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SERMON

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MATH. XVI. 6.—“He is risen, he is not here, behold the place where they laid him.”

THE deed is done—the agony of Gethsemane, and the bloody tragedy of Calvary are closed—the period of the Saviour’s humiliation is ended: and now, that the startled earth again stands still, and the darkened sun pours his morning beams on Judea’s hills and valleys a new, an important, and a long predicted event transpires,—giving unexpected joy to the disciples of Christ, and overwhelming with confusion his bitter and malignant enemies.—I mean—the *resurrection of Jesus Christ from the dead*. This event was new, because such an one had never occurred in the history of our world:—it was important, because in it was involved the best and dearest interests of a fallen race: and it was long predicted because *ancient* prophets, spoke in tones of pious rapture of its occurrence.

Now, when we consider, that the occurrence of this event constitutes one of the great evidences of the truth of the Christian religion, it is no wonder, that infidels in all ages, and by every variety of means should have endeavoured to pervert and destroy the evidence on which it rests. And it is no wonder also, that Christians should have been equally diligent in guarding this truth against their sneers and sophisms, by the exhibition of arguments too substantial and convincing to be resisted. As the laboured works which have been written on this subject are not in the possession of all, and as but few have the leisure to peruse them, it is proper, that the ministers of the gospel, should occasionally bring them in review before their hearers, so, that the faith of believers may be established, and the “mouth of the gainsayer be stopped.” To do this therefore will be the object of this discourse.

The text affirms the resurrection of Jesus Christ from the dead.

Your attention is therefore invited to some considerations which go to establish this fact.

That Jesus Christ actually died on the cross, no one will doubt. There can be no possible room for doubt here. Measures were taken by the Jews, and by the Roman soldiers to secure this. There were three descriptions of persons who were witnesses of it. The Jews who procured his death—the soldiers who executed their purpose, and the disciples who mourned the loss of their master. Now to suppose that he was not dead, is to suppose that all these eye-witnesses of the tragedy were deceived in a matter in which they had every opportunity of certain knowledge—and deceived on an occasion in which all their energies were aroused, and in which also, their respective interests were involved. The evangelist gives us the following account. See John xix. ch. 31, 32, 35 verses. He then proceeds to inform us, that Joseph and Nicodemus procured the body of Jesus, and had it interred in a new sepulchre. See 38, 42 verses. Now is it possible to believe that the body of Jesus was thus taken down from the cross, wound in linen clothes after the manner of the Jews, and then laid in the sepulchre, and the persons engaged in this transaction still ignorant whether he was really dead? Impossible. No one I presume will doubt this for a single moment. We come then directly to the question. "*Did Jesus Christ actually arise from the dead?*" I answer, he did, and proceed to prove it by the following considerations.

Look first, at the testimony of his own disciples. These declare that they saw him—conversed and ate with him—received instruction from him—not once or twice, but several times after his resurrection. That he continued with them for the space of forty days. Moreover we are informed that he was thus seen, not by one, or half a dozen, but by 500 brethren at one time. Is it possible in the nature of things that these men could have been deceived? How could this have been the case? Was he not personally known to all of them before his death? Did they not associate with him, and many of them receive instructions from him for the space of three years—and were they not at first slow to believe when he showed himself to them? Had a few of the disciples come forward and said, that at such a time, when they were engaged in talking of the events which had lately transpired, the person of Jesus passed before them—and then vanished like a spectre from their sight—there would have been room to suspect that the whole story was but the illusion of a heated imagination—but this was not the case. He appeared to individuals it is true, when they were alone, but he also, did so when they were assembled together—and at several different times. It is irrational therefore to suppose that the disciples were deceived. The fact then is evident, that Christ actually rose from the dead, or these disciples agreed to impose a palpable and known falsehood upon themselves and upon the world. The latter supposition cannot be admitted, because it involves too many palpable inconsistencies and contradictions. To suppose this, is to say, that they pursued a course of conduct not only without any adequate motive, but, when every possible motive would have urged them to a contrary course. Every where they went,

they told that "he is risen"—that they had seen him and talked with him. Now if this were not the truth, what motive could have induced them to do this? Surely, there was no honour—or wealth, or pleasure in the proclamation of what they knew to be false. Besides, in insisting on his resurrection they knew that the loss of friends, and wealth, and honour, and even life itself would follow. Here then, every motive that could influence the human mind was against it—and yet, they persisted in proclaiming that Christ had risen from the dead. When we collect all these facts together, we clearly see that it is impossible to account for the conduct of these early Christians on any of the known principles of human nature, but by acknowledging that in preaching this, they proclaimed the truth.

Let us now notice the testimony of the Roman soldiery, who were detailed by lawful authority to guard the tomb of Jesus—and although, this testimony was brought to disprove the resurrection of Christ, yet you will see that its only tendency is to confirm it; because it bears on its face the marks of sheer fabrication. Observe, the body was taken from the cross and laid in the tomb—the Jews remembering that he had said "after three days I will rise again" procured a seal on the door of the sepulchre, and a guard of Roman soldiers to watch it—in order, to prevent as they said, the disciples from stealing him away, and then saying he had risen again. Here was every precaution used to prevent imposition. What was the result? On the morning of the third day the stone was rolled away from the mouth of the sepulchre, and the body was gone! How was this accounted for? Christians bore witness to his resurrection, but what was the testimony of this Roman guard? Bribed by the Jews, they said "his disciples came by night, and stole him away while we slept." Let us examine this. In this account there is an admission that they were *asleep*. Is this likely? Had this guard been composed of two or three, it is possible—and barely possible that they fell asleep—but when we know that this guard consisted of not less than fifty persons—acting under a law that inflicted death on the man who slept on his post, it is impossible to believe that all these were so unmindful of their charge, and so reckless of their lives as to fall asleep—and then have the hardihood to tell the world so. If this were the case, it wants a parallel in the history of the world.

Again—"his disciples stole him away." If these men were asleep how did they know that the disciples stole him away? Besides what motive could have induced his disciples to do it? Nothing was to be gained by it, but every thing lost. To suppose this is to say, that the disciples being *deceived* themselves, now determined to impose a known falsehood upon the world, and to *persist* in that falsehood in the face of bonds and prisons, and tortures and death. This is *unnatural*—inconsistent with the known principles of human nature.

This inconsistent—and contradictory statement of the Roman guard is brought by the Jews to disprove the resurrection of Christ, but does it do it? No—Contrast the testimony. The disciples say, "*we saw him—ate with him—conversed with him for forty days.*"

Here is strong, positive, unequivocal evidence. The guard say "the disciples stole him away while we slept." Here is no proof at all, but as we have seen, a most glaring and malicious falsehood.

Once more.—If the disciples stole the body of Jesus, and then circulated a falsehood, by stating that he rose from the dead, why have the Jewish rulers never produced a single witness of the fact? Why when the apostles *publicly* preached his resurrection in Jerusalem, and many were becoming converts to the Christian faith, why did they not produce the evidence to the people that it was all a cheat? They were as silent as the grave on this point. Would they have been so, if they had been in possession of any proof? Would the illustrious orator, Turtullius have failed to have introduced such a circumstance into his impeachment of St. Paul? Would Gamaliel have admitted that the hand of the Lord might be with Peter—and warned the council to beware what they did, lest they should be found fighting against God—and would the council have regarded the warning? If they could have proven by a single competent witness that Jesus did not rise from the dead, that witness would have been arraigned before every court, and his testimony pled on every occasion. But not one word of such a witness is spoken of. When therefore we consider that the disciples of Christ declared his resurrection on the ground of personal knowledge: that the whole account of the Roman guard is inconsistent and contradictory: and that the Jewish rulers have never to this day produced a single witness to sustain their own assertions—we are forced to the conclusion, that *Jesus Christ did actually arise from the dead.*

The promise of the Holy Ghost, before the crucifixion of Christ, and its subsequent fulfilment fully establishes this truth—as also, does the conversion and ministry of such a man as Saul of Tarsus—afterwards the great apostle of the Gentiles—but on these sources of evidence, though of vast importance to the argument, we cannot now dwell. We must pass on, to notice in the second place *some of the consequences which follow the establishment of this truth.*

I. The divinity of Christ's mission, and the truth of the religion which he taught, are fully and satisfactorily established by his resurrection. Because had not his mission been divine, and his religion true, he never could have foretold, and then accomplished this wonderful event. Here then was the seal of heaven given to his cause—the power of the Almighty, manifesting itself in the confusion and overthrow of his enemies—and in the miraculous emancipation of the man Christ Jesus from the darkness and bondage of the grave to which they had consigned him. The resurrection of Jesus Christ then, is heaven's own sanction to the truth of his religion. All its doctrines therefore are worthy of our acceptance:—all its precepts, divine in their origin, and pure and peaceful in their tendencies should regulate our hearts, and govern our lives:—all its hopes and glowing prospects should cheer us amidst the adversities of life, and comfort us, when we approach the borders of the grave. Christians then, do not regard their religion as a "cunningly devised fable," but as a sober reality, attested by the power

of God in the resurrection of Jesus Christ from the dead. Infidels we know have endeavoured to make the world believe so—their sneers—and sophistry and ridicule have filled whole volumes—and constituted the themes of many public harangues—and diffused throughout many portions of the community a moral poison, which tends to destroy the very foundations of social society—and open the flood-gates of disgrace and ruin on the inhabitants of our world. But, when, did they—in any age of the world—in any country, produce a *single witness* against this fundamental doctrine of our faith—the resurrection of Christ? NEVER—No—Here Christianity stands secure—Like the everlasting mountain, that rests unmoved on earth's broad foundation—lifting its head in majesty and strength above the clouds of heaven, she bids *defiance* to every storm—remains unmoved by every shock—showing to the world, that her origin is divine, and her end most glorious.

II. The resurrection of Jesus Christ, has not only confirmed the truth of the Christian religion, but furnished to the church a sufficient reason, to believe that he will continue the administration of the affairs of the universe with which he is now invested, until “all things shall be subjected unto him.” Peter says “the God of our fathers raised up Jesus whom ye slew, and hanged on a tree. Him hath God exalted to be a *Prince*, and a Saviour, for to give repentance unto Israel, and the forgiveness of sin.” Here we learn the object of his resurrection. To be a *Prince*—to be invested with the government of the world:—to be a *Saviour*; a living Saviour—to watch over, protect and guide to everlasting happiness all those who shall believe in him. The apostle Paul speaks of this kingdom, when referring to the resurrection of the saints he says “then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power.” Now the accomplishment of this purpose, is rendered infallibly certain by the resurrection of Christ—for, surely no power can be wanting in him to do it—the demonstration of this is seen in the fact itself. Just so sure then as Christ has risen, and now reigns as a prince over the affairs of the world, so sure will all the mutations of earth—the rise and fall of empires—the revolutions of nations—the changes which are constantly going on in the moral, intellectual, and civil condition of mankind—so sure will all these be made tributary by his sovereign power, to the ushering in of that glorious day, when all evil will be suppressed, and all good established—when from pole to pole, and from “the rivers to the ends of the earth” every knee shall bow, and every tongue shall confess that “*He is Lord of all.*”

Again. No doctrine stands more prominently on the pages of the sacred scriptures than *the resurrection of the dead in the last day*. It was preached by Christ, and his apostles, and has always been regarded as one of the distinguishing doctrines of Christianity. Now, from the mysterious nature of this doctrine there have arisen in the minds of men, many objections to its reception. They have not been able to conceive how it is that the dead body of a man, after it has been decomposed and resolved into the common elements of the earth, can be called forth—re-organized, and started into a

new, and self-conscious existence—much less can they conceive how this could happen with the millions that now people the regions of the dead, and the tens of millions that are constantly going thither. Hence the sober-minded have often hesitated, and hence, thoughtless infidels have taken occasion to ridicule and despise religion. We should however remember that this is a matter of revelation *alone*—that it is a doctrine designed to be believed, and not now to be comprehended—that though it be above reason, it is not contrary to reason.

