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SERMON

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"By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-26.

THERE is great stress laid on faith in the word of God. We are said to be justified by faith; to be sanctified by faith; to have our hearts purified by faith; and it is declared that it worketh by love, and giveth the victory over the world. How necessary then, that we should have a clear understanding as to its nature, and an experimental acquaintance with its great power and salutary effects.

In attempting to answer the oft repeated question, "*what is faith?*" we design not to enter into a metaphysical disquisition respecting the different kinds of faith, although this course has often been pursued by writers on the subject; but simply to look at the Bible account of the matter, for there of course we will find it presented in the manner best calculated to benefit our souls. Now, the first thing that strikes our attention, is the common sense way, in which the sacred writer impresses the mind with the power and importance of this principle. He never hints at the idea that it is exceedingly mysterious, or harder to be understood than other important doctrines of the Bible; and hence he gives us no metaphysical discussion about it, but after a single declaration that "faith is the substance of things hoped for, the evidence of things not seen," he expatiates at large, upon its wonderful effects, as displayed in a number of the most striking events recorded in holy writ. Thus the tree is made *known* by its fruit; yes, and better known than it could possibly be by any description of its nature, however minute, or the best worded definition that could be devised. It is just so with other principles that so often guide and govern the human mind. They are best known by their *effects*. If asked what is *avarice*? Point to the hoary headed miser, who, while trembling on the brink of the grave, labours so hard to increase his riches, that his eternal interests are all set at nought,

and you give a more vivid impression of the evil of covetousness, and its astonishing power in stupifying the conscience, than could be conveyed by the most accurate description of its nature. Or if the question be, what is *ambition*? We have only to look at a Napoleon or Alexander, wading through seas of blood to attain the highest pinnacle of human glory: and the mind at once takes in the idea in its most imposing form.

In consistency with these remarks, our attempt will be to elucidate the subject of faith by its effects; in other words, to observe how men acted, who were declared in scripture to be under the influence of faith, and thus endeavour to guide your minds to a right understanding of the subject. Previous to this however, we ask your attention to a few preliminary remarks, as there are some things presupposed in the faith of the Christian, which ought not to be overlooked.

1. Faith supposes a proper conviction on our part, that we are sinners before God, and justly liable to his righteous condemnation. Without a deep sense of our sinfulness and consequent exposedness to punishment, it is impossible that we should trust in Christ for pardon and eternal life. "The whole need not a Physician but they that are sick."

2. It is also a pre-requisite of faith, that we cease, trusting to our own goodness or righteousness for acceptance with God. The human mind naturally clings to this for support, when the sinner is awakened. It is the working of the carnal heart; for it seems too humbling to human pride, to be emptied of self, and left entirely at the mercy of another. Yet it is absolutely necessary, for those who go about to "establish their own righteousness," never can submit to the righteousness of God, which is by the faith of Christ. The command is, "Submit yourselves to God;" "*Humble yourselves in the sight of the Lord, and he shall lift you up.*"

3. Some degree of knowledge respecting God's revealed will, is also presupposed in faith; and especially as it regards the great fact of the atonement,—the glorious truth that Christ died for sinners. The apostle decides this point by the emphatical question, "How shall they believe in him of whom they have not heard?"

The scriptures evidently speak of two kinds of faith. One is denominated a "*dead*" faith, and seems to be nothing more than that cold assent which men often give to important truths uttered in their hearing; but although their judgments are convinced respecting the importance of these truths, and their adaptedness to benefit mankind, yet their hearts being occupied with other things, they receive them not in love, and consequently no corresponding conduct is manifest in their lives. Such seems to have been the faith of those rulers of the people who believed on Christ, as stated in John 12: 42, 43; but they did not love him, because "they loved the praise of men more than the praise of God." Such was probably the faith of Simon, also, who "believed," and yet was declared to be "in the gall of bitterness, and bond of iniquity." And James says, "Faith, if it hath not works, is *dead*, being alone." The other kind of faith, is of course a *living faith*, and includes not only the assent of the understanding to the truths revealed, but also the consent of the heart. They are embraced and loved, and hence

there is a course of conduct corresponding to this, for "with the heart man believeth unto righteousness." And James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." In some of Paul's statements, it would seem that he makes faith answer the same purpose to the mind, as the eye does to the body, hence the expression "*looking* unto Jesus." And in this chapter he says, "Faith is the substance of things hoped for, and the evidence of things not seen." It is the province of faith, then to give *reality* to things invisible. While the mind by faith, takes in those spiritual and eternal things which God has told us of in his word, we as firmly believe that they actually exist, as we do that the sun and moon are real existences, when the bodily eye is dazzled by their splendour. Now the tendency of sin, is to blind the mind to spiritual things; and hence the natural man has not that realizing sense of God's presence, and that abiding impression of his holiness and justice, which would make it impossible for him to live at ease in his sins. But the tendency of faith is directly the opposite. It removes the veil from the mind, and lets in the glorious truths of God. By shewing us the relations which we sustain to God, and the contrast between the holiness of his character, and the sinfulness of our own, it throws us into the dust of humility. And the clearer our view, the deeper will be our self abasement. Like Job of old, "I have heard of thee, by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Faith leads us also to Jesus, by whom we are raised from our depths of woe. His blood cleanses from all sin; and faith affectionately relies upon him for pardon and sanctification; nor does it trust in vain, for Jesus himself says, "He that heareth my word and believeth on him that sent me, hath everlasting life."

Our principal object however, is to show you the excellency and value of faith, by its effects; and the chapter from which our text is taken, abounds with numerous and striking examples. One of these will be sufficient for our present purpose, and we select the case of Moses, as peculiarly appropriate. His righteous conduct here displayed, and declared the fruit of an unwavering faith.

1. Under the influence of faith, he rejected *the honors* of the world, "By faith Moses refused to be called the son of Pharaoh's daughter." Here was a crown held out to tempt his ambition. The son of Pharaoh's daughter was heir to the greatest throne in the world; how splendid would the prize have seemed to most minds! And nothing necessary on his part but silence. The exercise of a little "worldly wisdom," would have enabled him to grasp it. Yet Moses retained his integrity, and God therefore, has enrolled his name in that eminent list of prophets and martyrs "of whom the world was not worthy." Oh! ye votaries of ambition, receive a lesson from this servant of God, if you are desirous of wearing a crown of glory in the skies; beware of the glittering earthly bait, for Christ says, "How can ye *believe*, who receive honor one of another, and seek not the honor that cometh from God only?"

2. By faith he rejected also, *the pleasures of the world*, "Choosing rather to suffer affliction with the people of God, than to enjoy the

pleasures of sin for a season." How alluring is pleasure to the great majority of mankind!

"The pleasures that allure our sense,
Are dangerous snares to souls."

Our youth especially would inevitably be ruined by this Syren, were it not for a principle strong enough to disentangle the soul from her snares; this principle is faith, it shines conspicuously in the case of Moses, because as Monarch of Egypt, he might have had access to every thing of this kind that the carnal heart desires. Nor does the single idea of renouncing such pleasures, embrace a full view of the conduct of Moses on this point, for he placed himself in a situation also, where he must endure opposition and hardship. And for what? Simply that he might relieve the oppressed; that he might deliver from bondage the down trodden slave, "*Choosing* to suffer affliction with the people of God." He voluntarily embraced the cause of the poor Israelite, bound under the yoke of Pharaoh, rather than revel in the luxuries of Egypt. Blessed servant of that divine Saviour, who was anointed to bind up the broken hearted, and proclaim liberty to the captives." What must we think then of those who say they have faith now, but whose conduct is directly opposite to that of Moses; who reverse the maxim "condescend to men of low estate;" and instead of pleading for the oppressed, take sides on all occasions with those who would trample them in the dust? When will the church imbibe the spirit of that Saviour who was meek and lowly in heart, and who condescended to notice in a peculiar manner, the poor and the despised?

3. By faith also, he subdued *the love of wealth*, "Esteeming the reproach of Christ greater *riches* than all the treasures in Egypt." What influence does avarice exert over many minds? The desire of riches is stronger than death. Multitudes barter their souls for a small portion of this world's goods, yet the faith of Moses was victorious here also; although the treasures of Egypt lay at his feet, he preferred reproach for Christ's sake, to honor, wealth, and pleasure; and though long dead, yet now he speaketh to us, that we may walk in his footsteps, and by precious faith overcome the world the flesh, and the devil.

The *motive* which influenced Moses in rejecting the wealth of Egypt, is here brought to view. "He had respect unto the recompense of the reward." The apostle alludes no doubt, to the heavenly possessions, and the crown of glory which shall never fade away. It is lawful then, to be actuated by an intense desire to dwell at God's right hand above. Nor is this a proof of that selfishness which the scripture condemns; for everlasting happiness is the concomitant of perfect holiness; and if we are willing to be miserable in a future world, it is just saying that we are willing to be rebels against God; for there it will be, "So much sin, so much sorrow; so much holiness, so much happiness." It is the privilege of the Christian to be animated on his journey, with the assurance that God has in reserve for him, a mansion in the skies, and the more clearly he can read his title to it by faith, the more elava-

ted will his affections be above the things of this world, and the more readily will he endure hardship as a good soldier of Jesus Christ.

Remarks.—1. This subject teaches us *the unspeakable importance of faith*. Many persons express their surprize at the prominence given to it in the word of God. And learned men in our own day, have endeavoured to persuade the world that there is nothing morally right in faith, nor morally wrong in its opposite, although God has said "He that believeth shall be saved, but he that believeth not shall be damned." The truth is, such men do not understand its necessity and importance in the plan of salvation; look however, at the view given by the apostle, he selects the three strongest principles in the human bosom, the love of *honor*, the love of *pleasure*, and the love of *wealth*, and he places an individual sinner in such circumstances, that the whole of them must have been borne in upon his mind with united force, yet *faith* conquers them all, it turns the mind upwards, and gives that view of eternal things which makes the soul resist these powerful allurements, and trample under its feet, all that the world calls good and great. How can we sufficiently estimate its importance, then? Without it, evidently, we cannot be saved, for the principles already mentioned, either singly or united, carry all the children of men along on the broad road; and not another is found in all the catalogue of virtues of sufficient power to triumph over them, and rescue sinners from their grasp, save that of faith alone. This is the victory that overcometh the world, even our faith.

