Shall not God avenge his own elect, that cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily. *Acts* xviii. 10. I am with thee; and no man shall set on thee, to hurt thee. *Heb.* xiii. 6. So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me. *Ps.* cxviii. 6. *Luke* i. 71. That we shall be saved from our enemies, and from the hand of all that hate us. *Ver.* 74. That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. *Ver.* 75. In holiness and righteousness before him, all the days of our life.

[Let those who groan under the iron rod of political or ecclesiastical oppression and injustice, recollect that God uses this means to cure them of their servility and idolatry, and will unquestionably deliver them when the cure is effected. But millions will not be healed, and therefore are not delivered from the galling yoke of despotism.]

Exod. xxii. 26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it to him by that the sun goeth down.
Ver. 27. For that is his covering only, it is his raiment for his skin: Wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. *Ps. xii. 5.* For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him. *Ps. xxxv. 10.* All my bones shall say, Lord, who is like unto thee? which deliverest the poor from him who is

too strong for him ; yea, the poor and the needy, from him that spoileth him. *Ps.* lxxii. 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. *Ver.* 14. He shall redeem their souls from deceit and violence ; and precious shall their blood be in his sight. *Ps.* cix. 31. He shall stand at the right hand of the poor, to save him from those that condemn his soul. *Ps.* cxlvi. 7. Which executeth judgment for the oppressed. *Eccl.* v. 8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter : for he that is higher than the highest regardeth, and there be higher than they. *Is.* liv. 14. In righteousness shalt thou be established : thou shalt be far from oppression, for thou shalt not fear ; and from terror, for it shall not come nigh thee.

[Ye who are persecuted, slandered and reproached for vindicating the truth, rejoice and be exceeding glad, when you read the subsequent gracious promises.]

Job v. 21. Thou shalt be hid from the scourge of the tongue ; neither shalt thou be afraid of the destruction when it cometh. *Job* xi. 15. Thou shalt lift up thy face withoutspot. *Ps.* xxxvii. 6. He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. *Ps.* xxxi. 20. Thou shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion, from the strife of tongues. *Ps.* lvii. 3. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy, and his truth. *Is.* li. 7. Hearken unto me, ye that know righteousness, the people in whose heart is my law : fear ye not the reproach of men, neither be ye afraid of their revilings. *Ver.* 8. For the moth shall eat

them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. *Mat. v. 11.* Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Ver. 12.* Rejoice, and be exceeding glad; for great is your reward in heaven. *Heb. xi. 26.* Esteeming the reproach of Christ greater riches than the treasures in Egypt: For he had respect unto the recompense of the reward. *1 Pet. iv. 14.* If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

55

420