The resurrection of Jesus Christ however is a triumphant confirmation of its truth. Here we see the *pledge* given—the first fruits presented—a living demonstration of the possibility and certainty of our resurrection.—Yes—the faithfulness that secured the accomplishment of the prediction of Christ in regard to his own resurrection,—and the power that opened the tomb of Joseph—that shook the earth—that prostrated the Roman guards as dead men—that led the victorious Redeemer in triumph from his prison—this faithfulness and power are pledged for the resurrection of the saints of God. Hence said the apostle “Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment—in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality.” This doctrine then is sustained and confirmed by the resurrection of Jesus Christ from the dead.

Having now exhibited some of the facts and circumstances which prove the resurrection of Christ—and having shown that this fact establishes the truth of religion—that it warrants us in the belief, that He will reign until every enemy shall be destroyed,—and that finally we shall all be raised from the dead; we shall close the subject by adducing the following remarks.

Men who reject Christianity as a divine religion, with all the evidences she presents before their eyes, are without excuse. They do it, in defiance of the most substantial and convincing evidence—and this declaration is made fearlessly, until they shall by sober argument—not by sneers or ridicule, overthrow the evidences, which we derive from the fulfilment of prophecy—the accomplishment of miracles—the purity of her morals—and last, but not least of all—the resurrection of her divine author from the dead.

Besides, they are not only without excuse, but we may rest assured, that all their efforts to destroy religion, and spread their infidelity over the earth, will ultimately be abortive, and only result in their own destruction. Christianity has stood the test of ages—she has passed through the hottest fires of persecution,—has been abused by her open enemies, and betrayed and insulted by her professed friends—but to *this day* she stands forth unsoiled in her garments, and unbroken in her energies.—The world has beheld her onward march of triumph through the assaults of infidelity, and the abominations of popery—and *will behold* it, until He who holds in his hands the reins of government shall have “the heaven for his inheritance; and the uttermost parts of the earth for his

possession"—and until all his enemies, open and disguised, shall be broken with a rod of iron, and "dashed in pieces like a potter's vessel."

One remark more and I have done. Christians should be firm in their faith—constant in their love—humble in their walk and cheerful in all their sufferings—for, a great reward awaits them above, a resurrection to a glorious immortality. This is secured to us in the resurrection of Christ. Therefore saith the apostle "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

MASSES IN ARREAR.

Money pocketed,—and souls left in Purgatory.

Every Catholic has sworn "constantly to hold, that there is a purgatory, and that the souls of the faithful detained therein, are helped by the suffrages of the faithful, especially by the acceptable sacrifice of the mass." (see Cat. creed, published on the 35th page of the 1st vol. and the decree on Purgatory quoted on page 87.) In the same decree of the council, will be found the following advice to the Bishops. "Let the Bishops take care that *the suffrages of the living faithful*, viz. *masses*, prayers, *alms*, and *other works of piety*, which the faithful have been accustomed to perform for departed believers, be piously and religiously rendered, according to the institutes of the church;" &c. see the whole page 87.

The *first* point of doctrine to which we beg attention, is that of Purgatory. With the place, or the character of the punishment, we have not to do at present, more than a passing remark from Bellarmine; who thinks that most probably volcanoes are its mouths and that the punishment or suffering, there is greater even than it would be to fall into a lake of burning lava. Let it suffice that there is according to Popish doctrine, such a place, and that believers in Popery go there.

The *second* point, is the mode of getting out. No one must speak here but Papists. We are informed by them, that the suffrages of the faithful are the great help, and we are taught in what these consist, *masses*, prayers, *alms*, &c. Masses, can only be performed by the Priest: *ALMS* are very necessary to have him perform this duty, of offering up the sacrifice of the mass. What an admirable contrivance to pocket the money, both of the living and dead!! Men that love money as much as popish priests, will find some way of getting it. But it would be indeed difficult, for any company of men, to fall on such a happy expedient, to drain the pockets and purses of rich and poor, as that on which these priests have happened to light. There is no mistake to be made on this point, for it is a *work of piety*. The romish religion consists in giving money to the Priest; and he who is *most liberal is most pious*. This is what the faithful in the darkness of popery, had been accustomed to, and now are counselled to continue in the good work.

The *third* point, we would present, is this, that the Priests, after being paid by the people for performing mass, neglect to do it, which is nothing less than robbing the people who confide in their honesty. If they believe what they teach, they are dreadfully wicked in failing to perform these services. That which has called our attention to this subject at present, is the following passage in the memoir of Scipio de Ricci, Roman Catholic Bishop of Pistoia and Prata.

"In the church of the Dominicans, of the order of John & Paul, at Venice, *there were found in arrear in 1743, 16400 masses*; and in the following year in the church of Lady Dell-orto, the duty of which was performed by Cistercian monks, *no fewer than 14,300.*" These were all paid for. The priests, and even the holy monks, had received the cash, and they cared little about the souls.

Like every thing else said about the Papacy, we may anticipate the answer to this—it is a lie. Turn then to the decree of the holy Council of Trent, (page 87. vol. 1.) and let us see what is to be found there. "And whatever services are due to the dead, through the endowments of deceased persons, or in any other way, *let them not be performed slightly*, but diligently and carefully, &c." What need for such caution unless they were prone to neglect? But we have a case at hand. The late Archbishop has not been treated very kindly by the priests. We understand that on the 21st of October, when his funeral oration was delivered, *it was distinctly taught that the Archbishop was yet in Purgatory.* Alas for him! if he be left there so long by his priests, there is great danger that they will let him remain there.

While we are on this subject, we would be glad if Dr. Deluol can inform us, *what is the fate of Roger Smith.* Dr. Deluol was appointed by the will of Mr. Smith, to have *two hundred* masses said for his poor soul, for which service he was to have \$100 given him by Mr. Smith's brother. Whether Dr. Deluol has received the money we know not. If he has received the money, *we should like to know whether he has yet discharged the duty resting upon him, of having those two hundred masses said, for the poor soul of Mr. Smith.* If not, will he answer, if this is fair treatment of Mr. Smith?

THE TRIAL OF ANTICHRIST.

(Continued from page 80.)

CLERK OF THE CROWN. How sayest thou, *Antichrist*? Art thou Guilty of that treason whereof thou standest indicted, and for which thou hast now been arraigned? or Not Guilty?

ANT. (*After remaining silent for some time,*) I do not consider myself accountable to any Court.

LORD CHIEF JUSTICE. Whatever opinion you may entertain respecting your treasonable authority, it will not be owned here. You have heard the indictment read, and the course is, you must plead Guilty or Not Guilty. It is the law, and the common case of all men in your situation. Are you Guilty or Not Guilty?

ANT. Shall I not be allowed to produce such authority as almost all christian countries have admitted? some of the most eminent

Catholic writers have proved my power over all law and —

COURT. You must hold, and plead Guilty or Not Guilty. You shall have the liberty that any subject can have, or can challenge. No man standing at the bar, in the condition you are in, must make any other answer to the Indictment, than Guilty or Not Guilty. Your answer must be plain and direct, either Guilty or Not Guilty.

ANT. Will you permit me to give you my answer in my own words?

LORD CHIEF JUSTICE. There is no answer but what the law directs. You shall be heard when you put yourself upon your trial.

ANT. I request some time to consider of it, for I have been very unexpectedly called upon.

COURT. You have been allowed several centuries to take this case into consideration. You must follow the direction of the Court, Guilty or Not Guilty?

ANT. Shall I be heard, my Lord?

COURT. Yes, upon your trial. You *must* keep to the course of law, either Guilty or Not Guilty. There is but one of these pleas to be made. You trouble the Court.

CLERK. How sayest thou, *Antichrist*? Art thou Guilty or Not Guilty?

ANT. My condition differs from others, I am now —

CLERK. Are you Guilty or Not Guilty?

ANT. I am speaking. I have known the time when none dare

COURT. There are but three things to be considered. Either you must say Guilty, which is Confession, and then there remains no more but Judgment; or not guilty, and then you shall be heard; or judgment will pass for your standing Mute, which is the same as if you had confessed.

ANT. Will you refuse to give me any satisfaction?

CLERK. Are you Guilty or Not Guilty?

COURT. You have been long acquainted with the proceedings of earthly courts. Did you ever allow any prisoner brought before your tribunal, the indulgence the Court has now granted you?

ANT. This is a Special Case.

COURT. The law allows nothing now, but to plead Guilty or Not Guilty. You must plead to your Indictment. If it be treason, it cannot be justified; if it be justifiable, it is not treason. Therefore plead Guilty or Not Guilty.

ANT. Who could suppose that I would plead Guilty?

CLERK. You plead Not Guilty. Is this your plea?

ANT. I do not acknowledge the Indictment to be legal. I never called myself by the name of *Antichrist*. I am not the person.

CLERK. You have been long known by that name. You are the person charged with treason. It would take many hours to read all the names you have been known by in the world. *You are the person*, and by one or other of the names in the Indictment, you have for centuries committed all the crimes laid to your charge. But the Court cannot be thus interrupted. Are you Guilty or Not Guilty?

ANT. I am not *Antichrist*.

CLERK. Are you Guilty or Not Guilty?

ANT. I do not plead Guilty.

CLERK. Then you plead, Not Guilty. Is this your plea?

ANT. Yes.

CLERK. How will you be tried?

ANT. I will be tried by the laws and Cardinals of the Holy Roman Catholic Church.

LORD CHIEF JUSTICE. I must inform you, if you do not put yourself in this case according to law, what you have said amounts to nothing.

CLERK. How will you be tried?

ANT. According to the ordinary course.

CLERK. Whether by God and the Country? You must speak the words.

COURT. We have given you a great deal more liberty than is usually granted. It is the course and proceeding of law, if you will be tried, you must put yourself upon God and the Country.

ANT. If I must say the words, I will say what you tell me. I will be tried by God and the Country.

CLERK. God send you a good deliverance.

COURT. You, the prisoner at the bar: if you desire pen, ink and paper, you shall have them; and if you will challenge any of the Jury, you may when they come to be sworn, and that before they are sworn.

Mr. *Timothy Telltruth* being called was desired to look on the prisoner at the bar, and lay his hand upon the book, when the prisoner said, *I utterly abhor his name, he is well known to be one of the greatest enemies to my government.*

Mr. *Jacobus Investigation*, *Mark Mercy*, *Gideon Grace*, *Titus Truth*, *Francis Faithfulness*, *Luke Love*, *Peter Peace*, *Jonah Joy*, *Matthew Meekness*, *Henry Holiness*, and *Venerable Virtue*, being called were severally excepted against by the prisoner.

COURT. *Antichrist*, you know the law. You must say I challenge him.

ANT. I shall, sir.

Sir *Simon Sincerity* was next called, and challenged.

Mr. *Christopher Compassion*, being called, the prisoner said, May I ask of what quality he is?

COURT. No Sir, You are to challenge him, or not challenge him.

ANT. I challenge him.

Philip Purity, *Obadiah Obedience*, and *Grace Goodness*, being called were also challenged.

(Here the people appeared to smile.)

ANT. My Lord, I must make use of my liberty in this case.

COURT. God forbid it should be otherwise.

Reuben Righteousness and *Virtuous Vigilance*, were next called and challenged.

COURT. *Antichrist*, you know how many to challenge. If you go beyond the number, you know the danger.

ANT. Will you tell me what it is? I know nothing about trial by Jury. All the prisoners that came before me had a very different trial.

COURT. You say very true, but God forbid but you should not know. You may challenge thirty-five peremptorily, but no more unless you can shew just cause.

Sir William Worthy was next called, and challenged.

Titus Tenderness called.

ANT. I do not know him.

TEND. Nor I you, Sir; I never lived in your City nor dominions.