2. We are taught also by this subject, *the folly and sin of unbelief*. It leaves the soul a prey to the corrupt principles of human nature, by rejecting the only remedy for these diseases, the blood and spirit of the Lord Jesus Christ. John says "He that believeth not hath made God a liar, &c." How wicked to attempt to palm a lie upon him whose name is truth! Yet this is included in the sin of unbelief; and many poor sinners are dreaming away their lives in the notion that there is nothing very criminal in this neglect of God's testimony, although it is evident from scripture, that unbelief embodies in it the rankest rebellion against Jehovah. May the Lord open the eyes of the unconverted, and shew them their imminent danger!

Some assert, that they are believers in Christ, and those eternal realities connected with him, although it is evident to all that they do not keep his commandments. What does Christ say? "Who-soever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, &c." and James asks "What doth it profit brethren, though a man say he hath faith and hath not works;" and what will be the language of Christ to his followers on the judgment day? "Well *done* good and faithful *servant*." Would it not evidently be false to say "*well done*," if they had not *done well*? And with what propriety could they be called "*servants*," when they had merely considered themselves well-wishers, but had done no service? How deceitful is the human heart! And hence, how frequent the attempt to disunite faith and works, in the plan of salvation, although God hath joined them indissolubly together.

Finally: We have thus attempted to give you the plain Bible account of faith. Are we all possessors of it, or are there some of us still in our sins? Let us examine well into the matter. It is of infinite moment, if destitute of faith, we must die forever, for without faith, it is impossible to please God. But if true believers in the testimony of God, we are in possession of a treasure in comparison, with which the wealth of the Indies is but trash. Faith gives strength to resist sin, to guard against the evils of Satan, and to serve the Lord Jesus in sincerity. It introduces us among the people of God here, and gives us a right to the precious privileges of his house. Its origin is in heaven, and thither it conducts the soul of every believer, for "Christ is the *author and finisher* of our faith," and Paul in the triumphs of faith, and with his eye upon the Saviour, uttered this memorable declaration, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

MEMORANDA OF FOREIGN TRAVEL;

BY RO. J. BRECKINRIDGE.

Conclusion of the voyage.—Southern coast of Ireland.—Baltimore.—Cape Clear.—Castles along the coast.—Loss of the Albion.—Cork.—Popish factions.—Superstition.—Tus-car rock.—The three channels.—Gale of wind.—Holy Head.—Anglesea.—The Pilot.—Liverpool.—Suggestions.—Entrance into England.—Reflections.—Custom house.—Human wretchedness.—English currency.—Ride to Birmingham.—Lancashire.—Cheshire.—Rivers.—Towns.—Manufacturers.—Population.—Face of the country.

WE were seated round the breakfast table, on the morning of the nineteenth day out when the first mate came into the cabin, and announced that, land was in full view, a few miles off. It proved to be the head-land called Mizen-head, near the south west corner of Ireland; just behind which lies the little village of Baltimore, which gave title to that nobleman, after whom our monumental city is called.

The title I believe is extinct;—and the village itself of no note; while the hamlet that was named in compliment to both—is already the third city of the republic—and destined to incalculable greatness. As these facts passed over my memory—I thought they afforded a strong illustration of the mighty results, which mankind have a right to expect from America. If we are faithful to our great destiny, they will not be disappointed.

In a few hours we made *Cape Clear*, rock and light,—on the most southern and western point of Ireland. Though that day and night—and till ten o'clock of the day following we were sailing steadily and gently along the southern shore of this renowned island. From Cape Clear on the west to *Carnsore point*, on the east, must be a hundred and fifty miles;—along one of the boldest and most striking coasts in the world. We were permit-

ted to see it under very favourable circumstances. The wind was from the north west,—in which direction the coast shelters the sea; which was therefore smooth as a lake of glass—although—to the south of us, broad off—lay the vast Atlantic, extending, to the pole itself. The day was clear—the breeze soft—the ship as quiet as if reposing at ease and in triumph, after her great and noble toils. When night came on—a clear moon, nearly at her first quarter, and the bright stars, gave a softness to the scenery—most grateful to the feelings—after many days spent in contemplating different objects. Such a day and such a night, can be no true specimen, of the climate of Britain; or else no climate has ever been more slandered.

This entire coast of Ireland—is singularly beautiful. It is entirely destitute of trees, even of shrubs, and stands up nakedly and boldly to meet the whole power of the vast waves that dash against it evermore. At intervals of a few miles, are immense rocks, detached from the shore, and projected into the sea—black and serrated; over which, and against which, the long waves dash themselves, even where the sea is least agitated. All beings, down to the most humble animal that has life,—present in their sports and amusements, the true images of their serious business and strongest impulses. So these waves, even where they smile upon these ramparts of everlasting rock—ever and anon, smite upon their towering crowns; and they in turn frown darkly, in the midst, of the capricious merriment, of the treacherous sea.

From the deck of the ship—the coast is distinctly visible, with a good glass. The country appears, to be highly cultivated;—seemed in all directions with dark coloured lines of hedge, or stone wall—which divide it into very small lots: and sprinkled along with dwelling houses of moderate dimensions—apparently all built of stone, and whitewashed. Scattered thickly along the cliffs, and mingling strongly with these emblems of life and occupation, are to be seen, on almost every head land,—the ruined castles, of a former, and different age. These are extremely striking—as they lay against the horizon—on the very tops of the rocks, shooting up in general, in single square tower of stone, to a considerable height. It is like the lip of departing age—touching for the last time the illuminated brow of childhood;—ready to depart and be seen no more forever, in the place that once knew it so well! And the divine word came wonderfully over my spirit; One generation passeth away and another generation cometh; I saw it in all its power, for the first time, written on the earth before me!

About forty miles up the coast from Cape Clear, we were in full view of *Kinsale* (or *Kingsail*) light, which stands on a head land jutting boldly into the sea; and forming a small bay, to the westward of the promontory. In this little retired spot,—that looks so smilingly to-day—as the waters sleep in the sunshine—the ship *Albion* was lost—and all on board; except, I believe one passenger perished,—this sad occurrence happened fourteen years ago, this month. But it is still fresh in the public mind; and lying in the very path of these packets (the *Albion* was one)—as its size does, it affords a sad memento, to all who shall pass by the solemn spot. It is a short and heartrending tale. On the sixteenth

day from New York she made land, near Kinsale; stood in to see what the land was; got too near,—spread all sail, to get off—had her masts carried away—became unmanageable, and drifted on the rocks. If she had drifted a few hundred yards farther west, the lives of all on board might possibly have been saved. If she had kept a little more off, then there had been no danger. If she had not pressed so much sail, she might after all have escaped. On what trifles,—and they under the absolute control of others,—do our destinies hang. How inscrutable are the ways of God!—

Along the coast a few miles eastward of this sad spot, is the entrance of *Cork* harbour, about seven miles up is the Cove of *Cork*, and as many more perhaps the city itself. The mouth of the inlet, is less than a mile wide;—and presents a most inviting retreat, upon the most exposed and iron bound coast in the world, the city is one of the largest in Ireland—and exceedingly important to Britain, in a commercial and military point of view; especially with reference to her vast foreign possessions. It is a great point of emigration to the United States; and well deserves to be famous amongst us. Multitudes of the most ignorant and ferocious of mankind, emigrate from the southern and western counties of Ireland annually to America; and this city gives name to one of those bloody factions, which under the appellations of *Corkonians* and *Fardowns* divide the lowest classes of Irish Catholics in that distant land; and continually disturb the public tranquillity, with their fierce and brutal affrays. Victims themselves of the most abject ignorance, and debasing superstition, they carry terror into every land where they are found as emigrants, and seem to value the liberty which they acquire in other climes, chiefly as it gives scope for the free exercise of those horrid passions which have been kindled in their own. The world furnishes nothing like them.

A characteristic anecdote implicating one of these worthies, occurred during our passage. I mentioned formerly, that we had about twenty five steerage passengers; they are all foreigners, and except two women and two children, are all men, some of them advanced in life. Take them all, say about twenty men, and it would be hard to match them, for the general wretchedness of their appearance, strong, hale, young and vigorous, with but two exceptions, yet filthy, miserable and squalled, with just as few. The most respectable in appearance, an old and palsied man, had four sovereigns, (nearly twenty dollars) stolen from him. The question was, how to find out the thief; forward came Pat, and vowed that he knew an infallible method to detect him, he had often tried it; always with success.—It was to take a key, and place it over the 16th verse of the 1st chapter of *Ruth*; then shut the bible tight on it, and let the man who lost the money, hold it in his hands, and repeat the names of every person suspected. At the name of the guilty person, according to Pat, the bible would twist round in the holder's hands. The experiment was tried; failed of course. But it was fully successful in the way it may have been intended to be. For attention was thus directed; and Pat or his colleague, gained time to conceal, what he possibly knew far more about, than the key could tell him. Yet he swore the mode was infallible; only he had forgotton, the exact verse, perhaps, and used a wrong one.

Passing slowly up the coast, we left Waterford, so famous in the long and bloody wars between the English and Irish, under our lea; and came rapidly up with Tuscar, which stands off Carnsore spoken of above at the south eastern point of Ireland. It is a barren rock—containing nothing but a light-house, rearing itself up, in the midst of the sea;—in the very gorge of Saint George's channel. From the outer corner of Ireland, on the south-west, obliquely across, to the north-western angle of France;—which is several hundred miles—soundings are found all the way, at moderate depths. Three channels empty themselves upon this wonderful lap of the sea; which seems as if it spread out to receive the whole commerce of the world. The English channel bears off to the south of east dividing the continent of Europe from the British Isles. Nearly in the centre Bristol channel, goes deep into England, on the south of Wales. And bearing up north of east, St. George's channel, separates Ireland from England, Scotland and Wales. Up this last, our way to Liverpool lies; and we may say, we are in St. George's channel after we have passed Tuscar rock.