He was then desired to look on the prisoner, and lay his hand on the book. His oath was then read to him, viz. 'You shall well and truly try, and true deliverance make, between our Sovereign Lord the King, and the prisoner at the bar, whom you shall have in charge, according to your Evidence. So help you God.' *Sworn.*

Benjamin Blameless, Absalom Amiable and Luke Lovegood, were challenged.

Don Pedro Italy was next called, when the prisoner said, *Don Pedro Italy*, is his name!! Let him be sworn. *Sworn.*

Uriah Uprightness. Challenged.

Senhor Paulo Portugal was next called.

ANT. I like his name, Let him be sworn. *Sworn.*

Elias Equity. Challenged.

Divine Light. Challenged.

Divine Life. Challenged.

ANT. Lest I may run into any hazard, in making use of the liberty granted by the law in this case, and not having numbered the persons challenged; I desire that your officer may acquaint me with the number.

COURT. You shall know it.

Christian Charity was next called and challenged, but the prisoner said immediately after, *Let him be sworn.*

COURT. No, No.

ANT. I have no objection to his name. He may be sworn.

COURT. When he is challenged, it cannot be recalled.

Senhor Dominic Spain was next called.

ANT. Let him be sworn. He has known me a long time. *Sworn.*

Hosea Honesty, and Faithful Witness, being called were both challenged.

COURT. You have now challenged thirty.

ANT. I wish the names to be read to me, to see if it be so?

COURT. When you come to thirty-five, you shall have the names read.

Vital Godliness and Experimental Religion, were next called, and both challenged.

Mons. Most Christian France. *Sworn.*

Corvinus Hungary. *Sworn.*

Gospel Holiness, Scripture Morality, and Apostolic Testimony, being called were challenged.

COURT. Now read the names to him.

They were read. In all thirty five.

Van Erasmus Holland. *Sworn.*

Gustavus Sweeden. *Sworn.*

George England. *Sworn.*

Andrew Scotland. *Sworn.*

Patrick Ireland. *Sworn.*

Augustus Germany. Sworn.

Then they who were admitted, were called over, viz. Titus Tendorness, Don Pedro Italy, Senhor Paulo Portugal, Senhor Dominic Spain, Monsieur Most Christian France, Corvinus Hungary, Van Erasmus Holland, Gustavus Sweeden, George England, Andrew Scotland, Patrick Ireland, and Augustus Germany.

Proclamation was then made.

'If any man can inform my Lord the King's Justices, the King's Serjeant, or the King's Attorney before this inquest be taken, let them come forth, and they shall be heard, for now the prisoner stands at the Bar upon his deliverance. And all those bound by recognizance to appear, let them come forth, and give their Evidence, or else they forfeit their recognizance.'

A considerable number of witnesses were then called.

CLERK. Look upon the Prisoner at the bar, you that are sworn. You shall understand, that the Prisoner at the bar stands indicted by the name of *Antichrist, &c.* late of the City of Rome in Italy, Clerk; for that he together, &c. (here the indictment was read) upon which indictment he hath been arraigned, and thereunto hath pleaded Not Guilty: and for his trial hath put himself upon God and the Country, which Country you are. Now your charge is to inquire, whether he be guilty of the High Treason in manner and form as he stands indicted, or Not Guilty. If you find that he is Guilty, you shall inquire what Goods and Chattels he had at the time of committing the Treason, or any time since then. If you find that he is Not Guilty, you shall inquire whether he did fly for it, if you find that he fled for it, you shall inquire of his Goods and Chattels as if you had found him Guilty. If you find that he is Not Guilty, nor that he did fly, you shall say so, and no more. And take heed to the evidence.

The Right Hon. FAITHFUL INVESTIGATION, His Majesty's Attorney General, then addressed the Court and Jury.

My Lords and Gentlemen of the Jury.

It is my duty to state to you, in as concise a manner as I can, the nature of the charges preferred against the Prisoner at the bar, and the evidences that shall be produced in support of that charge. Gentlemen of the Jury, you on your part are to decide upon the evidences; it is for you to draw such conclusions as you may by the evidence be warranted to do.

My Lords and Gentlemen of the Jury, I consider myself highly honoured in being one of the instruments in bringing before you, this day into judgment, one, who not only has been guilty of the blackest treason and rebellion, but who has been for many centuries the plague and curse of nations. The highest crimes of which a subject can be guilty, attended with various aggravating circumstances, are charged against the Prisoner at the bar: who was the leader and original mover of many insurrections and rebellions which have deluged the earth with human blood, and brought many whom he had seduced, to condign punishment both here and in the eternal world. It will appear in evidence, that the persons who were principally connected with, and who received their authority from the Prisoner, were those who were concerned in the rebellions of

606, and of every succeeding century, in *Italy, Germany, France, Spain, Portugal, Holland, Sweden, England, Wales, Scotland, Ireland,* and most of the nations of *Europe*.

My Lords and Gentlemen of the Jury, It is not possible that any mortal being, in the space of one hundred years, could state a tenth part of the treasons and murders which the Prisoner at the bar has committed. The most youthful and able council would grow grey headed in the court, while barely citing the acts done by him only during the space of half a century. The Court itself could not contain half the rebel proclamations, or Pope's Bulls which he has published to the world, the design of which will evidently appear to be, the subversion of his Majesty's Government, and the promotion of rebellion in all the earth.

And in order to effect his treasonable designs, he imbrued his hands in the blood of thousands of his fellow creatures; and committed crimes that do not admit of the smallest extenuation. The Prisoner at the bar stands charged with committing several overt-acts of High Treason, by which he has manifested the wickedness and traitorous imaginations of his heart. I shall briefly state a few of the overt-acts, and if you believe the evidence, you will be convinced, Gentlemen of the Jury, that it is your duty to find the Prisoner Guilty.

There are several counts in this indictment. That of compassing and imagining the death of the King. Of usurping his Sovereign Power. Adhering to the King's enemies. Counterfeiting the King's great seal of Heaven. Levying war against the King. Deposing several emperors and kings. Abolishing the laws of our beloved Sovereign, and substituting his own. Offering rewards to encourage rebellion. The murder of many hundred thousand subjects of our Lord the King. And others stated in the indictment now read.

Gentlemen of the Jury, the overt-act of levying war, is a compassing and imagining the death of the King, although it may not be carried into effect. I shall not make many observations upon it, as it must be comprehended by any sensible man; for in the language of the law, the levying war is held to be the compassing and imagining the death of the King, although it may not immediately be carried into execution, yet it may ultimately attach to his person. Any conspiracy by force of arms, to alter the laws, the constitution, or the government of our Lord's kingdom, leads to the general destruction of the King, although it doth not to the life of his Majesty. Thus those who have been acknowledged as the subjects of our sovereign, by lifting up their rebellious arms against his government, are said to *Crucify or Kill* him again, and to bring him to open shame. The intention to alter by force of arms, the constitution of his kingdom, is one of the overt-acts laid in the indictment, as a means to compass the death of the King.

I shall proceed to lay the evidences before you, in support of the charges laid in the indictment. I shall briefly mention the evidences, and the facts, and the circumstances, that I am instructed to say, they will prove: and it is for you, Gentlemen of the Jury, to judge what inferences and conclusions you may draw. I state the

nature of the evidences that will be produced, merely for the purpose of your understanding more satisfactorily the nature of the testimony the witnesses may give; and your verdict, will be according to those evidences, and according to the credit that you may give them, of which you are the constitutional judges.

We shall produce witnesses to prove that the Prisoner at the bar lived at Rome in the year of our Lord 606; and that he did usurp the title of Universal Bishop, and was known by the name of *Pope Boniface III.* That he continued to change and alter his name from time to time. That he did arrogate to himself the government of our Lord the King. That he did associate with other false traitors. That he did levy war against our Sovereign. That he did issue out many thousand rebellious proclamations. That he did with fire and sword put many of his Majesty's loyal subjects to death, in such a manner as to make human nature shudder. That he did counterfeit the hand-writing of our beloved Lord. That he did depose Emperors and Kings. That he did abolish the laws and constitution of the kingdom of God. And that he did commit treason and rebellion in every age of the world, from the time he first usurped his treasonable authority.

Gentlemen of the Jury, we might follow the Prisoner at the bar, from name to name and from century to century, to the present period, and glance at a small share of his history, and thereby give a comparative view of his tragical cruelties. But your time is precious: we shall therefore let the witnesses speak, and doubt not but to prove, that the Prisoner is one of the greatest culprits ever brought to the bar. We shall now call the evidences and shew by them, that the Prisoner at the bar is guilty of the charges laid against him in the indictment. It is for you to decide upon the guilt or innocence of the Prisoner, as you on your oath shall be of opinion is agreeable to the truth. If the charge is not supported, you will of course acquit him.

MR. HISTORICAL TRUTH, being called and sworn, was examined by the *Attorney General.*

QUES. Have you been acquainted with *Antichrist*, the Prisoner at the bar?

ANSW. Yes. I have known him for many centuries. He has often employed my pen.

Q. Where did he live when you knew him?

A. At the City of *Rome* in *Italy.*

Q. Do you recollect at what period you first became acquainted with him?

A. I knew him before he claimed the title of Universal Bishop, but from the time he usurped it, I have taken particular notice of him.

Q. In what year did he first assume that title? and what name did he then go by?

A. In the year of our Lord 606. He was then known by the name of *Pope Boniface III.*

Q. Are you acquainted with any circumstances that contributed to the establishment of the Prisoner by that title?

A. I am.

Q. Will you briefly state them to the court?

A. Yes. I recollect well, that for a long time there was much dispute between the Prisoner at the bar, and another person, who went by the name of the Bishop of *Constantinople*, which should have the title and power connected with it, as head of the church. The Emperor of *Rome*, *Mauritius*, with all his family consisting of six sons and two daughters, being murdered by *Phocas*, who usurped the Roman Government; and who being sanctioned by the Prisoner, in return conferred on him the title of Universal Bishop.

Q. Do you recollect on what pretext the Prisoner at the bar founded his claim to that title?

A. On a supposition that the Apostle *Peter* had been at *Rome* to found the Church of *Rome*, as Mother and Mistress of all Churches. And that our Lord the King had delegated to him the power to invest his successors with the title of Vicar of Christ, &c.

Q. Was it from ignorance or wickedness, do you suppose, that the Prisoner was first led to arrogate this supremacy?

A. I do believe it proceeded from wickedness. For it never could proceed from ignorance, as his predecessor *Gregory*, who was Bishop of *Rome*, had openly declared, to the knowledge of the Prisoner, "That whosoever calls himself, or desires by others to be called Universal Bishop, is a forerunner of *Antichrist*." He also knows that he never had been owned by that title before *Phocas* granted it to him; and he also well knows now, that he was not universally acknowledged after his usurpation.

Cross-examined by Counsellor *Quibble*,
Council for the Prisoner.

Q. You say that you have been long acquainted with the Prisoner; was you intimately acquainted with him?

A. Yes.

Q. On your oath, do you, or do you not believe that when the Prisoner at the bar first claimed his title, it was his intention to aim at further power?

A. It is probable, that he might not have intended to carry his rebellious arms so far at first, but he soon convinced the world what he would do when he obtained the power.

Q. Did he not style himself Servant of Servants?

A. He did, but he acted as King of Kings and Lord of Lords.

(To be continued.)

AN ATTEMPT TO PROVE THAT THERE IS A FUTURE AND ETERNAL STATE OF REWARDS AND PUNISHMENTS, IN A FEW LETTERS TO THE EDITOR OF THE SOUTHERN PIONEER AND LIBERALIST; BY THE CONDUCTORS OF THE BALTIMORE LITERARY AND RELIGIOUS MAGAZINE.

Direct Scripture proof of the eternal punishment of the wicked, continued.

LETTER IV.

In conducting this argument, throughout, it has not been our aim to say all that could be said, nor even what was in itself most clear and unanswerable. It did not seem profitable to repeat the argu-

ments and references which are usually to be met with in the various publications; some of which are excellent; but we have rather endeavoured, in our poor way, to lay before any who choose to read what we write, that view of the subject, which seemed to us, somewhat new, and was at least extremely simple. In this way we shall proceed, without taking much notice of the shallow trash, which is so lavishly poured out from week to week under the name of a reply to us; and in which it is difficult to tell whether want of manners, want of sense, want of knowledge, or want of reverence for God and his word, is most conspicuous.

In our first article we laid down six suppositions, which covered all the ground, and by which it is clear, that in no *possible case can a sinner gain any thing in eternity, by believing in Universalism in this life*. If this is so; Universalism must be false. If it is not so: why was not our demand, for even a *supposable case met*?

In our second article, we laid down five propositions, which related to the death, resurrection, judgment, and future state of men; and cited proof from God's word to establish each. As there was little but God's word, in that article we are content to let the seven columns of "great swelling words," spoken against God in reply to it stand for the present, for what they are worth.

Our third article, contained direct scripture proof, of the eternal duration of the punishment of the wicked. We have not yet seen the answer to it, and shall not before this is completed. But as soon as an answer is given to the demand for a supposed case, favourable to the Universalist doctrine; we then ask attention to the following proposition. The English, French, German, and indeed all modern translations of the Bible contain, the strongest possible expressions that those languages admit of to prove the eternity of hell torments. This it is supposed no man will deny; if he does, we only ask the reader to peruse again our second and third articles, to convince him how true it is as to our language. What we have to say is this: let any Universalist furnish us with an expression in good Greek or Hebrew, which in his own opinion would fully express, the certainty of the eternal punishment of devils and wicked men; and we will immediately point out in the scriptures, expressions, equally as strong, proving the very same thing. We affirm, and are ready to produce proof; that no expressions can be formed in any language ever spoken among men stronger than are to be found in the Bible in every language in which it exists, that God will eternally punish evil spirits and wicked men. We ask only to be furnished with a model. If one is refused, we refer to all our quotations! But, if no case can be *supposed* in which it would do a sinner any good after death, to have believed in Universalism while he lived; and if God has spoken so plainly and forcibly against such a belief, that they who hold it and deny God's words, are unable to conceive or show how he could have been more express and clear than he has been: really the case seems far gone in presumption and folly; and the man judicially blinded, who will risk his salvation upon it.—Yet there are men weak enough to deny that this is legitimate argument, not having discernment to see, that if the salvation of all men is proved to be

absurd and false, it necessarily follows that some must be punished forever.

But let us return to the great chart of all our hopes and all our joys. He who speaks not as it speaks, shows that there is no truth in him; and he who hears not and understands not, it is not of God. (John viii: 43—47.) We attempted to prove in the last article, that the doctrine of the eternal punishment of the finally impenitent, is one of the very simplest, plainest and most elementary truths of Christianity. Now let us see what is said of those who teach a contrary doctrine, and of the doctrine itself. In Ezek. xiii. 22. God expressly declares, that to promise the wicked life, whilst he abides in his wickedness, is a lie, whose necessary tendency is to strengthen him in his wickedness, and prevent him from returning from his wicked ways; and that the hearts of the righteous are made sad, by these fatal falsehoods. Could any thing be more extraordinary in its exact description of Universalism and its effects? Alas! what a doctrine is that which God denounces, over which the righteous weep, and in which the *mockers* alone exult! Now let us see the fate of those who teach such lies. In Isa. ix. 15, it is thus written; "the prophet that teacheth lies, he is the *tail*." In Rev. xii. 4, we are told of the great red Dragon,—that "his *tail* drew the third part of the stars of heaven, and did cast them to the earth, &c;"—and in the twelfth verse of the same chapter it is written, "wo to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, &c." If we push this investigation a little farther we shall see, (Rev. xx. 1-10,) that an angel is to come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and to lay hold on that "*Dragon that old Serpent, which is the Devil and Satan, and bind him a thousand years.*" Here the gentlemen who amuse themselves at the Branch Tabernacle, in our city, debating whether there be any devil, may perceive, as good old Matthew Henry says, a regular indictment, under no less than four aliases—A number not so large however, as many who deny his being, have found themselves under the necessity of assuming. The apostle John proceeds, in the chapter cited above, to give an account of the first resurrection—of the loosing of Satan after a thousand years confinement in the bottomless pit—of the last trials amongst men—and thus concludes the account, in the 10th verse: "And the Devil that deceived them, was cast into the lake of fire and brimstone, where the *BEAST*" (*this is your friend Antichrist, see Rev. 13: and Dan. 7:*) "and the *FALSEPROPHET*," (*that is, all teachers of lies, and especially such lies as that mentioned in Ezekiel xiii. 22*) "are, and shall be tormented day and night, forever and ever."—And is this not a most unparalleled description, of endless happiness! A most surprising exhibition of the eternal facilities of Hell! May the Lord keep our souls from such company and such a fate! "*Day and night,—forever and ever!*" That is without intermission,—and without termination! And so tormented! The Devil and his angels;—Antichrist and his worshippers; Teachers of lies, and those hardened under their instructions!—Oh! my soul come not into their secret!

It is a matter that need excite no surprise, that they who give heed to false teachers, should be given over to strong delusion to believe lies, that all might be damned who believe not the truth, but take pleasure in unrighteousness. (2 Thess. ii. 11, 12.) For even the teachers of truth, are equally and really a "sweet savour, of Christ" unto God, in them that *perish* as in them that are *saved*. And that out of the very necessity and nature of the case: for they are the savour of death unto death—as well as the savour of life unto life. (2 Cor. ii. 15, 16.) Indeed we may safely defy the whole sect of Universalists to produce one word out of the scriptures, which manifests on the part of God, the least mercy to sin, in itself considered or the least pity on those who have sinned away their day of grace, and died in unrepented and unpardoned sin. So far otherwise is the fact, that the Martyrs of Jesus, under the very altar in heaven, were heard by John demanding with a loud voice 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' (Rev. vi. 10.)

And so again it is said "if any man worship the Beast and his image; and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, *in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night*, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv. 9, 11--and also xix. 1, 3.)

We are reminded by this fact of the punishment of the wicked in the *presence*, of the holy angels and of the Lamb, of those remarkable words of our Saviour recorded in Luke xvi. 19, 31; which if we are correctly informed, are no uncommon theme in the Berean society at the Branch Tabernacle. Whatever may be the true meaning of the word 'hell' in the 23rd verse, it cannot be denied that the whole passage means to represent events subsequent to death. The rich man fared sumptuously every day—and then died—was buried—was in hell—was in torment. The beggar also lived—suffered poverty and disease—died—was taken by angels to Abraham's bosom. So here, we have from the mouth of him who spake as never man spake—the life—death—future blessedness and torment, of a good and a bad man. We have more. We are told in verse 24, that the torments of the wicked man were awful, he himself being judge; and in verses, 25 and 26, that his condition was remediless!—He was in Hell, in the flames, in torment! But his escape was impossible. He had no access either to earth or heaven; nor was there any from heaven to him!—The thing was in itself impossible: for there was around him an impassible gulph. It was out of Abraham's reach, for Abraham's master had adjudged it. It was a result that the scriptures had fully disclosed,—and therefore the ruin was voluntary. It was a case in which simple justice (*'remember son &c.'*) had been fully dispensed, and where all complaint was out of place!—It was a case like that of every lost soul, hopeless and remediless, in utter wo, when the dark waves of death are around it, and the gates of hell leap open before it,

and Jesus Christ in that voice which called in vain through a life of sin, declares "I never knew you!"

It is a true saying, and oh! how worthy of all acceptance, that Jesus Christ *came into the world*, to save sinners! But it is a lie, black as the midnight of the second death, that Jesus Christ *ever went into hell*, to save the damned! There is no way, that leadeth out of hell; but *broad* is the way that leadeth to *destruction*, and many there be which go in there at."—There is no way that leadeth out of heaven; and even the gate and the way are straight and narrow,—"*which leadeth unto life, and few there be that find it.*" With what power does the exhortation of our blessed Lord follow upon this fearful passage; "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves!*" (Mat. vii. 13, 15.)

LETTER V.

Scripture Examples of the eternal punishment of the wicked.—

THE absolute certainty of the salvation of all that love God and keep his commandments, is probably placed on the most immovable basis, of all existing truths. The love of God which prompted him to desire their salvation—his purpose to save them—his covenant that it should be done—his mercy in giving his son to die for them—his grace throughout the whole—his oath, itself immutable, and doubly so, in *being by himself*,—his power pledged for it,—his glory staked upon it—the infinite merit of the Saviour's purchase,—the blessedness, the almightiness of the spirit's influences; all, all are theirs! who love God, who are the called according to his purpose! All things are theirs; whether it be Paul or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come, all things are theirs; and they are Christ's; and Christ is God's! (Rom. viii. 28, 39. 1 Cor. iii. 21, 23.) But every promise of God made to *the righteous*, implies the ruin of all others; every assurance given to *the just*, involves the total destruction of all besides; every exhortation to repentance, faith and new obedience, carries in the very urgency with which it is made, the certainty of coming wo, to all who will neither repent, believe nor obey: and who are, indeed, condemned already. (John, iii. 18.) Nay, far more is done. For in all the greatness of the cost, at which the good are saved, the mighty ruin of the evil, is made manifest. And in all the race, the fight, the tribulation, the great effort to enter in, pressed upon the followers of the Lamb; is written with the clearness of the light from heaven, the doom of those who will not hear these calls, and who blinded by the God of this world, lose "the light of the glorious gospel of Christ"—and "*are lost*," themselves! (2 Cor. iv. 4.) "And for this cause God shall send them strong delusion, that they should believe a lie, *that they all might be damned*, who believed not the truth but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.) Alas! if it be true as Peter tell us, in the second chapter of his second epistle, that "God spared not the an-

gels that sinned"—nor the old world—nor the cities of Sodom and Gomorrah; how much less likely is it, that he will *spare* those, *false teachers*, who "privily bring in *damnable heresies*," who, through *covetousness with feigned words*, make merchandise of men's souls;—and "whose judgment now of a long time lingereth not and their damnation slumbereth not." (2 Peter II. 1--6.) If these things be really so, well may we ask in the words of the same Apostle; "*if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*" (1 Pet. IV. 18.)

It is our present object to answer that question; and to prove by several examples, out of the scriptures, that they who know not God, and obey not the Gospel of our Lord Jesus Christ; *shall be punished with everlasting destruction*, from the presence of the Lord; (2 Thess. I. 8, 9;) of that Lord, "*which after he hath killed, hath power to cast into hell.*" (Luke XII. 5.)

1. The fearful end of the wicked is made manifest, by the fact that judgment must begin at the house of God. (1 Peter, IV. 17.) Let us begin at the same place, and take our first example from the little family of the Saviour. In John VI. 70, 71, it is thus written; "Jesus answered them, have not I chosen you twelve, *and one of you is a devil?* He spake of Judas Iscariot &c." (See also John XIII. 2.)—Now we learn from Acts I. 25—that Judas fell from his ministry and apostleship, "*that he might go to his own place.*" What place that was, no one can reasonably doubt, after hearing the same lips which called him *a devil*, say in Mat. XXV. 41, "*depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.*" The place of Judas then is "*everlasting fire.*" Or if any one can still doubt, let him see what is declared in the scriptures concerning those who commit such crimes, as this man did. Theft, hypocrisy, treachery, avarice, ingratitude, sacrilege, murder, *suicide!* Listen to the Saviour, in the most impressive circumstances, which the earth ever beheld: as he went in the stillness of his last night, after his last supper, towards the spot where he was immediately to endure his unparalleled agony, and from whence he was to pass, to crucifixion; listen to him, in his very prayers, declaring that *Judas was lost*, and calling him "*the son of perdition.*" (John XVII. 12.) If doubts still remain, then hear the master say; "The son of man goeth as it is written of him: but wo unto that man by whom the son of man is betrayed! *it had been good for that man if he had not been born.*" (Mat. XXVI. 24. Mark XIV. 21.)—Surely it were the height of blasphemy to say, that any man had been better off, not to have existed at all; than to arrive at the paradise of God, after ever so remote a period, and thence forward spend an eternity of bliss at the feet of Jesus! But if, Sir, the doctrine which we hear from others, is preached by you, and which we should suppose from some passage in this discussion, you hold, were true; namely, that all the punishment of our sins, is, in every case, endured by us in this life only; how supremely incomprehensible is it, that our divine Lord, should speak such words?—That is indeed a bad case, which to be true, requires us to espouse the cause of Judas Iscariot.—But if Judas be lost, what shall be the fate of such as "*crucify to themselves the son of God afresh, and put him to an open shame?*" (Heb. VI. 6.)