Just twenty-four hours after making land, we passed Tuscar not only like, but in a whirlwind. The wind hauled round to the west and blew a gale; the *fifth* since we came on board; but luckily all but one, in our favor. From Tuscar to Holy-Head is eighty-six miles; we ran it in seven hours, with an atmosphere so dark as to limit our horizon to the narrowest compass, and a hurricane from the south west whizzing around us. We passed Holy-Head within pistol shot; and when I beheld its tall black naked sides springing up twelve or fifteen hundred feet nearly perpendicularly above the waves, I could comprehend the feelings of our captain as he contemplated with rapture, its well known features, struggling into form through the mist; and pronounced it, with emphasis, to be the most remarkable head land in the world. It is at least, a magnificent pile of living rock. We careered past it in less time than I have taken to name it. In a little while the light house and rocky islands called Skerries, were far behind; and we turned pretty sharply to the eastward and bore away for the light on Point *Jenus* (as the sailors call it, or *Eliahus*, as written;) which is the northermost corner of the Isle of Anglesea. This is the ancient Mora, so famous as the retreat of the Druids. Night came on, the wind increased, the rain beat, in drops as large and as cold as hail-stones. We were on the cruising ground of the Liverpool pilots, and we had hardly struck it one bell, before we saw the little Pilot boat, with its single tapering mast, and its three queer looking sails, all set, coming right off the shore, upon our beam in utter contempt of winds and waves! Nothing has seemed to me more admirable than the skill and speed, with which, our ship now booming through the waters, at a tremendous rate; was instantly brought too: and standing, nearly immoveable in the midst of the furious elements, waited for the daring little vessel to reach us through the storm. It was like a noble and high mettled horse suddenly seduced to obedience by the well known voice of one he delighted to hear. The Pilot boat came round

under our stern; saluted our Captain by name; passed up on the lee side, and cast off a little dark looking boat, which danced on the waves like a nut shell; our pilot was in it; and in five minutes he stood on our quarterdeck. He was a short, broad, tough looking, little fellow, nearly as wide in the back as two men, and so short that he had to rise on his toes to peep over our bulwarks. The little boat that had boarded us, held on till they received a piece of salt beef and another of pork, both raw, and several bottles of spirit, *a perquisite of all their craft*; and then drifting under our stern, pulled to windward, and hailed the pilot boat. She had by this time passed round our poop, and turning before the wind, bore down and took up the boat; and stretching her sails before the wind was in ten minutes concealed by the darkness, from our view. She had passed entirely round us, and then departed in the very opposite direction, from the one on which she came to us. This was done when the wind was raging with incredible fury, and the waves running fearfully high; done in a little ill fashioned slight, and rather mean looking vessel; done as a thing of course, without noise, or even apparent effort, and in an incredibly short space of time. Our pilot was clad in a suit of lion skin, and over that a suit of oil-cloth. He doffed his upper garment, and solaced his inner man with a stiff drink, and put the ship in trim to lay too during the night. There we lay for twelve hours; when by taking advantage of the high tide, and a strong breeze, we ran up to Liverpool; and about noon, on that day three weeks, that we unloosed from the dock at New York, were safely made fast here. We set sail, and we landed on *Friday*: a day of ill repute amongst seamen. We had two clergymen, and nine ladies in our company: both of them, the harbingers of all ill, on board ship, if sailors are to be credited. And yet we had a very *fair* passage, as the phrase goes; and many, very many reasons to show that the good hand of the Lord was stretched out over us by all the way in which he led us!

It cannot be out of place here to make a suggestion or two, which seem to be called for, in regard to the past and the future. One will put us on a perfectly clear footing with our readers: the other will be of service to them if they meditate a foreign voyage. We will speak of the last, first, and in so doing, it seems to me, that the sum of all wisdom in a traveller is contained in two very simple directions. The first is, *judge every thing for yourself*: see it, if it is to be judged by sight; *feel* it, if that is the mode of trying it; get at the real truth for yourself, and in person. There is no deception that will not be practised on you; no falsehood is too gross, to act, or to speak; no meanness too flagrant to descend to, in order to take you in. Now you may submit to as much of this as you please; you will be obliged to submit to a great deal, both at home and abroad; and it is the best way to get along perhaps. All I say is, *know the truth*; and then do as your feelings, prudence or principles dictate. If you want a berth on a ship, go see the ship; speak to the Captain; see the roll of the ship. By the nearest guess I can make, there were a dozen falsehoods *acted* and *told*, on this one head, in regard to one berth on our ship. There was an

agent took it: oh! the agent misunderstood the Captain; oh! we misunderstood the agent. Here you must submit to this inconvenience about it; *all* do it! Presently you find very few do it: Oh! it was a mistake, all do it—but this, or that person! You *once* had (*while in port*) clean curtains and a nice new carpet, now all is both old and dirty. Oh! all packets do it: all the berths are so. After a while you find, clean and nice things, in number such a one;—oh! that is only Mr. so and so. And so on to the end of the chapter. Believe me reader when I beg you, if you meditate a departure from your country and friends—to be satisfied that no one else, is to be so far believed, as to prevent you from knowing for yourself, whatever can be known.

Now this leads me, directly to add, what I suppose is indispensable after what has been said; namely, let no man be ashamed of ignorance, nor of any thing necessary and proper to be done, to get knowledge. Your ignorance will be perceived at once; it is folly, therefore to endeavor, through bashfulness or vanity, to conceal it. But what is worse, advantage will be taken of it: it is therefore your interest no less than your wisdom—and your comfort not less than both, to get knowledge, by all justifiable means. In every case, in which a person can properly act, he can properly require information. I am far from encouraging impertinence, or ignorant and idle curiosity. But I most strenuously advise all men, especially travellers, to consider what has been said.

I now add, a word as to the future. I enter England under the full belief that every American who comes to this country, ought to tell the world, especially his own countrymen what he thinks of John Bull. No man speaks of all others, so freely, as that worthy gentlemen. No man therefore has so little right to complain if others speak freely of him. Of America especially, he has never ceased to speak; and as far as I am versed in his sayings—without exception, in a way calculated to do us undeserved harm; and excite in the minds of all Americans well merited offence. I would by no means, reciprocate such conduct. But I would see who and what this personage really is—and I would fairly and freely tell his proportions. All America has a right to know thoroughly, him who was found so much to blame, in all that relates to her. So that if he be found competent to judge—and worthy of trust, we may bow to his decisions and correct her ways; but if he should turn out to have a beam in his own eye, she may the less regard his scolding about the moats he discerns in hers. Besides this, as she has been arraigned at the bar of the whole world; the whole world—is *entitled to hear her* opinion, of *her* accusers. What I consider in the light of a duty of pure patriotism in others; seems the more obligatory on me, individually, on account of the peculiar posture, in which the kindness of my brethern at home, placed me with reference to the Christian public, in both countries.—

I will make but one additional remark; and that I consider too important to omit. I think communities are often held responsible, for that which belongs rather to mankind and the whole family of nations, than to themselves. In that which is worthy of applause,

as well as in that which merits censure—let us distinguish, with a candid spirit, between what is peculiar to each—and what is the common error, the common vice, the common wretchedness—or on the other hand the common glory, wisdom, or blessedness!

And now with this state of mind—I set my foot for the first time on English soil—and I greet her with feelings of no ordinary joy. Her noble language is ours, as much as it is hers; and we are striving together, in a course which is likely enough to make it the language of the human race. Her pure and holy religion, is ours; and the heart leaps with renewed confidence in the heavenly origin of that priceless truth, as we behold in this distant land, what it, more than all things beside, has made those, who were once a nation of naked savages!—Her immortal literature is our's too—in its best, and brightest eras—pregnant above all human speech—with the fire of genius, and the holy unction of deep spiritual wealth.—Her free and ancient laws are our best human birth right;—and the warm blood at our hearts, is as rich in the great Anglo-Saxon current,—as were the streams that quickened the bosoms of the upbuilders of English liberty.—To all this precious inheritance, we are the common heirs—with every Briton; and whether we or they, the better illustrate the glories of the past—and fulfil the great destiny allotted to us both,—is not her part, nor ours to determine. Let the world—posterity, eternity, decide!—In the two centuries that have elapsed since our fathers left their home and country, that they might retain all that made both dear; our deeds, such as they are,—are laid up in no uncertain record. There is our broad land,—there our simple lines—there are our mighty plans. The noon of day is not freer to behold, than all our deeds; the air of heaven, not less restrained, than need be the speech—of all who choose to blame. Then let us in our turn behold, what these two centuries have brought forth in our father-land;—and while we compare our brethren, with ourselves—and both with the mighty dead, let us bring all, to that one, unerring standard of eternal truth, which they who neglect—do but the more err, as they *compare themselves amongst themselves, and judge themselves by themselves.*—

The delight of being in that distant, and old world, towards which I had so long turned my eyes and heart, though real, and sustained by a constant succession of new and striking objects;—was yet mixed with a sort of powerful inquietude and distrust, as to the *reality* of the things, amid which I found myself. There was New York and here was Liverpool; there was my own generation and home, here a world of strangers, in multitudes of important respects, separated by ages from me. Between the two, nothing separated, but a few days of bodily inaction and strange mental uneasiness—and a wide belt of waters. It was as if one should sleep—and wake up in another world;—and yet a world so like his own, as to fill him at once with wonder, at the difference; and with strange apprehensions, from the resemblances—that after all it might be the same! Every thing I saw reminded me of home; and yet every thought of home, presented every thing around me, in the light of a picture, distorted to the very confines of carica-

ture!—I should think no country could be so *strange* at first sight to an American as England.—These people all speak my vernacular tongue; but it is nearly without exception, in the most extraordinary tones, and in the most scandalous pathos,—that ever saluted my ears!—They all look like ourselves—and yet their very form is different, the depth of chest, breadth of back, so disproportioned to their height;—the ruddy cheek, the light hair and clear blue eye,—laying before your mind's eye, the Saxon of the middle ages.—And these are but specimens, of a thousand things, that affect me in the same manner.