2. We will cite another *example*, in which it appears very clear to us, that punishment without end, is declared in the Bible to be the lot of a portion of mankind. We speak now of *Blasphemers* of the *Holy Ghost*: and if we go astray here, you will easily correct us, as the public know that this point of the case has received your particular attention; and been recently a subject of public exposition, with some pretension on your part.

This *unpardonable sin against the Holy Ghost*, is several times mentioned, with great particularity in the scriptures. The Apostle John tells us, (1 John v. 16.) in general terms, that "*there is a sin unto death; I do not say that he shall pray for it.*"—But we have from the Saviour himself three expositions of the matter, in still plainer terms. In Luke xii. 10, he says: "And whosoever shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost *it shall not be forgiven.*" Until a scripture mode of saving *unpardoned* sinners is exhibited,—here is a class of them, that must lie eternally under all the consequences of the most malignant of all sins.—But hear again, the master's words. "Verily I say unto you" (note it, it is true, *verily.*) "All sin shall be forgiven unto the sons of men, and all blasphemies wherewithsoever they may blaspheme: But he that shall *blaspheme against the Holy Ghost hath never forgiveness* but is in danger of (*enochos—obnoxious to*, see Heb. ii. 16, where in a like construction, it is rendered *subject to*,)—*eternal damnation.*" (Mark iii. 28, 29.)—Again, he says, "All manner of sin and blasphemy shall be forgiven unto men; *but the blasphemy against the Holy Ghost shall not be forgiven unto men.* And whosoever speaketh a word against the son of man, it shall be forgiven him; *but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come!*" (Mat. xii. 31, 32) Now observe, that these words are the words of Christ; and note the climax. First, these blasphemers, shall not be forgiven; from which their ruin is necessarily implied. Secondly, the assertion, that they shall have no forgiveness, is followed by another. *that they are obnoxious to eternal damnation; and not being pardonable, must be endlessly punished.* Thirdly, to all this it is added as if to shut the mouths of Universalists, that neither in this world, nor the next, shall forgiveness ever come to them. Add to this, the enormity of the offence, as estimated by God himself; and really, it seems to us, the height of madness, for a man to risk his salvation on the hope, that these dreadful threatenings, mean, after all, almost nothing. But if any man, will so far oblige us, we will thank him to furnish us, with good Greek expressions, in which it would have been possible for the Saviour, to have more expressly declared that blasphemers against the Holy Ghost, shall be eternally punished! We understand, Sir, that you had the candour to acknowledge in a public address in this city, that you had little or no skill in the original languages of the sacred scriptures. This we can easily believe, from the general course of your observations on the sacred text. And we notice the subject now only to say, *first* that we will be content to receive from *you* such a form of words, as that asked for above, in plain English; and secondly to

remind you, that as you make no pretensions to an accurate knowledge of the Greek language, you are doubly bound, to let us know on what authority you make repeated general and critical assertions about the meaning of the Greek text; and especially to name the commentators, and scholars, to whom you have allusion, in your groundless and extraordinary assertions. We think it best, on all accounts to rely on our English version of the scriptures, in controversies intended to be read, by those who are unlearned; especially if conducted by persons, who are unlearned themselves; as we take leave to say, as is the case with all of us. But you will not understand, nor will our readers suppose from this, that the case would be at all changed for the worse if any other version, or the originals were used.—And we say decidedly and are ready to prove, before any competent tribunal, that the doctrine of a future and eternal state of retribution, could be just as easily proven, out of the German, French or Latin versions, as out of our own; and out of the original Hebrew and Greek, more readily than out of either of those versions. These six languages, are those in which God's religion has covered the earth most widely; the three great ancient, and the three great modern languages. We profess no special acquaintance with any other, nor such as we desire to have with these. But we will venture to pronounce all attempts to impair public confidence in the English version of the holy scriptures, to be founded either in ignorance, or want of principle. If made by us, or you, Sir, it were indeed the arrantest quackery.

3. We will ask the reader's attention to one more example. In the short Epistle of Jude, which contains only twenty five verses, the endless ruin of the wicked is at least nine times asserted or implied. (See verses, 4, 5, 6, 7, 11, 13, 15, 18, 23.) To one only of these sad cases, shall we now particularly attend. In verse 7 it is written: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, *are set forth for an example, suffering the vengeance of eternal fire.*" We beg the reader to turn to the second Epistle of Peter, and attentively peruse the second chapter of it; then read the 18th and 19th chapters of Genesis; and then carefully consider the above quotation. Who were punished? The *wicked* in those cities, (Gen. xviii. 20—33.) Who were they? "*All the inhabitants of the cities:*" (Gen. xix. 25,) *except "just Lot."* (2 Peter ii. 7.) What had they done? They had lived ungodly. (2 Pet. ii. 6.) Their sins was very grievous. (Gen. xviii. 20,) They were fornicators. (Jude vii.) What became of them? God made them, by their fate, an everlasting *example!* He inflicted on them the suffering of "*eternal fire;*" which is the mode of endless punishment. (Mat. xviii. 8, and xxv. 41.) He did this, in "*vengeance;*" (*dikeen—judicial punishment.*) He made their ruin, total and endless, and did it with *fire and brimstone.* (Gen. xix. 24,) The very mode, image, end, judgment and fate of the devil, the false prophet and whosoever shall not be found written, in the book of life! (Rev. xx.)

Now in the name of common sense, if Judas be in glory—has language any fixed meaning? If the blasphemy against the Holy Ghost be pardonable, is it possible to express sense by words?

lost spirits after being in Hell, about 2272 years, (that is from about the year 1898 before Christ, when the cities of the plain were overwhelmed, till about the year 66 after Christ when Jude wrote)—may still be truly said to be “set forth for an example *suffering* the vengeance of *eternal* fire;”—after what period may they look for deliverance?

Oh! fools that we are, and slow of heart to believe; as our risen Lord has declared of those better than we! Luke xxiv. 25. Oh! ready to run into the way of Cain, and follow greedily the error of Balaam, yea and perish in the gainsaying of Core: (Jude xii.) rather than learn of him who is meek and lowly in heart, and so find rest unto our souls' (Mat. xi. 29.)

P. S. We had completed this article entirely before seeing your comments, Sir, on the preceding one. As you have demanded with great parade, backed by a private note, that we shall redeem the pledge given in that number, we very cordially endeavour to do so. You have furnished us with a model phrase, which you admit is fully expressive of the eternal punishment of devils and the spirits of lost men. We produce two others, verbatim from the English bible, which we assert are still more clear and forcible, to the very same point. To show that you are without excuse, we will add, that both of these passages have already been quoted by us: the latter of the two in the very number you were pretending to answer. We only ask that they be printed in succession, and in the same manner, as they here follow:

1. *The form which a Universalist Preacher and Editor admits would prove our doctrine true:* “GOD WILL ETERNALLY PUNISH EVIL SPIRITS AND WICKED MEN, WITH ENDLESS HELL TORMENTS.”

2. *The words which follow are those which our Saviour will, he declares, utter to those condemned at the last judgment.* “DEPART FROM ME, YE CURSED INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS.” (Mat. xxv. 41.)

3. *The Apostle John had a glimpse of them after their fate was sealed; hear him describe it:* “AND THE DEVIL THAT DECEIVED THEM WAS CAST INTO THE LAKE OF FIRE AND BRIMSTONE, WHERE THE BEAST AND THE FALSE PROPHET ARE, AND SHALL BE TORMENTED DAY AND NIGHT, ³FOR-
EVER AND EVER.” (Rev. xx. 10.)

Surely, sir, your attempt to prove yourself a better linguist than Almighty God, could hardly have met with more signal discomfiture. And yet there are almost innumerable passages in the Bible which are equally clear to the same purport as these. May we beg you to read this letter attentively over the second time; simply to save the trouble of further specific quotation.

COLLECTANEA II.

1—Mr. Gaston—Princeton College.

THE HON. MR. GASTON of North Carolina, has taken no further notice of the article published in this Magazine in July 1835, page 212 of Vol. 1, than to return to us, the number, which contained

the article, and which had been sent him to by mail. We are therefore reluctantly obliged to put the worst construction upon his conduct; and to conclude that he feels that he has done that which admits of no defence, and from which every sentiment of religion and honour, so instinctively revolts, that his only safe course is, to let the matter die as fast as possible. But he ought to remember, that as long as the papal controversy is carried on in this country (and that will be as long as there are any papists in it;) this dreadful act of his, will bear a prominent place, as one of the most signal proofs that the popish heresy blunts the moral sense, destroys the distinctions between virtue and vice, and inculcates as duties, some of the most detestable acts which men can commit. As in this case, the solemn, official, deliberate swearing, to that which there is no intention of performing!—How much more honourable was the conduct of that Jew, who the other day surrendered one of the most important official stations in the city of London; rather than swear to support the Christian religion, which he did not believe. But yet Mr. GASTON being a rank papist can swear that *he believes the Protestant religion* to be true! And yet the North Carolina Convention, as if to reward vice and punish virtue; have so altered their constitution, as to admit the Catholic, whose religion teaches fraud, to be honourable, and false swearing commendable; and exclude the Jew, whose religion requires its professor to be holy, just and wise!—It is not the least extraordinary part of this affair, that in the end of September 1835, the Trustees of Princeton College in New Jersey, while this gentleman stood in this attitude before the American public, conferred upon him the highest literary honour, in their power to bestow!! Have those gentlemen forgotten, that their school, is called *Nassau Hall*? Do they read history? Are they ashamed of the past? Are public and probable accusations for gross and deliberate offences against morality, commendations so great in their view; that they will pass by *other* obstacles which would be in other circumstances total disqualifications; to signalize their contempt of public decency, and of those who would vindicate and uphold it? We speak not of the movements of the Literary Societies, nor of those who compose them. We have been boys once: and know what these things are, and how they come to pass. We speak of the conduct of the Trustees of the college; and we pronounce it a most gross outrage on all Protestant, and under the circumstances, on all proper feelings.

II.—*State of Papal Influence in the Country.*

Proof 1.—At the end of 1835, a large meeting of the clergy of Baltimore appointed three clergymen; one of them the Rector of the principal Episcopal church of the city, another the Preacher in charge of the Methodist city station, and the third a Presbyterian—to endeavour to obtain the recommendation of the city authorities of a certain day agreed on, as a day of thanksgiving and praise to Almighty God, for the blessings of the past year. The venerable Mayor of the city feeling some scruples, in the absence of a local precedent, to act merely for the city; united with the com-

mittee in an application to GOVERNOR THOMAS; to make the appointment and recommendation, general for the whole state of Maryland. The Governor has never taken the slightest notice of this application, though coming virtually from the whole Protestant influence of this city; and went out of office with this manifestation, of indifference to God, and contempt for his servants.—Now turn the picture. About a year and a half ago some of the Catholic labourers on one of our public works, in cold blood, broiled one woman, and barbarously murdered two men; for no other known cause, than because they were Protestants. One of the ring-leaders, was tried, and found guilty of murder in the first degree, and sentenced to be hung. Almost as soon as this man was found guilty, petitions were secretly handed about, whenever the Catholics had influence; for his pardon by GOVERNOR THOMAS. We ascertained the fact, and as early as May 1835, published it; expressing at the same time our belief that, the petition would not probably be denied, in the existing state of papal influence in this community. (See page 131 of Vol. 1.) Nor have we been deceived. *One of the very last official acts of GOVERNOR THOMAS was to commute this murderer's punishment!!!* He kept him in confinement, under sentence, but refusing to issue a warrant for his execution, from the time of his conviction, till his own term of power was about to expire (that is at least eight months;) and then used the last days of his authority to do an act, which puts the life of every Protestant at the mercy of the most ferocious of mankind!—We see then the worthlessness of Protestant petitions, which favour virtue and religion: the omnipotence of papal ones, which favour crimes! It is but the old case: on the one hand a murderer; on the other the Lord of life. Now as then, behold the preference!

Proof 2. Let us pass from the theatre of Maryland to that of the whole nation.—For several centuries no prime minister of England, could have communicated with the pope of Rome, directly or indirectly, without incurring the penalties of a *præmunire*: that is nearly every evil, known to the laws of civilized states. We order these things differently. When Mr. VAN BUREN, was secretary of state, he opened with the Pope a direct correspondence, of the most extraordinary character, without precedent, and nearly without pretext. That gentleman is now the most prominent candidate for the office of President of the United States; the most confidential public adviser of the present chief magistrate of the Republic; and the presiding officer of the Senate, by virtue of his office of Vice President. Before that Senate, now depends, the nomination, of A PAPIST, ROGER B. TANEY Esqr. to the office of Chief Justice of the Supreme Court of the United States!—We are no party politicians; we are no enemies of Mr. Van Buren; we have nothing to say against Mr. Taney. But we beseech the American people to ask themselves this plain question: *What has Mr. Taney done or shown himself capable of doing, to deserve the highest, most illustrious, most honoured office, in the gift of man?* Let the Roman Pontiff answer that question!

III. *Secret Associations amongst Papists; Foreign Allegiance &c. &c.*

Within the last few years, this country has been inundated with

Irish and German emigrants. Many of both classes are excellent citizens, and real acquisitions to any nation. How large a proportion is the reverse may be conjectured from a variety of painful facts. Examine the penitentiaries; go to the poor houses; pass through the jails; and then ask yourself if there is no danger from the addition to our population every year, for nearly twenty years past, of enough foreign emigrants, like too many of those, to make yearly, a state more populous than Delaware! Of these emigrants, the great majority are Papists. That is, they are people who regulate their faith, morality, and practice; their living, dying, marrying, and being born;—their eating, drinking, and fasting; in short, every thing that concerns time and eternity, by the commands of a Foreign Prince called Pope of Rome; and his officers, appointed and payed by him and sworn to him, in this republic! Not only so, but thousands of them are united with each other, in secret associations, bound together by secret oaths, and keeping ruffians in pay, to do the most horrid deeds, at the requisition of each other; or of any priest. The poor victims murdered on our Rail road were put to death, by men who did not even know their persons; at the requisition of others, whom they had ignorantly offended. To clear the assassins, the sum of *Four thousand dollars*, was levied and raised in this city! The result shows how it was expended. Let it be remembered, that the rate in the Taxa Cancellaria, is very low. "*For a Layman for murdering a Layman: 7s. 6d.*"!! Surely no one ought to ask absolution at a cheaper rate. And yet, a Catholic labourer a few weeks ago, killed a free negro, in the immediate vicinity of this city; and when arrested, very coolly offered to pay *eighteen and three quarter cents*; which he said, he thought was the full penalty for the act! But trial has no terrors for him who knows that his friends, can with a good conscience swear any thing his case may require; since it is written that, "*For him who in a criminal case takes a false oath, 9s*" is all that is asked for absolution! (See Vol. I. p. 365, of this magazine.) We of all men are most blessed in these respects; as all attempts to bring papists to justice for the most horrid crimes, too clearly prove. For the Jesuits boast of *THEIR UNLIMITED POWER TO ABSOLVE, even in cases, too hard for other priests!* (See *Secreta Monita* Chap. II. Sec. 10) Truly with such facilities to commit crime, there is reason to marvel, as a very respectable papist said to a protestant of this city, not long ago; that we get off so well! One of the priests, said to an extremely ignorant papist, "*I expected every moment that the blessed Virgin would kill him*" They had both just come out from hearing one of the editors of this magazine lecture on some point of their superstition. Now we tell the gentleman plainly; first, that our trust is in God, and we are immortal till our work is done. Secondly, we do not believe in non-resistance,—we abide not the *imposition of hands*, being protestants; it might therefore be a perilous, act, for any one to represent the Virgin Mary, in the above duty laid on her by Mr. Gildea. Thirdly, if full success attended such an enterprise, they would find probably when too late, that it had been better to bear with our breath, than shed our blood. These gentlemen have lately put the Council of Constance amongst the œcumenical councils (see their al-

manac for 1836.) Let us then advise them to remember, that ZIKKA, and PROCOPIUS RASA lived: as well as JOHN HUSS and JEROME of PRAGUE.

Eighteen Doctrines as taught by the Scriptures, by Protestants and by the Papists.

MESSRS. EDITORS:—

IN laying down a comparative view of these doctrinal points, I shall give the *first* in the language of holy scripture; the *second* in the words of the Confessions of Faith and standard articles of Protestants: and the *third* in the expressions of the Councils, Popes, Cardinals and other approved doctors of the Papists: that the reader may be enabled, the more readily, to form a correct idea concerning these matters.

DOCTRINE I.—*The perfection of holy Scripture.*

1. *The Scriptures.*—The Law of the Lord is perfect converting the soul. Ps. xix. 7. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 15—17. See Deut. iv. 2, xii. 32; Prov. xxx. 5, 6; John xx. 31; Gal. i. 8, 9; Rev. xxii. 18, 19.

2. *Protestants.*—"Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." *Protestant Episcopal Church, Art. VI.* To this agrees the doctrine of all the Reformed churches.

3. *Papists.*—The Council of Trent declared, "that the doctrine of the gospel is contained in the written word and in unwritten traditions, and that they did receive and honour, the unwritten traditions, whether appertaining to faith or manners, with the same reverence and holy affection as they did all the books of the old and new testaments." *Coun. Trent, Sess. 4.*

Cardinal Hosius says, "the greatest part of the gospel is come to us by tradition; very little of it is committed to writing."

Doc. II.—*All should read the holy scriptures.*

1. *The Scriptures.*—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Is. viii. 20. Search the scriptures. John v. 39. Seek ye out the book of the Lord and read. Is. xxxiv. 16. See Deut. xxxi. 12; Ps. i. 2; Acts xvii. 11; 1 Thes. v. 27; Rev. i. 3.

2. *Protestants.*—"It is lawful for all men privately at home to read the holy scriptures and by instructions to edify one another in the true religion." *German Confession.*

All the Reformed Churches agree with this sentiment.

3. *Papists*.—Perezius (quoted by Dr. White) says, "shall no bounds be set to the popular, rude, and carnal men? Shall old men before they have put off the filth of their mind, and young men that yet speak like children be admitted to read the scripture? I suppose verily (and my opinion fails me not) this ordinance under the pretence of piety was invented by the devil." See the 4th rule prefixed to the *Index of prohibited books* and the preface by the *Rhemish translators of the testament*.

Doc. III.—*Public worship in an unknown tongue.*

1. *The Scriptures*.—For he that speaketh in an unknown tongue, speaketh not unto men but unto God; for no man understandeth him. 1 Cor. xiv. 2. If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret; but if there be no interpreter, let him keep silence in the church. Ver. 27. 28. See the chapter throughout.

1. *Protestants*.—"It is a thing plainly repugnant to the word of God and the custom of the primitive church, to have public prayer in the church, or to administer the sacrament in a tongue not understood by the people." Protestant Epis. Church, Art xxiv.

All Protestant churches agree with the doctrine contained in this article: as is manifest from their universal practice.

3. *Papists*.—"Although the mass contains much instruction of the people, yet the fathers thought it not expedient that it should be every where celebrated in the vulgar tongue." *Coun. Trent, Sess. 22*. See the *Rhemish expositors* on 1 Cor. xiv.

Doc. IV.—*The authority of the Holy Scriptures.*

1. *The Scriptures*.—"We have also a more sure word of prophecy; whereunto ye do well to take heed ***. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 17—19. What is written in the law? How readest thou? Luke x. 26. To the law and to the testimony. Is. viii. 20. Sec. Jer. xxiii. 28; Matth. xxii. 29; John xii. 48; Acts xx. 32.

2. *Protestants*.—"The authority of holy scripture for which it ought to be believed and obeyed dependeth not on the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof and therefore it is to be received because it is the word of God." *Assembly's Con.*

Protestants generally, agree with the doctrine contained in this extract.

3. *Papists*.—Cardinal *Hosius*, president of the Council of Trent says, "to ask whether more credit should be given to the scripture or the church, is to ask whether more credit should be given to the Holy Ghost, speaking by the mouth of the church or to the Holy Ghost, speaking in the scriptures by the writings of the prophets and apostles.—The church is to be believed without the authority of the scriptures. If authority be not granted to the testimony of the church the writings of the evangelist would be of no authority." *Hosius. Conf. Fid. Cath. cap 15*.

Hermanus speaks most contemptuously of the holy scriptures. His words are: "When the authority of the church leaveth the scriptures they then are of no more account than *Æsop's Fables*."

Canus asserts, "that we are not bound to take the scriptures for scripture without the authority of the church."

Doc. V. *The interpretation of scripture, and judge of controversies.*

1. *The Scriptures.*—And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. Acts xvii. 2. Ye do err not knowing the scriptures. Mat. xvii. 29. For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Ghrist. Acts xviii. 28. See Is. viii. 20. Acts xxvi. 22.

2. *Protestants.*—"The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest can be no other than the Holy Ghost speaking in the scriptures." *Assembly's Con.*

Most of the Reformed churches acquiesce in this decision of the church of Scotland.

3. *Papists.*—The Council of Trent decreed, "that none should interpret the scriptures contrary to the meaning which the Holy Mother church (to whom it doth belong to judge of the true sense and interpretation of scripture) hath held and doth hold." *Council of Trent, Sess. 4.*

Gregory of Valens says, "in the Roman bishop resideth that full authority of the church, when he pleaseth to decide matters of faith whether he doth it with, or without a council."

Doc. VI.—*The Head of the Universal Church.*

1. *The Scriptures.*—But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. Matthew xxiii. 8. And hath put all things under his (Christ's) feet, and gave him to be head over all things to his church. Ephesians i. 22. For the husband is the head of the wife, even as Christ is the head of the church, Ephesians v. 23. See Col. i. 18.

2. *Protestants.*—"There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; all true pastors, in what place soever they be placed, have the same and equal authority among themselves given unto them under Jesus Christ the only head and the chief, and alone universal bishop. And therefore it is not lawful for any church to challenge unto itself dominion or sovereignty over any other church. The Bishop of Rome hath no more jurisdiction over the church of God than the rest of the patriarchs, either of Alexandria or Antioch have." To this doctrine subscribe the churches of *Holland, Scotland, Belgium, Wirtemberg and Bohemia.*

3. *Papists.*—*Bellarmin*, says "the Pope is immediately appointed by Christ the pastor and head not only of all particular churches, but also of the whole universal church taken together."

Butler's Catechism as reprinted in New York, 1822, has the following questions and answers concerning this subject:

Q. "Why do we call the church Roman?"

A. Because the visible head of the church is bishop of Rome;

and because St. Peter and his successors fixed their see in Rome.

Q. Who is the visible head of the Church?

A. The Pope; who is Christ's vicar on earth, and supreme visible head of the church."

This language is so plain, that it needs no comment to make it understood.

Doc. VII.—*Infallibility.*

1. *The Scriptures.*—For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 10. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. Gal. iii. 11, 12, 13. Because of unbelief they (the Jews) were broken off; and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Romans xi. 20, 21. See Rev. i. 11. iii.