Britain is nearly the only country of Europe, into which persons of other nations are freely admitted without passports, or other molestation than all her own citizens are subjected to. And yet they and all, are subjected to great annoyance, by even the mitigated form of espionage, to which the custom house regulations reduce all travellers. The health officer boards the ship (that is hails her, from a little craft alongside) as soon as she is made fast at the dock. Thanks to the growing knowledge of the medical world—these quarantine regulations, are becoming more consistent with common sense; and such visits as that made to us, in the dock under our beam,—are mostly mere form, in all civilized States, in cases like ours. The next comers, are custom house officers: the mails are taken ashore; the packages overhauled; and the personal baggage, of the traveller carried off to be searched. I waited an hour after mine had been carried off before I sought it; in the mean time, making arrangements to leave the city the following day, and to be comfortably located while I remained. The first object was to be accomplished that I might spend the ensuing sabbath in Birmingham, for which I had special reasons; the second being of no farther particular interest, than as the *inns* in England, the peculiar boast of their travellers, are so immeasurably praised; as to be worthy (so I argued) of some care to see and enjoy the best. I shall have occasion to speak of all these matters again. Meantime I sought my baggage at the custom house, and there found the rest of my fellow passengers in attendance. The venality and corruption of the subordinate officers in the English custom house service, had somehow or other, been established in my mind, as absolute and universal truths. If those I saw at Liverpool were fair samples of all; no injustice was ever greater, than that which these persons have sustained in the public estimation. The whole business seemed to me, contemptible to the last degree. To search a gentleman's baggage: pry into his sack of soiled linen; weigh two or three books, in great scales, that would weigh an ox; spend a day, in tumbling up the little indispensable articles of a score of travellers. I wonder that nations are not above such meannesses; and that the few gentlemen who occasionally get into power in all countries, do not cause some more decent method of preventing impositions on their revenue or police regulations, to be practised. I must say however, that if this thing, is to be done; it could not be done more properly, civilly, and unexceptionably, than it was to our ship's company, by the British officers at Liverpool. I expected to see different things;

and was both surprised and gratified. There was indeed one old gentleman, about as broad in the back, as three men need be—with his right leg, a wooden one from the hip down, around which he revolved, in a sort of half circle, backward and forward amongst trunks and boxes, scolding and breaking open boxes—growling and tumbling about trunks, in a marvellous manner. Yet even he, had a frank, and kind look—and really, the only wonder is, that they all keep their tempers so well, in the midst of so great and ceaseless trials of it.

In the yard of this custom house, and crowded upon each other, at the door—were a different set of persons. There were perhaps thirty, perhaps fifty men—all in rags—some barefooted—some bare-headed—without exception squalid and wretched to the last degree. They cursed, they quarrelled, they came to blows—were driven from the door; returned again and again, and continued thus through the greater part of the afternoon,—presenting such a picture as my eyes never rested on before! And what think you they thus sought after, and struggled for, even as they reeked with misery? *For the privilege of earning a trifle by their labour? For precedence, in the mere possibility of getting work, by the proceeds of which to get bread!* I have seen poverty before—but always connected with crime or misfortune as its cause, unless when generated by absolute laziness. But to see the evidence before my eyes—that poverty might be so abject, as that men should seek, and not find, as a privilege and a blessing, the way to coin the sweat of their brows into bread, from the very meanest employment! This I had not foreseen—and it solved at once a thousand mysteries, as to the social and political condition of this country.

The earliest practical lesson, a stranger in England has to learn, regards the medium of value—the currency. The coins are different from ours of course, but the currency is different also. Gold is the currency of this nation, to a far greater extent than ours. The two principal gold coins are the sovereign and half-sovereign. The silver coins in common use are the crown, which is the fourth of a sovereign; the half crown; the shilling, and the six penny piece. The penny and half-penny are copper. There is no such coin in use as our English dollar. The sovereign is a pound sterling; and is nominally worth in America four dollars and forty-four cents. But this is a purely arbitrary statement, intended originally for custom house and revenue purposes only—was perhaps never exactly true; and is now very seriously false. It went on the supposition that a Spanish dollar, which was formerly the conventual circulation of the world, and whose value was the basis of our money-tory system, was worth four shillings and six pence sterling. This never was true. But the difference between the nominal and real value of the pound sterling in America, was always indicated by the rate of premium, on English gold, or bills of exchange; which premium usually stood at about nine per cent advance, when in fact, the English gold was at its real par value. That is, a sovereign is in fact worth four dollars and eighty four or five cents—instead of four dollars and forty four cents. The Congress of

the U. S. have lately ratified the legal standard of gold, and altered the currency, in accordance with the facts of the case. I have been seduced into these remarks, because it will accord with my views in throwing these memoranda together, to speak occasionally of the money value of various things. Let the reader then understand, that an English penny is worth, as near as may be, two American cents—have as much coin in it as both of them; that an English shilling is worth therefore and for the same reason about twenty-five cents; that a sovereign (or pound sterling) is worth five dollars (nearly)—for a similar reason, namely the amount of coin in it; let him remember these few and simple points, and the whole will be very clear to his mind.

As I purpose visiting Liverpool again before I leave England—I prefer deferring any particular mention of it, until I shall have more fully examined it. Then we mount on the top of an English post coach, and drive at the top of our speed, from the Waterloo Inn, at the corner of Hanover and Bold streets—and are past the beautiful suburbs—and bowling along ten miles an hour, on the Birmingham road. He who will take that ride will make the hundred and five or ten miles, in about ten hours—and will have spent one day that he will long remember. He that cannot take it in person, is most welcome to the few hints, I am able to impart to him of its manifold objects of interest.

England and Wales are divided into fifty two counties or shires: of these, twelve belong to the latter; and the remaining forty to the former. Liverpool is situated in Lancashire, upon the river Mersey,—the general course of which you ascend, passing by Prescott, to Warrington, at which latter place you cross the Mersey, and pass from Lancashire into Cheshire. Warrington is a populous trading town, having a natural navigation to the sea for small vessels. It is old, ill-looking, and irregular; with narrow streets, most of which have no side walks;—and here as every where else in England, the houses have no outside shutters to them. It strikes me as a great improvement;—and one still more obvious is the window sash. You seldom see, the white window sash which is in such universal use, with us. But they are here made of some dark coloured wood, as mahogany, walnut, oak, &c. or painted to resemble them; or of metal—as lead, cast iron, &c.; or of cut stone. The first bridge across the Mersey is found at Warrington; which, perhaps, more than any thing else, made the place important, in their bloody intestine wars in 1648 and again in 1715, a Scotch army was defeated here. At present its chief renown rests on the more peaceful and profitable employment, of its people in the manufacture of sail cloth. The present fame of its neighbour Prescott, is kindred to it. We passed entirely across Cheshire, famous over the world for its cheese; taking in our route, Middlewich, Northwich, Sandbach and other towns of less note; and crossing the rivers Weever, Done and Whealock, along whose beautiful banks, our way leads us. The river Wheeler empties into the Done at Middlewich; and near Northwich is the junction of the Done and Weever. At and around these places, are immense deposits of mineral salt;—and springs of brine, have been known to

exist since the time of William the conqueror. At present the manufacture of salt is immense;—and the whole of these towns derive their interest from it. They are wretched places in all respects—if the eye may decide; and what strikes me with surprise, in almost every trading town in which I have been, a great proportion of the houses, are still thatched with straw.

Our course led us next into Staffordshire; which, also we traversed; passing New-Castle—under Line, Stone, Stafford, Penkridge, Wolverhampton, Wednesbury, besides many other towns and villages of less note,—to Birmingham, which is situated in the western edge of Warwickshire. In England, it seems to be general, that particular branches of trade, are carried on at particular places—where every thing needful to the special object is gathered together—and it made wholly paramount. Thus at Stafford shoes are manufactured, and the whole people of the place, not only devote themselves to that business;—but strange to say wear the worst feet-gear themselves, of any community in the kingdom—if fame tells true. At Wolverhampton, door locks are the great staple. At New-Castle under Line, hats are made in quantities. Near this place, are situated the great Staffordshire potteries—which occupy the eastern slope of the hills that divide this shire from Cheshire,—and spread themselves in large and nearly continuous villages, for above ten miles. The whole of this vast population, from generation to generation, occupies itself—in the various branches of this trade,—which has found coal and clay here in exhaustless abundance;—and which points out one of the great sources of the trade and wealth of Liverpool. I have been unable to ascertain the precise number of inhabitants here, or any where else in England, not having yet had access to statistical tables;—and the people themselves being ignorant past all belief, as to every subject of general knowledge. I should suppose however, that little short of a hundred thousand souls are connected with, or dependent upon these potteries. Just such another settlement found between Wolverhampton and Wednesbury,—only whereas the first named one has chosen the beautiful hill side for its abode—this has penetrated into the bowels of the earth! I speak now of a region through which my road lay—which extends about five miles one way, by about ten the other—in which about one hundred thousand persons are engaged in those coal and iron mines, which make Birmingham, all she has become. I shall speak by and by of the appearance of this remarkable region. What most occupied my thoughts as I passed through it—and in sight of that described above, were questions regarding their spiritual condition. Who preaches to them? How are they to be supplied with the bread of life? Oh! what a work is here—for which the proud and bloated *establishment*, takes little heed! What need of another Whitfield, of another Wesley! What need of another whip of small cords in the temple of God:—of another Pentecost!

We had until now been on those streams that empty themselves into the Irish sea, through the estuary of the Mersey. But soon after entering Staffordshire, near New-Castle—under Line, we fell upon the Trent, and afterwards upon the Tame, the Sow and the

Penk, all of which we coursed, where they are but rills—and little like the broad Hubble, where they roll their waters with his into the North sea. Through the Southern part of this country passes the Stour, a branch of the Severn emptying into the Bristol channel; and no great way off, we reach the small tributaries of the Thames himself. These slight details show at once the narrowness of this renowned island—and the lofty and central pasture of the region of which I speak. You begin to ascend from the moment you leave Liverpool,—and passing up one stream—then over a slight elevation to another stream, then up it, and over a still higher rise, till you come upon the waters that empty themselves upon the eastern coast of England. Then you reverse the matter only—passing down instead of up, these lovely streams, of whose memory every tongue will tell, but those who abide upon their banks. What stream is this? I have often asked,—and as often been answered “I’m sure, I can’t tell;”—though he had seen its smiling face, and its enchanted banks, every day of his existence! Where does the Trent empty itself? Where does the Avon run to? I have asked these, and a hundred such questions, a hundred times, upon the very spot, and have without one single exception—when asking any common person—any such question, got only a confession of ignorance for answer.

I will say again, that the ignorance of the immense majority of the people, if I have met with fair samples, exceeds all belief. But oh! it is a country full of beauty—and delightful in its rich, verdant, cultivated and smiling landscape—above all I had imagined! Hundreds of miles have I ridden over England, and yet I have seen no landscape that was tame or uninteresting! The region of which I now speak, extending from Liverpool to Birmingham—with one most signal exception, of which I will presently make mention, is all surprisingly beautiful. The country every where undulating—never either broken or flat; every where stripped of forest, and therefore no where grand in its features; but yet divided by green hedge-rows—interspersed with fields, now covered with verdure, now cultivated to the highest degree, and ready to receive the spring crops; covered with a thick population; alive with domestic animals of the best kinds; dotted with farm houses of simple, antique and most comfortable look, skirted with the elegant residences of noblemen and gentry; full of villages; relieved every where with the prettiest streams; and hardly less frequently intersected, with numberless canals, alive with wealth, and covering the whole country like a spider’s web; and better than any, and the crown of grace to the whole, the constant recurrence of the house of God, lifting its modest head, gently and yet firmly up amid all this profusions, and with a voice more elegant than words, telling of him, in whom and from, alone, is the fountain of every good and every perfect gift. One who has a heart to melt under such scenes, will find the way, for about ninety miles in England, on this route, such as I have spoken it. Then the change is instant, and most signal. The two banks of the fabled Stix, did not present to the mind of the ancients, a more shocking contrast, than any modern traveller may see at Wolverhampton, about

twenty miles from Liverpool. Up to that point, the whole country is such as I have described it. From there you pass at once into the midst of the collieries and furnaces; and universal and absolute desolation, it seems to reign, in settled horror. No blade of grass, but here and there a mean cluster of houses, as if they stole together in their mutual terror; or now and then a single person or two, hastening along the way in silence, and covered with dirt and smoke, to the blackness of Africans. All around is barrenness and sterility, and darkness. For miles together, innumerable chimnies lift up their long tapering forms, and volumes of thick smoke issue from them—while nothing like a house belongs to them; they are attached to furnaces, that work machinery in the pits; and they made you think, that you are riding through a city just burnt up. To each chimney is attached a flue, through which issues the blaze from the smelting furnaces; for the coal and iron lie in strata above each other, and are worked from the same mines. These numerous and dazzling fires, issuing out of the very earth itself and streaming up over the ruin all around them, makes me feel as if the furious element had ravaged all above, and was now doing its work, in the bowels of the earth! The aspect of such a region spread out for miles in all directions, must be at all times impressive. But I did not know it existed; night-fall was gathering in, as we reached the midst of it; the contrast with all I had seen and felt, for hours before was appalling, and I felt an indescribable relief, as we emerged from its strange terrors into a cultivated country; and were set down after a short drive, in the large and wealthy town of Birmingham.

At this place, which is one of the most important in Briton, we spent several days, very pleasantly. Of it, and of much else, neither time nor space now serves to speak.

UNIVERSALISM.

LETTER XII.

Reply. Recklessness of Universalism.

WE placed in our printer's hands, to be published in the present month's No. of our Magazine, the entire private correspondence, between yourself and us; both that preliminary to this discussion, and that in which you dodged a public debate. Unhappily the matter, occupied more space than we had supposed; and was necessarily excluded for the present. It shall be published however, as soon as we have finished the republication of our public letters: and thus we hope to satisfy part of your demands. But while we are on the subject—we take leave to say, that some of your complaints against us, seem to us to be childish. Because we saw fit to accept a direct proffer of your pages, to write and publish on a certain subject; did that give you any sort of claim to print in our pages, your lucubrations on *all* subjects, and *no* subject? If we choose to publish our own productions, in our own paper, advocating truth, with what seems to us a tolerable degree of force and

clearness; does that oblige us, to reprint from the pens of others, who have no claims on us or our subscribers, (except what may arise from such defects as unfit them to write at all)—that which we know to be false, which we perceive to be foolish—and whose perusal could not possibly do any body, any good? Nay sir—so far from feeling under such obligation, we will candidly tell you, that the extreme worthlessness of your performances, caused us to give up our original design of proposing to republish the present controversy, in a separate volume; and to adopt in its stead the present purpose, of not only reprinting our own letters in our Magazine, but of issuing a considerable edition of them, as a tract, for gratuitous circulation, in this city. For we find your system so much worse, than we at first supposed,—that we feel bound to do more than we at first intended, to expose and suppress it.

We should not have noticed this matter at all, but for the necessity of asking you to remember, that in our private letter to you of the 19th December, 1835,—we made it a condition of having any thing to do with this discussion, that we should be allowed, "*to correct one proof sheet of each No. after the proof reader has once corrected.*" Though we have made no public complaint, we have had cause to do so, that this most reasonable stipulation, has been often disregarded. For although the proof sheet has been submitted to us, we have had occasion, to make complaints, to your publisher, at least five times, for disregarding material corrections, and printing erroneously, in defiance of them. This was entirely inexcusable—on another account; for we have in every instance, furnished you our matter for the press, three or four days, and as to two letters several weeks before we were obliged to do so, by our engagement. It seems however that your code relieves you from the inconvenience, of being affected by generosity; as fully as it discharges the obligations of justice. For a large part of your tenth letter, and nearly every thing in it, having even the semblance of reason, has no other foundation, than the refusal of yourself or your printer, or both, to regard a proof correction, which was not plainly made, but a marginal note added,—to enforce the correction! Sir, we neither complain nor are surprised, that they who wilfully pervert the scriptures, and make that perversion the basis of false witness against God; should knowingly, make us publish, what we did not intend to publish, and make that fraud, the basis of false statements concerning us and our principles.

We should have passed this also, in silence, considering it fully in accordance with your creed, but for the direct relation of the matter involved in it, to the general issue. Your system, if we comprehend it, leads you, on the one hand to assert that every sin, *must be* adequately punished; and on the other you maintain that no sin, is ever punished at all, except in this world. Now, we believe that both these principles are false, in the sense held by you. And we have endeavored to prove that the impenitent will not only be punished for their sins in the next world; but forever; and that your system, of universal salvation—without future punishment, is in fact, the highest stimulus to sin, by contending for real impunity from punishment. On the other hand, we have tried

to show, that the notion of the absolute adequate punishment of every sin, would if true, damn every sinner that ever lived; that in point of fact it was, totally false,—no pardoned sin ever being punished afterwards; and that as you held the idea, it is so contradictory of experience, and of your other opinions, as to be a mere cloak, for teaching the impunity of sin. In the fore part of our tenth letter, we were led to speak, of the general aspect of your infidelity; and used these words in summing it up: "*The system is embraced in three words;—sin—impunity—heaven.*" In a subsequent part of the same letter, we had occasion to expose those contradictory absurdities, which, while they allow salvation to be of *grace*, yet contend that it would be *unjust* not to give it, which asserts that while we are saved *by grace from sin*, yet that is only after we have *endured full punishment* for the very sin pardoned; and that the very punishment itself though complete in every case, is in every case, only *heaven*. We saw, when looking over the proof sheet, that the statement quoted above, might be distorted, in such a connection; and *struck it out*. But you choose to retain it; and build abuse and sophistry upon it. Well sir, it is true, and it is only the folly and insincerity, of your code and its advocates, that could subject it to any possible misconstruction.

We say it is true; all true. Do you not contend that all men and devils will be saved? Do you not contend, that no possible amount or aggravation of sin, will cause any man or devil, to be punished one moment in a future state of being? What is this but absolute bounty on sin; absolute freedom from all adequate punishment? To say that all sins are *adequately* punished in this world: is saying what every man's experience and observation teach him, is false; for multitudes of sins are not punished *here* at all; and multitudes of others, are punished *here* far more severely, than others which are far more heinous than themselves. Indeed the scriptures represent those things which you call the punishment of sin, in its strict sense, as amongst the highest evidences of the love of God to his people. (Rev. iii. 19; 1 Cor. xii. 32. Heb. xii. 6, 11, &c.) Nay so common and so ample is the prosperity of the wicked, that David was strongly tempted to atheism when he considered it; and found the solution of his doubts, only *when in the sanctuary of God, their end was revealed to him*, (Psl. lxxiii. 17.) For there he had learned, that while the end of the upright man is peace; the end of the wicked is to be cut off, and destroyed, (Psl. xxxvii. 37, 48.) Grieved are we, sir, to see you resolved to imitate the sweet psalmist of Israel, only in that folly and ignorance so called by himself, for which he admits himself to have been, what it would hardly be civil to call you. (See Psl. lxxiii. 22.)

Your theory is that sin must be punished, in the person of the sinner: but when you explain yourself,—the pretended punishment for which you contend, is in part false, in part God's merciful chastenings of his children; but much or little, all in this world. The theory of the Bible is, that Jesus Christ has made an atonement for sin, in consequence of which God can pardon it,—and that he is ever ready to hear and pardon, and save all who will repent and believe in him, but that "the fearful and unbelieving, and the abomi-

nable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their portion in the lake which burneth with fire and brimstone, which is the second death." (Rev. xxi. 8.) The two schemes are as widely opposite, as the poles. So much so indeed, that you cannot so explain, any one distinctive point of your system, as to reduce it to a precise definition,—without directly contradicting, some equally precise assertion in God's system. Of this, we have examples, in every one of your letters: so that in the latest one from the press (the tenth) they still continue to abound.

You thus write: When you say "Jesus Christ died, expressly to render it possible for God, while he continued *just*, to *justify* the ungodly"—you expressly contradict, the plainest assertions to be found in the word of God. Paul asserts (Rom. iii. 26.) that Christ was set forth to be a propitiation, that God "might be just, and the justifier of *him which believeth in Jesus*,"—but it is not said that he will justify the ungodly." Now sir there is a recklessness in such assertions, which is as dishonouring to God, as it is repugnant to truth.—The verse you quote, preceeds by only ten others, the very identical statement—word for word,—which you say does not exist! Here are the words. "but to him that worketh not but, believeth on him, THAT JUSTIFIETH THE UNGODLY, &c. (Rom; iv. 5.) We have been satisfied for some time that you do not believe the Bible, but we now seriously doubt, whether you ever attentively read it. Why, sir who did Christ die for, if not for the ungodly? Who did he come to seek and to save but sinners? If God cannot justify the *ungodly*—what is to become of them? Can they enter heaven while they continue ungodly? You admit that they cannot. Will all that ever were sinners, be kept forever out of heaven? You say not; but the very contrary. Then how can the difficulty be solved? There are two modes. You say, death, or the resurrection, or both; or punishment inflicted after pardon; or grace that will keep us from being punished any more, after being fully punished; or all these put together; or some of them, though uncertain which; or some such process; or at least *some process*, whether such or not; will finally bring all men to heaven. Which is the more likely as there is no hell, nor devil, nor mode nor place of future punishment; and the human soul, would be annihilated, if God should attempt to punish it forever. This is a very faint outline of Universalism. Blessed be God, he also has a plan to save sinners: namely to justify them through *faith* in Jesus Christ our divine Saviour, and so pardon all their sins; to regenerate their corrupt natures by the almighty influence of his eternal spirit, through the instrumentality of his revealed truth, and so conform them to the image of Christ; to sanctify their hearts and consciences, and fill them with all spiritual gifts and graces, and so deliver them, as at first from all the condemnation, so by and by from the pollution of sin—and beginning heaven on earth, finish and perfect it in the skies! Our God, who will not clear the wicked who continue impenitent, nor look with the least allowance on unrepented sin; is both willing—and able, to give pardon, sanctification, and complete redemption, from the entire

pollution and punishment of sin, to all who will come to him through Jesus Christ.