2. *Protestants.*—"As the church of Jerusalem, Alexandria, and Antioch have erred; so also the church of Rome had erred, not only in their living and manner of ceremonies, but also in matters of faith." *Protestant Episcopal Church, Art. XIX.*

To this sentiment agree most Reformed churches both abroad and in our own country.

3. *Papists.*—The standard of the church of Rome, is "that the visible church whose rector is the Pope of Rome never hath erred, never can err." *Trent Cat. Q. 15.*

Q. "Can the church err in what she teaches?"

A. No: she cannot err in matters of faith." *Catholic Catechism, published under the sanction of archbishop Carroll.*

Doc. VIII.—*The Catholic or Universal Church.*

1. *The Scriptures.*—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. i. 2. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. vii. 9. See Eph. i. 10; iii. 15. Acts ii. 21, 39, x. 35; xiii. 39. Rom. i. 16, x. 13.

2. *Protestants.*—"The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." *Protestant Epis. Church, Art. XIX.*

The Catholic or universal church which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fullness of him that filleth all in all." *Confession of the French church, Art. 28.* This is the confession also of the churches of *Helvetia, Bohemia, Belgium and Wittemberg.*

3. *Papists.*—Bellarmine defines the church to be "a company of men knit together in the profession of the same Christian faith and communion of the same sacraments under the government of

lawful pastors, especially of the bishop of Rome, Christ's vicar upon earth: from whence it might be easily gathered, who do belong to the church, and who do not. There are three parts of this definition of the church: 1. Professors of true faith. 2. Communion of the sacraments. 3. Subjection to the Pope of Rome, the lawful pastor. By the first, all infidels, Turks, pagans, heretics and apostates are excluded from the church. By the second catechumens and excommunicated persons are excluded. By the third all schismatics that have the word and sacraments but do not submit to the lawful pastor, the Pope." *Bell. de eccles. lib. 3. Cap. 2.*

In Butler's Catechism the church is defined thus:—"The congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth."

Doc. IX.—*On Justification.*

1. *The scriptures.*—Being justified freely by his grace, through the redemption that is in Christ Jesus, (Rom. iii: 24.) Being now justified by his blood we shall be saved from wrath through him, (Rom. v: 9.) Being justified by faith we have peace with God through our Lord Jesus Christ, (Rom. v: 1.) It is God that justifieth; (Rom. viii: 33.) From these scriptures we may see that the justification of the sinner is by *grace*, as to its *origin*; by Christ's blood as to the *purchase* of it; and by faith as the *condition* on which it is suspended. And it is by God the whole work is wrought (See 2 Cor. v: 19-21. Eph. i: 6-7. Gal. ii: 16. Phil. iii: 9. Rom. iii: 22-25. Acts x: 43.)

2. *Protestants.*—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not of our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort as more largely is expressed in the Homily of Justification. Protestant Episcopal Church, Art. xi.* To this doctrine consent the Reformed churches of *Bohemia, France, &c.*

3. *Papists.*—"If any one shall say that a man is justified by the sole imputation of Christ's righteousness or in the sole remission of sin excluding grace and charity which is shed abroad in their hearts by the Holy Spirit and is inherent in him, or that the grace whereby we are justified is only the favour of God; let him be *accursed.*" *Council Trent, Session 6.*

Doc. X. *The merit of good works.*

1. *The Scriptures.*—For there is not a just man upon earth, that doeth good and sinneth not. (Eccl. vii: 20.) But we are all as an unclean thing, and all our righteousness as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away, Is. lxiv: 6. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable

* *What is Justification?*

Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them and received by faith alone. Q. 70. Larger Cat. of the Westminster assembly.

servants; we have done that which was our duty to do, Luke xvii; 10. See Rom; viii: 8; Rom. iv: 2, 4; 1 Cor. iv: 7; Eph. ii: 9.

2. *Protestants*.—"We cannot by our best works merit pardon of sin or eternal life at the hand of God by reason of the great disproportion that is between them and the glory to come, and the infinite distance there is between us and God, whom, by them, we can neither profit nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty and are unprofitable servants, and because as good they proceed from his spirit, yet, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment." *Conf. Witt. Art. 7.*

To this doctrine the Reformed churches subscribe.

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." Protestant Episcopal church, Art. XII.

3. *Papists*.—"If any one shall say that the good works of a justified person are so the gifts of God that they may not also be the good merits of him that is justified, or that he that is justified doth not by the good works which he doth by the grace of God, and the merits of Christ, (of whom he is a lively member,) truly merit increase of grace, eternal life and (if he depart in a state of grace) the enjoyment thereof, and moreover also increase of glory; let him be *accursed*." *Council Trent, Session 6.*

"The heavenly blessedness which the scripture calls the reward of the just, is not given of God *gratis* and freely, but is due to their works." *Andr. orth. expl 1, 6.*

"Yea God hath set forth heaven to sale for our works. Far be it from us that the righteous should look for eternal life, as a poor man doth for his alms; for it is much more honour for them as victors and triumphers to possess it as a garland which by their labour they have deserved. Although the restoration of mankind be ascribed to the merits of Christ, yet it is not for Christ's merits that our works are rewarded with eternal life; neither doth God when he gives the reward look towards Christ's death, but only to the first institution of mankind, wherein by the law of nature it was appointed that in the just judgment of God obedience should be rewarded with life, as disobedience is with death." *Bayus de Merit. operum lib. 1 cap. 9.*

Doc. XI.—*Works of Supererrogation.*

1. *The Scriptures*.—Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body, for the sin of my soul. Micah vi. 7. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. Gal. v. 17. See Luke xvii. 10; Job. xxv. 4, 6; Gal. ii. 16.

2. *Protestants*.—"Voluntary works besides, over and above, God's commandments, which they call works of supererrogation,

cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, when you do all that you are commanded to do, say, we are unprofitable servants." *Protestant Epis. Church, Article XIX.*

The Reformed Churches in *Holland, France, and Saxony*, are violently opposed to the popish doctrine of Supererrogation.

3. *Papists*.—"The fasting and satisfactory deeds of one man are available to others; yea, and holy saints and other virtuous persons may in measure and proportion of other men's necessities and deservings allot unto them, as well the supererrogation of their spiritual works as those that do abound in worldly goods may give alms of their superfluities to them who are in necessity." Again, in the notes to the Rhemish Testament, 1 Cor. ix. 16. "But now preaching not only as enjoined me but also as of love and charity, and freely, without putting any man to cost, and that voluntarily and of very desire to save my hearers; I shall have my reward of God; yea, and a reward of supererrogation which is given to them that, of abundant charity, do more in the service of God than they be commanded." Rhem. on 2 Cor. viii. 14.

Doc. XII. *Religious worship.*

1. *The Scriptures*.—"Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. iv. 10. Thou shalt not make unto thee any graven image or the likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the waters under the earth, thou shalt not bow down thyself to them, nor serve them. Exod. xx. 4. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his earthly mind. Col. ii. 18. See Rev. xix. 10; xxii. 8. 9; Acts x. 25, 26; xiv. 13, 18.

2. *Protestants*.—"Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone: and not to angels, saints, or any other creature. The acceptable way of worshipping the true God is instituted by himself, and so limited to his own revealed will that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy scriptures."

All the Reformed churches are agreed respecting this doctrine.

3. *Papists*.—"I do believe that the saints reigning together with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

I do firmly believe, that the images of Christ, of the blessed Virgin, the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them." *Creed of Pius IV.*

Doc. XIII.—*Transubstantiation.*

1. *The Scriptures*.—"And he took bread and gave thanks, and

brake it, and gave unto them, saying: This is my body, which is given for you, this do in remembrance of me. Luke xxii, 19. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 26, 28. See Matthew xxvi, 26, 27; Mark xiv. 22, 23; Acts xx. 11.

1. *Protestants*.—"Transubstantiation (or the change of the substance of the bread and wine) in the supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." *Protestant Epis. Church, Art. XXVIII*. All other Protestant churches acquiesce in this doctrine.

3. *Papists*.—"If any shall deny the body and blood together with the soul and divinity of our Lord Jesus Christ, and so whole Christ to be truly, really, and substantially contained in the most holy sacrament of the eucharist, but shall say it is there only as in a sign either figuratively or virtually; let him be accursed. *Council of Trent, Session 3 can. 1*.

"In the most holy sacrament of the eucharist, there is truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ." *Creed of Pope Pius IV*.

Doc. XIV.—Wine in the Sacraments.

1. *The Scriptures*.—And he took the cup, and gave thanks, and gave it to them, saying, *drink ye ALL of it*. Matthew xxvi. 27. He took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1. Cor. xi. 25. See Mark xiv. 22, 24; Luke xxii. 19, 20; 1 Cor. x. 16; xi. 24. 29.

2. *Protestants*.—"The cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all christian men alike." *Protestant Epis. Church, Art. XXX*.

With this doctrine coincide the Protestant churches of *Bohemia, France, England, Ireland, Scotland and America*.

3. *Papists*.—The Council of Constance decreed in the year 1420, "that though Christ administered this sacrament in both kinds to his disciples and in the primitive church, it was also accordingly received by believers under both kinds (i. e. bread and wine,) notwithstanding Christ's institution and the example of the primitive church, the lay-people shall have the bread only. Those that pertinaciously affirm otherwise are to be expelled as *heretics*. Also we command upon pain of excommunication that no presbyter administer it to the people under both kinds of bread and wine." *Council of Constance, Session 13*. See also *Council Trent, Session 21. cap. 1. 2. 3*.

Doc. XV.—Sacrifice of the Mass.

1. *The Scriptures*.—Almost all things are by the law purged with blood; and without shedding of blood is no remission. Heb. ix. 22. And every priest standeth daily ministering, and offering often times the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat

down on the right hand of God. * * * For by one offering he hath perfected forever them that are sanctified. Heb. x. 11, 14. Now where remission of these is there is no more offering for sin. Ver. 18. See Heb. VII. 23, 27.

2. *Protestants*.—"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous fables and dangerous deceits. *Protestant Episcopal Church, Art. XXXI.*

The Baptists, Presbyterians, Methodists, and the Reformed churches abroad subscribe to this doctrine.

3. *Papists*.—"If any shall say that in the mass a true and proper sacrifice is not offered to God let him be *accursed*."

"If any shall say the sacrifice of the mass is only of praise and thanksgiving or a bare commemoration of the sacrifice of Christ upon the cross, and not a propitiatory sacrifice, or that it profits him alone that takes it, and ought not to be offered for quick and dead, for sins, punishments, and satisfactions and other necessities, let him be *accursed*!" *Council Trent, Session 22. de Sar Missa. Can. 1, 2, 3.*

Doc. XVI.—*The worship of the Host.*

1. *The Scriptures*.—"Those passages of scripture which contain an account of the Lord's supper give no intimation that the sacramental bread or wine was ever worshipped by Christ, his apostles, or any of the primitive Christians. Matthew xxvi. 26, 27; Mark xiv. 22, 24; 1 Cor. xi. 24, 29.

2. *Protestants*.—"The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped." *Protestant Episcopal Church, Art. XXVIII.*

"The worshipping of the elements, the lifting them up or carrying them about for adoration; and the reserving of them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ." *Conf. Helvet.*

To these sentiments agree all the Reformed churches in *Europe and America*.

3. *Papists*.—"It is beyond doubt that the faithful according to the custom always received in the Catholic church may give in veneration, the worship of *Latria* (highest worship,) which is due to God, to the holy sacrament; for it is not the less to be adored because it was appointed by the Lord to be received; for we believe that the same God is present in it whom the eternal Father bringeth into the world, saith, let all the angels of God worship him." *Council Trent. Session 13, cap. 5.*

Doc. XVII.—*Auricular Confession.*

1. *The Scriptures*.—"The scripture doctrine of the confession of sin may be found in the following places: Psalm. xxxii. 5, 6. *Lt.* 4, 14; Prov. xxviii. 13; Luke xvi. 3, 4; James v. 16. In which we have confession of sin to God, to the party wronged by us, and to

one another; but not a word in all the scriptures to authorize the secret confession of all our sins in the ears of a priest.