All this, we are painfully aware, is foolishness unto the carnal heart; for that is, by itself always incapable of discerning spiritual things. But if the Gospel of God be hid from our souls, it is the test he has given by which to prove that we are lost. Alas! when it is so hid, that its light seems to us to be darkness—our case is sad indeed. We cannot suppress such reflections,—while beholding the recklessness with which you over and over contradict, the everlasting God. In view of such a case—which a little precedes that already noticed, we now speak. Thus you write: “You seem purposely to confound *pardon of sin* with *deliverance from deserved punishment*. To pardon sin is to *remove it*; and in this sense God is inclined to pardon sin. Christ came to “*to take away the sin of the world*”—we repeat, he *did not* come to save the world from *deserved punishment*.” We have in our tenth letter, sufficiently exposed the absurdity of the idea of pardoning sin, and yet punishing it. If *pardon* is, as you define it, the *removal* of sin; pray what is left to punish? Punishment is pain or loss, inflicted for transgression. But it were as signally unjust to punish a pardoned man, as to punish a man, fully—*twice* for the same offence. If sin had not existed, punishment could never have existed. When sin is pardoned, the entire ground of punishment is taken away. To charge God with punishing an innocent man, (and a pardoned man, as you admit stands towards all law, as innocent)—is perfectly impious. Yet if we understand your creed, this is the amount of this branch of it; in defining which as usual you contradict the scriptures. Thus: “*we repeat it, he (Christ) did not come to save the world, (that is any sinner) from deserved punishment.*” Now compare this with the following texts. “Christ hath *redeemed* us from the *curse* of the law.” (Gal. III. 13.) And in the fourth verse, of the next chapter, we are said to be *redeemed from under the law itself*. Now how can one redeemed from under the power and curse of God’s law; be called, or allowed to suffer any punishment it has denounced? Thus it is written, Rom. VIII. 1. that, there is no *condemnation* to them that are in Christ Jesus. Well, how can any be punished, who are *freed from all condemnation*? But again it is written in Rom. v. 9, that “being now justified by his blood, we shall be *saved from wrath* through him;”—and in Thess. I. 10, we are told that Jesus has “*delivered us from the wrath to come.*” Nay, as if to meet and refute your terrible doctrine, it is written in Gal. I. 3—4, that our Lord Jesus Christ “gave himself for our sins that he might *deliver us from this present evil world.*” How then, or where, are *pardoned sinners* to be punished; seeing they are delivered from the power and curse of the law, from all condemnation, and from the wrath of God both *here and hereafter*? Thanks be to God, there is no such word in all his message to a ruined world. That message still runs, so plainly and so repeatedly, that error is without excuse. It is the wicked who shall be cast into hell: But the righteous are set free from the law of sin and death, by the law of the spirit of life, which is in Jesus Christ; to whom he glory forever and ever.

THE TRIAL OF ANTICHRIST.

(Continued from page 260.)

Mr. *Historical Truth* again examined.

Q. Are you acquainted with the Prisoner's conduct to the people called *Waldenses*?

A. I am; and so is *Europe*. They have been distinguished by various appellations. The first name they were called by was *Vallenses*: so saith one of the oldest writers of their lives, *Ebrard of Bethune*, who wrote in the year 1212, "They call themselves *Val-lenses*, because they abide in the valley of tears," alluding to their situation in vallies of *Piedmont*. They were also called *Albigenses*, from *Albi*, a City in the southern part of *France*, where a great number resided. They were afterwards denominated *Valdenses* or *Waldenses*, from one *Peter Valdo* or *Waldo*, an opulent citizen of *Lyons*, and one of the most active of these people. And from *Lyons*, its ancient name being *Leona*, they were called *Leonists*.

From all the remains of their writings, and the testimony even of their most violent enemies, it will appear that they maintained the following principles: That, the Holy Scriptures is the only rule of Faith and Practice—Christ Jesus the only Sovereign Head and Lawgiver of his Church—Salvation by Christ alone—The Pope Antichrist, The Church of *Rome*—the Whore of *Babylon*, Masses, impious—Purgatory, an invention of men—Monkery, a stinking carcass—Invoking of dead Saints, Idolatry—The Host, an Idol, and so many orders of the Roman Clergy, so many marks of the beast."

In the beginning of the thirteenth century, they had spread so far, and were so fast increasing every day, the Prisoner thought proper to exert his utmost efforts to suppress them. For this purpose, war, or what he called a holy crusade, was proclaimed against them, and the office of *Inquisition* erected, the one to subdue their bodies, and the other to enslave their souls. It is enough to make the blood run cold, to hear of the horrid murders and devastations of this time, and of the number of these poor people, who were sacrificed to the blind fury and malice of the Prisoner. It is computed, that in *France* alone there were slain a million of these people, and yet, this was inadequate to satisfy his infernal desire.

I will just notice the testimony of *Thuanus*, a Priest under the Prisoner's government, and who is considered a historian of repute. He says, "Against the *Waldenses*, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily; at length complete armies were raised; and a war of no less weight than what our people had before waged against the *Saracens*, was decreed against them: the event of which was, that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than that convinced of their error they repented. So that—they fled into *Provence* and the neighbouring Alps of the *French* territory, and found shelter

for their lives and doctrine in those places. Part withdrew into *Calabria*, part passed into *Germany*, and fixed their abode among the *Bohemians*, and in *Poland* and *Livonia*. Others turning to the west, obtained refuge in *Britain*.”*

In these wars, when the rebels under the command of the Prisoner took the city of *Beziers*, they put to the sword above 60,000 persons, among whom were many of their own profession, the Pope's Legate crying out, “Kill them all, for the Lord knoweth them that are his!”†

Cross-examined by Counsellor *Quibble*.

Q. Do you not recollect the many abominable heresies and vices the *Waldenses* were charged with?

A. What they were charged with by those who were totally unacquainted with them, I do not consider worth notice. The Prisoner always pretended to find *all* guilty of *heresy* who were enemies to his authority; but to prove my statement to be just, I will produce three of the most respectable Roman Catholic authors, who have written in the defence of the Prisoner at the bar. The first I will name is *Reinerius Saco*, whose testimony is the most remarkable, as he was of the order of the Dominicans, and Inquisitor General, about the year 1254.

This cruel Inquisitor, who exerted such a furious zeal for the destruction of the *Waldenses*, lived about eighty years after *Valdo of Lyons*, and must therefore be supposed from his horrid employment to know their real character. He said, “Among all the sects which still are, or have been, there is not any more pernicious to the church than that of the *Leonists*. And this for three reasons; the first is, because it is older, for some say that it hath endured from the time of Pope *Sylvester*; others, from the time of the Apostles. The second, because it is more general, for there is scarce any country where this sect is not. The third, because when all other sects begat horror in the hearers by the outrageousness of their blasphemies against God, this of the *Leonists* hath a great show of piety; because *they live justly before men*, and believe all things rightly concerning God, and all the articles which are contained in the Creed: only they blaspheme the church of *Rome* and the Clergy, whom the multitude of the Laity is easy to believe,”

The credit of *Thuanus*, as a historian, has been always admitted by those under the government of the Prisoner, and he was wise enough to distinguish between their real opinions and those falsely imputed to them. “*Peter Valdo*, a wealthy citizen of *Lyons*, about the year 1170, gave name to the *Valdenses*. He (as *Guy Perpignon*, Bishop of *Elna*, in *Rousillon*; who exercised the office of Inquisitor against the *Valdenses*, hath left testified in writing) leaving his house and goods, devoted himself wholly to the profession of the Gospel, and took care to have the writings of the Prophets and Apostles translated into the vulgar tongue.—When in a little time he had many followers, he sent them forth, as his disciples, into all parts to propagate the Gospel.”—“Their fixed

* *Thuanus* in *Praef. ad Henry*, IV.

† *Pet. Hist. Alb. c. 17, &c.*

opinions were said to be these; that the church of *Rome*, because she hath renounced the true faith of Christ, is the Whore of *Babylon*; and that barren tree which Christ himself hath cursed and commanded to be rooted up; therefore we must by no means obey the Pope, and the Bishops who cherish his errors. That the Monastic life is the sink of the Church; and a hellish institution; its vows are vain, and subservient only to the filthy love of boys; the orders of the Presbytery are the marks of the great Beast, which is mentioned in the Apocalypse, the fire of Purgatory, the sacrifice of the Mass, the feasts of the dedications of Churches, the worship of Saints, and the propitiations for the dead are inventions of Satan. To these the principal and certain heads of their doctrines, others were feigned and added, concerning marriage, the resurrection, the state of the soul after death, and concerning meats."

I shall now repeat the testimony of *Mazera* the celebrated historiographer of *France*, which though short, is full to the purpose. He said, that they had almost the same opinions as those "who are now called CALVINISTS." If therefore, any of these Roman Catholic writers had known the crimes of these persecuted people, surely they would have revealed them.

Q. From the court. Did not the Prisoner, through the instrumentality of such as acted by his authority, circulate a variety of false reports to excite Princes to destroy them, on account of their unnatural and shocking figure?

A. Yes. So extravagant were some in attempting to describe their persons to *Philip*, duke of *Savoy*, that he was induced to examine into the truth of the reports, principally with a view of gratifying his sight, by witnessing such extraordinary, monstrous beings. He therefore ordered some of their children to be brought from the vallies to satisfy himself, whether they were not born with BLACK THROATS, SHAGGY MANES, and FOUR ROWS of TEETH, as described.*

The Clerk of the Crown then read extracts from three Rebel Proclamations, or Pope's Bulls, published by order of the Prisoner.

"On pain of anathema, let no man presume to entertain, or cherish them in his house, or land, or exercise traffic with them."

Canon of the council of Lateran. Pope Alexander III.

On pain of the same curse. "No man should presume to receive or assist them, no not so much as to hold any communion with them, in selling, or buying, that being deprived of the comforts of humanity, they may be compelled to repent of the error of their ways."

Synod of Tours in France. Pope Alexander III.

In like manner, "Permit not the *heretics* to have houses in your districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians."

Bull of Pope Martin V. after the council of Constance.

Walter Lollard, sworn.

Q. Was you a preacher of the gospel in *Germany*, about the year of our Lord, 1315?

* *Modern Universal History*, vol. 34. p. 345.

A. Yes. According to the abilities the Lord was pleased to give me, I preached the glorious gospel of the ever-blessed God.

Q. Have you been acquainted with the Prisoner at the bar?

A. I have. I knew him when I preached the gospel in *Germany*, and I testified against him there, as I was convinced he was *Antichrist*, the enemy of my Lord's person and government. I therefore rejected his traitorous authority, and the superstitious ceremonies of his rebellious society: But the consequence was, I was taken by his order; underwent an examination before several of his agents, and was condemned as a *heretic*, to be burnt to death. He therefore consigned me to the flames, in the year 1322, and according to report, I was consumed to ashes.

John Wickliff, sworn.

Q. Are you a native of *England*?

A. I am. I was once a priest under the Prisoner's authority, was called professor of divinity at *Oxford*, and afterwards rector of *Lutterworth*. In the year of our Lord, 1360, a number of Mendicant Friars, who were delegated by the prisoner to support his government, came into *England*. Their scandalous embassy I despised. I defended the statutes and privileges of the University of *Oxford* against all the orders of the Mendicants, and threw out some reproofs against the Pope, their principal patron. After this, in the year 1367, I was deprived of the wardenship in the University, by the Archbishop of Canterbury, who substituted a Monk in my place, and the sentence of the Archbishop was confirmed by the Prisoner, under the name of Pope *Urban V*.

From this time I discovered more of his treason and rebellion than I ever did before. I threw off all restraint, and not only attacked the Monks, and their scandalous irregularities, but the Pontiff himself as their ringleader in rebellion. Soon after this I translated the Scriptures into the English language, and exhorted the people to study the Word of God, and not obey the Prisoner's orders when opposed to it. In the year 1377, he having assumed the name of Pope *Gregory XI*, the Archbishop was ordered to call a Council in *London*, to sit in judgment on me, but though the danger was considered great, I escaped by the interest of the Duke of *Lancaster*.

The Prisoner having been compelled by one Mr. *Death*, whom he could never deceive, to relinquish the name of *Gregory XI*., a great schism commenced about the next title he should assume. This withdrew his attention from me for some time, but afterwards he proceeded against me with great vehemence in two councils held at *London* and *Oxford*, in the year 1383. The event was, that of the *twenty three* opinions, for which I was prosecuted by the Monks, *ten* were condemned as *heresies* and *thirteen* as *errors*. However, I returned in safety to *Lutterworth*, and fell into a comfortable sleep in peace, in the year 1387. The Prisoner having been given to understand that I was *dead*, and as it had pleased the Lord to bless the gospel to a great number, to whom I had preached it, he was so exasperated, that in a Council at *Constance*, in the year 1415, a decree was made to condemn my memory and

opinions, and to dig up some bones, which were thought to be mine, to be publickly burnt, which was accordingly done.

Q. Was there not a great number of persons, either hanged suffocated or burnt in *England*, who were called your followers, and who went by the name of *Lollards* or *Wickliffites*?

A. Yes. Even prisons, fields and pits, in the metropolis of *London*, have been called after the name, on account of the horrid scenes exhibited there.

William Sawtre, Sworn;

Q. Was you not once parish Priest of *St. Osyth*, in *London*?

A. I was, till it pleased God to convince me of my rebellion, and enable me to forsake and detest the usurped authority of the Prisoner.

Q. Did not the Prisoner persuade that deluded Prince *Henry IV.* to make an act of parliament, to burn all who were called *heretics*?

A. He did. After *Henry IV.* had usurped the throne, in compliance with the Prisoner's orders, he passed an act for the burning of *heretics*. This was in the year 1401. He was the first Prince in *England*, who passed such an act. One of the principal reasons that he assigned for this act was, the great increase of *Lollards* or *Wickliffites*. The bishops were by this act empowered to try all who were supposed to reject the Prisoner, and to burn them at their discretion.

Q. What followed in *England* after the passing of that law?

A. Fires were lighted in various parts of the country, and many were cruelly burnt. It was previous to the passage of this act, that I had been given to see the error of Popery, and acknowledged the sceptre of King Jesus. I was therefore immediately apprehended and brought before the Archbishop of *Canterbury*, and condemned to be burnt as a *heretic*. The king then directed a writ to the lord mayor and sheriffs to take me to the stake, which they did, and I had the honour of being the first, that fire was kindled round for *heresy* in *England*.

Thomas Badly, Sworn.

Q. Did you live in the reign of *Henry IV.*?

A. I did. I lived in *London* when *William Sawtre* was burnt alive, and supposed to be burnt to death.

Q. Did not the Prisoner attempt to murder you?

A. He did. He ordered me to be secured in prison; after which I was condemned as a heretic, taken to *Smithfield*, chained to a stake, and fire kindled round me. *Henry*, Prince of *Wales* being present, perceiving me show some sensible signs of torture, ordered the fire to be removed, promised me a pardon and a pension for life, if I would turn Roman Catholic. But having come to myself, I was enabled resolutely to reject his offer, choosing rather to die with a good, than live with an evil conscience, a traitor to my King. The fire was then rekindled, and continued to burn till some ashes were discovered, when all concluded that they were mine, and that of course I must have been burnt to death.

Sir John Oldcastle, Lord Cobham, sworn.

Q. Are you the Nobleman who was persecuted in *England*, in the reign of King *Henry V.* on the charge of being the principal patron and abettor of the people called *Lollards*?

A. I am. I considered them as loyal to our Sovereign, and I could not bear the idea that my Lord and King should be opposed by the Prisoner under the pretext of being his peculiar favourite.

Q. Did the Prisoner attempt to put you to death?

A. He did. By his orders I was apprehended and committed to prison by a noted rebel in connexion with him, known by the name of the Archbishop of *Canterbury*. On my examination, I freely declared my total disapprobation of the Prisoner. I affirmed, that "the Pope was *Antichrist*, and the head of the Roman Catholic body. That his Bishops were the members, and his Friars the hinder parts of his antichristian society." The wicked Archbishop, my judge, then proceeded to pass sentence of condemnation against me for heresy, when I addressed him in these words; "Though you judge my body, which is but a wretched thing, yet, I am sure you can do me no harm as to my soul—He who created it, will, of his infinite mercy and promise, finally save it, I have no manner of doubt. As to the articles before rehearsed, I will stand to them to my very death, by the GRACE of my eternal God." I was condemned to die; but the day before my execution was to have taken place, I made my escape from the Tower, and continued in *Wales*, for about four years. After which being seized by the Prisoner's emissaries, and having been outlawed, they delivered me over to death as a *heretic* and traitor. I was then taken to the place of execution, and suspended by the waist with an iron chain. In this manner I was hung as a traitor, and cruelly burnt as a *heretic*, amidst the execration of my savage tormentors, till my King delivered me out of their hands.

(The chain was produced in court.)

John Huss, sworn.

This witness confirmed the testimony of the Emperor *Sigismund* which as it is noticed before is omitted here. There was however a remarkable expression he uttered while burning, which the Emperor omitted. It was his answer to the last question, which is here set down.

Q. Did you not address yourself when at the fire to some of the popish clergy who were present, and make use of some expressions that were thought remarkable?

A. I did speak to them after the fire was kindled. I said among other words, "Ye shall answer for this an *hundred years hence*, both before God and me." And also, "You roast a *Goose* now, but a *Swan* shall arise whom you shall not be able to burn as you do the poor weak *Goose*." These expressions were then remarked and a century after were thought very remarkable, because *Huss* in the Bohemian language signifies a *Goose*, as *Luther*, does a *Swan*; and just an *hundred years* after, *Luther* appeared, and gave the Prisoner a deeper wound than he ever received before, yet he could not burn *Luther*.

Jerome of Prague, sworn.

This witness also confirmed the testimony of the Emperor *Sigismund*, which is here omitted and only the latter part of his examination recorded.

Q. When you was brought before the Council of *Constance*, what examination did you undergo?

A. I was not allowed a hearing. They exclaimed on all sides, "Away with him, BURN him, BURN him."

Q. Did they proceed to burn you immediately?

A. No. I was confined full ten months in a loathsome prison, and such was my weakness, that one day I was persuaded to recant; but when taken before the Council I revoked my recantation and opposed the authority of the Prisoner as far as I was able. I was then condemned as a relapsed *heretic* to be burnt to death. Immediately they dressed me in a paper cap, ornamented with flaming devils, and led me to the place of execution. When the cap was placed upon my head, I said, "The Lord Jesus Christ, when he suffered death for me, a miserable sinner, wore upon his head a crown of thorns, and I, for his sake, will cheerfully wear this cap." When I was bound to the stake, the executioner went behind me to kindle the fire, when I was so strengthened by my Lord, that I said to him, "Come here, and kindle it before my eyes, for I had not come hither if I had been afraid of it." The fire was now kindled and the flames surrounded me, while my soul was filled with such heavenly courage, as greatly astonished the beholders. My Sovereign Lord the King now appeared in sight, and by a special celestial guard I was rescued out of their hands. The last words they heard me speak were, "In these flames, O Christ, I offer up my soul to thee;" and because I disappeared out of their sight, they spread the report that they saw me burnt to death. This was in the year 1416, on the 30th day of *May*.

Jeromino Savonerola, sworn.

Q. Have you not been employed by our King, to preach the gospel in Italy since you was a Dominican Friar?

A. I have endeavoured to proclaim the glory and freeness of our King's grace to my benighted countrymen, and to the glory of his name my labours were blessed with success.

Q. Will you relate to the court, what you knew of the Prisoner during your residence in Italy?

A. I will. When I knew him, he as usual continued to change his name at different times. But when I took most notice of him, he called himself by the title of *Alexander VI*. The life and actions of the Prisoner by this name, evidently shewed, that he was a *Nero* indeed. The crimes that his most deluded followers have imputed to him, clearly prove that he was destitute of every virtuous principle, regardless of decency, and hardened against the very feelings of shame. There is upon record, a list of undoubted facts, which for their number and atrocity, are sufficient to render him by the name of *Alexander VI*, odious and detestable, even to such as have the smallest tincture of morality or humanity.