2. *Protestants*.—"As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the church of God, ought to be willing by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended, who are therefore to be reconciled and in love to receive him. *Conf. Helvet.*

All the Protestant and Reformed churches concur in the sentiments expressed in this article.

3. *Papists*.—"If any shall deny sacramental confession either to be instituted or to be necessary to salvation, by divine right, or shall say the manner of making secret confession to the priest alone is not instituted and commanded by Christ, but is a human invention: *let him be accursed.*" *Council Trent, Sess. 14, can. 6.*

Q. "What do you think of those, who conceal a mortal sin in confession?"

A. They commit a most grievous sin by telling a lie to the Holy Ghost." *Butler's Cat.*

Doc. XVIII.—*The State of Man after Death.*

1. *The Scriptures*.—"And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments. Luke xvi. 22. And Jesus said unto him, verily I say unto you, to day shalt thou be with me in Paradise. Luke xxiii. 43. See Matthew vii. 13, 14; 2 Cor. v. 1, 8; Phil. i. 23.

2. *Protestants*.—"The bodies of men after death return to dust and see corruption, but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness are received into the perfect heavens where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness reserved to the judgment of the great day: besides these two places for souls departed from their bodies, the scriptures acknowledge none." *Con. Helvet 2. cap, 26.*

This is the doctrine of all the Reformed churches as maintained in their creeds and public confessions of Faith.

Papists.—"I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful." *Creed of Pope Pius. IV.*

Q. What is purgatory?

A. A place of punishment in the other life, where some souls suffer for a time, before they can go to heaven." *Butler's Catechism; New York, 1832.*

"I any shall say that after the grace of justification received, their offences are so forgiven to every penitent sinner, and guilt of eternal punishment so removed, that there remains no guilt of temporal punishment to be suffered either in this life or the life to

come, in purgatory, let him be accursed." *Council Trent, Sess. 6, can. 30.*

From the above comparative view of the principal doctrines in dispute, it will be manifest to every attentive reader, that popery is a system of delusion not only without any authority from scripture, but in direct opposition to it. Saint Paul declares that an angel from heaven should be condemned if he taught any other gospel than that which the apostles taught. Popery is another gospel. The eighteen doctrines just reviewed are so many lies invented by wicked men or demons, or by both, which careless, ungodly, and wicked men are suffered to believe, that they may be condemned because they obey not the truth. Every man who loves the truth, the religion of Christ, his own soul, and eternal happiness, should come from the delusions of popery and take the pure word of God for his guide, which is like the shining of a light that shineth brighter and brighter to the perfect day. This would lead him to reject the worship of saints, angels, and images, and all the wicked inventions of that apostate church, and direct him to trust exclusively in, and rely implicitly on the Lord Jesus Christ, the only Saviour, for eternal life.

And now, to God the Father, God the Son, and God the Holy Ghost, be all glory, praise, honour, and dominion, henceforth and forever, world without end. Amen.

EPSILON.

WHITHER GOEST THOU?—John xvi. 5.

AT that memorable supper, which being ended, Jesus laid aside his garments and washed his disciples' feet, he entered freely and at length into discourse with them. He told them that one should betray him, and when the ardent heart of Peter yearned for an instant exposure of the man, "the disciple whom Jesus loved" asked at his desire who it was. He held John on his breast, and designated without hesitation, Judas son of Simon; and addressing him to an intent not understood by his fellows, bade him do quickly what he designed to do. Iscariot departed at once on his errand of wo, and while he was compounding for the blood of his master, and the deep damnation of his own dark soul:—Christ knowing that his hour was at hand, proceeded in his awful exposition to his disciples. In the midst of his solemn and prophetic declarations he would arrest the current of his sublime thoughts, to rebuke the proud and stern self reliance of Peter; to chide the querulous scepticism of Thomas; to remonstrate with the ignorant curiosity of Philip: to explain to Judas (not Iscariot) the manner of his peculiar manifestations to those who love him. Signifying to them the character and extent of their future sufferings, by way of introducing the promise of the Holy Ghost, which he would send unto them he says, "but now I go my way to him that sent me, and none of you asketh me, whither goest thou?"

We know whither he went; and we know the sufferings through which he passed to go thither; and we know why he endured thos

sufferings. He went to the garden over the brook Cedron; went bound by a band of rude soldiery before Annas and Caiaphas; taunted by the high priest; smote by an officer of the irreverent band; he went to the judgment hall of Pilate; accused as a malefactor; questioned by the unbelieving representative of Cæsar; adjudged worse than a robber; and doomed instead of one, by the beings he had healed, and fed, and taught, and prayed for, and wept over as man never did. Scourged by Pilate; crowned, robed, mocked, smitten by an insolent soldiery, delivered over to death, led forth under the weight of his own cross, bearing the imprecations, and oh! bearing the sins too of our ruined race, put to death between two thieves, by a manner the most cruel—and held cursed by their law. He went to the grave, and to the place of departed spirits. Yea and he went to that heaven from whence he came; and “to him that sent him;” and to his unfading dominion and glory; and to that eternal and unchanging throne, whence he will judge the quick and the dead.

No part of the schemes of God is without design; otherwise many effects would be fortuitous. No part of his plans is needless; otherwise some must miscarry; and others be developed without producing any effect. Man was created innocent but free. The instinct of his pure nature would lead him towards those enjoyments only, which were innocent and holy. But he was not left to their guidance only. The reason which distinguished him from all animals, was bestowed on him, that he might check the wild impulses of any principle of evil which might beset his high and glorious being. Be fruitful was the command; subdue the earth; control all things therein; enjoy all things that exist; only touch not the tree of knowledge. There was but one prohibition, amid the universe of blessings which lay in overflowing luxuriance all around him. Obey it, and live forever in the paradise of God; admitted to his presence; blessed to the most exquisite extent of that high and deep nature formed in the image of God; or disobey and die. He fell; and the world of which he had the mastery; and all that material universe of being of which he was the highest part; and all the heirs of his fallen and corrupted powers, were cursed and polluted by reason of the condemnation into which he came.

He fell; but he had been tempted and seduced. The penalty was death, therefore without the shedding of blood there could be no remission of sin. That mighty and bad creature who, in a state of being whereof only a glimpse hath been allowed to us, rebelled against Jehovah, and dared to resist in open violence his everlasting and uncontrollable majesty; beguiled man to his destruction. God's glory had been shown in the creation of a pure being;—it would now be illustrated by the redemption of one sinful and degraded. His power had been signalized in the expulsion of the fallen angels from heaven; his grace and mercy and love, would achieve no less a triumph in saving from fellowship in their undying agonies, the new race of beings, whom their prince had deceived and subdued into obedience to his rule. The law was perfect in its source and sanctions; so must be the atonement in its value and completeness. If the atonement be made and the law be mag-

nified, and the violation of it redressed, and its penalty satisfied;—even then the subsequent effects of the fall remain; and by the revival of the law we are indeed made dead. We stand redeemed from the curse of the law, but not from the pollution of sin. In an analogous state, Adam fell, although his nature was pure: therefore we cannot be justified by the deeds of the law, our natures being corrupt. Then how can we be saved? By grace. Christ, very God and very man, the mediator,—bore our sins; suffered in our stead. He obeyed the law in every point; he offered an infinite atonement also for its previous violation; he shed his blood as one accursed, for the remission of our sins; and rising from the dead, ever liveth to make intercession for us. God can be just therefore, and yet justify those who come to him through Christ. By his death we are reconciled to God; being reconciled, much more are we saved by his life. That comforter whom he promised his disciples should come and reprove the world of sin, of righteousness and of judgment, doth guide us into all truth. By grace therefore are we saved, through faith, and that not of ourselves, it is the gift of God.

Man whither goest thou? This goodly earth is before thee: full of paths that seem to lead, to all that thy soul longeth after. Its high places court thee to their enjoyment; and the ways thither look fair and smooth before thee. Friends are all around thee, struggling by thy side, in thy proud career: and stimulating thy light heart and thy young nerves to higher and more manful efforts. The gracefulness and the dignity and the high deeds of long future years, are in prospect before thee; and thy high and strong faculties dilate within thee. Alas! full surely doth something tell thy heart, that it will find to itself, in these, no peace. Thou hast checked its whisperings; but they return upon thee. There dwelleth upon thy heart a load which is too heavy for it; a weight which seemeth that of many sorrows, where it may be no sorrows have even come. In the night season, it is with thy dreams: in the morning it spreadeth mournfully all around thee. Thy strong conceptions shake thee not loose from the deep assurance that is on thee; in the race of glory; in the ardour of deep toil of thought:—in the artificial and hollow falsities whose practice places us so high in the world's esteem; in the base and common rush after the world's good things; in the whirl of irregular and stimulating vice; in thy closet; in the world:—all times, every where, thou dost *feel* though thou thinkest not, *for these things will I be called into judgment.*

IT IS GOD'S SPIRIT. Truly doth it commune with thy soul. If thou wilt obey its holy impulse, it will give peace to thy bosom amid all the ills of this life of change; and when thy day of trial shall be past, will usher thee into a habitation of eternal joy. If thou dost resist its influence and quench its light,—whatever may be thy lot on earth; thou must needs lay down in endless misery.

Choose for thyself. Serve God or mammon. Either thou can'st serve both: or thou can'st not. WHITHER GOEST THOU?

LENT.

WE are now in the midst of lent. It commenced on Wednesday, 17th of February, and lasting forty six days, will end at easter; which occurs this year on the third day of April. We will speak of the general subject hereafter. At present we only mention it, to advise our "Catholic brethren"—to be very cautious that they do not injure their bodily health, in restricting themselves to such poor and thin diet as their church allows. Terrapins, rock fish, shad, oysters, cheese, eggs, butter, &c, are things so unpalatable in themselves, that it must be an immense mortification to be obliged to eat them, two meals a day, for a few weeks. But when we add that so low a diet for so long a period, may seriously weaken the constitution; we will be excused for urging the papists of this country to follow the worthy example of their spiritual guides in this city, and solace their poor bodies under such rigid observances, with all *admissible* palatives. The merit to be sure must be immense; since *the church* has unanimously held, for so many ages; that *shell fish are a means of grace*. But the thing should not be pushed too far; especially, as it is equally sound doctrine, that by the *power of indulgences*, beef and mutton, may be made as efficacious as lobsters themselves! We speak to *wise men*; and to them a word is sufficient. And we give the hint the more readily; as we have been grieved for *three lents* in succession, before this, by a case under our own eyes; in which a *very rigid Catholic* has signalised his devotion, by *fasting on the fat of the water* (if not of the land); and *beating his Protestant wife*, as an interlude to the paroxysms of his holy penance.

LIVING DEATH. NEW CARMELITE NUNS.

WITHIN the last year, two additional females have been admitted to the Carmelite nunnery in Aisquith street. Mr. Gildea, the priest of St. James's chapel, and the individual who tried to make a speech during divine service, in the lecture room of the second Presbyterian church of this city, about a year and a half ago, is *Confessor to this establishment*: and we believe the only male person, except perhaps the archbishop, who is admitted into its walls; either *above or below ground*. One of the females lately introduced into this abode of misery and superstition, is an Irish girl from the country; the other is a German; an orphan, reared in the family of a resident of this city. All the parties papists. Fee for admission to the sufferings and sorrows of the place; including insult, oppression, degradation, imprisonment, and whatever else can be credited on the authority of Miss Reed, Maria Monk, the bishop of Pistoia, the governments of Spain and Portugal, and the imperial parliament of England—\$300.—Poor girls! our hearts bleed for them; and while we have done our best to save all from such a fate; we are ready to aid all who have madly run into it, to get out of it.