It is well known that the Prisoner always made a profession of

sanctity, even when his conduct was the most infamous. He therefore claimed the title of *His Holiness*, while living in all manner of wickedness. And though he declared, that the office of his priesthood was too sacred to admit either himself or any priest to have a lawful wife; he, with them in general, was living in fornication and adultery. He therefore, to my own knowledge, only during the time he went by the name of *Alexander VI.* had, by one concubine, with whom he lived several years, four illegitimate sons, among whom was the infamous *Cæsar Borgia*, who followed his father in every wickedness and abomination. A daughter named *Lucrecia*, was likewise among the number of his spurious offspring. And his only aim was to load them with riches and honour in contempt of every obstacle, which the demands of justice and the dictates of reason, laid in his way.

Thus he went on in his profligate career, until the year 1503, when he took by a providential mistake, some poison, which he and his wicked son had prepared for others, who were obstacles in the way to their ambition. The poison had so much effect, that it disabled him, by this name from pursuing the same course, when his old antagonist, *Mr. Death*, constrained him to assume a new title. During my residence in *Italy*, I preached against the luxury, avarice, and debauchery of the *Roman* clergy in general, and of the tyranny and wickedness in particular of the Prisoner and his son, *Cæsar*. I also wrote a book, entitled, "The Lamentations of the Spouse of Christ, against false Apostles; or an Exhortation to the Faithful, that they would pray unto the Lord for the Renovation of his Church." The Prisoner then excommunicated and imprisoned me, and after being most cruelly tortured, I was chained to a stake and burnt on the 23d of *May*, 1498, in the 46th year of my age. I have not seen the Prisoner from that day to this, until I now see him at the bar.

Roger Acton, John Beverly and John Brown, sworn.

These witnesses testified that they together with others rejected the Prisoner's authority, during the time they lived in *London*. That they frequently met in a field, called *St. Giles's Field*, in the night for prayer and social worship. That in the year 1413, on one night they were seized by his order, and in the said field were all (in number 36) hanged by the neck, and fires kindled under them, with intent to destroy them as *heretics* and traitors.

(To be continued)

THE POPES, CHANGING THEIR NAMES.

It is a regular custom, for the popes when elected from the list of cardinals, to choose some distinctive name; as *Pius*,—*Gregory*,—*Clement*. It has not only excited curiosity, but led to an inquiry into the cause or origin of this singular custom. History attributes the origin of it, to *SERGIVS*, who came to the popedom, about the year 844. Before his election, his name was *Boco-di porco*, which in English signifies, a hog's face or swine's snout. After his elevation to the throne, he was not willing to bear so ignoble a name, and changed it into that of *Sergius*.

Another popish writer attributes the origin to *John XII.*, who lived in the tenth century, of most infamous character.—It is not worth while however to contend for that, the fact we know, and it still continues.

There is an amusing account given by *Polydore Virgil*, in the 10th chapter of his 4th book, *De inventione rerum*. "The bishop of Rome hath one peculiar prerogative or privilege, which is, that when he is once created bishop of that See, he may alter and change his name at pleasure; for example, should he have been a *malefactor* he may call his name *Bonifacius*, that is to say WELL DOER; if he have been a coward or timorous sheepshead, he may call him LEO, if he be a clown, he may call himself URBANUS; instead of lewd or wicked, he may call himself PIUS OR INNOCENT; if he have been a scandalous fellow, he may assume the appellation of BENEDICTUS, that is, well spoken of: to the end that the Sovereign bishops, at least in name, may be an honour and ornament to the dignity of the Papacy, And indeed it hath been a common observation, that the names, which popes have assumed, have been generally diametrically opposite and contrary to their nature and manners."

Being a little curious to see how the changing of the names went, we turned to the list of popes, given in the Catholic Almanac of 1835, published in Baltimore under the auspices of the archbishop, and there found on record no less than ix. who had assumed the name of Boniface; viii. who had taken that of Urban; xii. who had been converted into Leo. (Lions)—xii. Innocents; viii. Pius; xiv. Benedicts; xiv. Clements; xvi. Gregorys. The last in the chair and the present head of the church bears the name of Gregory xvi. Such a mass of wickedness and impiety could rarely be gathered, as will be found to have been exhibited in the lives and principles of these holy fathers. When changing their names, it would have been a mercy to the popish world, if they had changed their characters. But Rome changes not, the popes are infallible. Wickedness and corruption will never depart from them until Babylon the great is fallen.

It would be an interesting work, if some individual should undertake it, to give a true account of the men who have sat at the head of the papacy, assuming the power, and demanding the honor which belongs to God only. If such an account were given there could not be a doubt in the mind of any reader of the Bible, as to the meaning of the word *Anti Christ*, or THAT WICKED sitting in the temple declaring himself to be God.

NEW IMPORTATION OF FOREIGN PRIESTS AND PAPISTS.

The ship Francis Depau, lately arrived at New York from Havre, with the *Right Rev. Simon G. Brute*, Bishop of Indiana, 19 Priests, and 205 passengers in the steerage. Indiana will now be tolerably well supplied. The Bishop selects his Priests, the priests the people, teaching us what is to be expected when they come to vote at our elections. Like Bishop Richards; *Simon Brute* can now set up as a candidate for congress, and by the aid of his *pink tickets*, will be able to know who does or who does not vote for him.

DESECRATION OF THE SABBATH.

It was left to the atheists of France, to blot out the Sabbath, to close the sanctuaries for God's worship, engage in worldly business and contemptuously sport with the portion of time which God had set apart for his worship. They *did* trifle with the God that made them; they *did* spurn his commandments from them; they *did* choose their own ways; and instead of a Sabbath, *the seventh* part of their time being devoted, *even* to the external worship of God, they appointed, the *one tenth*, in honor of a goddess whom they called REASON. They bought, they sold, they traded and were engaged in such occupations as they concluded would advance their worldly estate. There was *then*, no hindrance; no barrier of any kind to the lawless indulgence of depraved nature. Every man was free and unrestrained, even conscience had hushed its whispers. What a time they must have had!

True indeed, they had a time; and such wickedness and profanity the world had scarce ever seen. Officers of government had lost all idea of justice, parents and children all sense of accountability, every feeling of affection. A distinguished writer referring to this period in the history of France says. "The Sabbath is changed into a decade, and the house of God into a stable; the Bible is paraded through the streets on an ass, and consumed upon a bonfire; immortal existence is blotted out of the divine kingdom; the Redeemer is postponed to a murderer; and the Creator to a prostitute, styled the Goddess of Reason. The end of this progress might be easily foreseen. Legalized plunder, legislative butchery, the prostitution of a kingdom, fields drenched in human blood, and cities burnt by human incendiaries, fill up the tremendous measure of iniquity; bewildering the gaping world with astonishment; awaken the shouts of fiends; and cover heaven itself with a robe of sackcloth."

Such were the results following on the contempt of God's laws. And surely they were such that every man; the father, the friend; the husband, the patriot; the philanthropist and the christian, should most earnestly and heartily deprecate. What parent would be willing to have his children educated in such principles? What patriot would be willing to see the country that he loves, so degraded, so polluted, so cursed of God? Surely by none!

The corruption of public morals, was the great preparative to this desolating scourge that came upon France. The private and public desecration of the Sabbath was one of the principle means in effecting this dreadful end. When men overcome the barriers which God has put up, and which nations and individuals have ever found to be necessary to their safety, then are they to expect that their wickedness and violent dealing will come down upon their own heads.

The Sabbath is God's day. All our time is His. We do not enjoy one moment but at his pleasure. Whenever he pleases, time with us is no more. He speaks and the receivers of his mercies are the prisoners at his judgment bar. In a moment, time with us has ended, and eternity has begun. We may mock, we may complain; we may say the way is too narrow and too strait for

us; but God will not make it wider or give us more room in it. He has made the way. He has fixed the bounds. If we step beyond them it is at our peril. He has fixed them all, in mercy. He has allowed for our weakness. The time he has given he has himself divided, by word and by his own example. Six days has he given us to labour for ourselves, and one for rest and his worship. So he worked when creating the world, and so he rested, and hallowed the seventh. It would be enough to know that he desired the one seventh. How much then, when we know he has commanded and requires the one seventh to be set apart for rest from worldly labour and spent in his services?

There is not a commandment, more plainly, pointedly and solemnly enforced upon man, than this one, to "*Remember the sabbath day to keep it holy.*" (Ex. xx; 8—11)—How long we shall work. "*Six days shalt thou labour,*" and in it shall "*do all thy work.*" And then the plain exception. "*But the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven* and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.*" Where could a command be found, more specific? Every person. Every thing. Masters, servants, beasts; all are included, and the command given directly for them. Is there any condition not provided for? Is there any doubt, as to what is meant by this commandment? Can any one mistake what is intended? Need even the wayfaring, though he should be reckoned a fool, err on this command?

When Nehemiah was rebuilding the wall and city of Jerusalem and reforming the abuses, which existed among them; he says (ch. XIII; 15—18) that the profaning of the sabbath, by doing their own work, by trading, by bringing the goods of the Tyrians, &c. into the city of Jerusalem on the sabbath, was a curse to them. "*Did not your fathers thus, and did not our God bring all this evil upon us, and upon our city? yet ye bring more wrath on Israel by profaning the sabbath.*" They had been cast out of their city, the walls and the temple had been broken down, and here is one of the great causes of it—the *profaning of my sabbaths*.

When God led the Israelites through the wilderness, in their journey from Egypt to Canaan, he fed them with food from heaven. But none of this fell on the sabbath. On the day previous, double the quantity fell, so that they should have enough on that day. That which did fall they were not to bake on that day. (Ex. xvi; 23) "*To-morrow is the rest of the holy sabbath unto the LORD; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.*"

Take the history of mankind as recorded in the Bible, beginning with the command to our first parents; go on downward, and you

*Surely it does not belong exclusively to the Jews, else why did God give this reason for keeping it?

will find a blessing attached to the keeping of the sabbath. (Is. LXVI; 2,) "*Blessed is the man that keepeth the sabbath from polluting it.*" And in like manner a curse for polluting it (Ez. xx; 12 to 24.) In Amos ch. viii; 5, they are recorded, as having longed for the sabbath to be gone, that they might set forth their grain, using the balances of deceit, &c. From this on to the end of the prophecy there is little else than, a fearful denunciation of God's wrath upon them. One cannot read it without being reminded of that passage of Paul (Heb. x; 31) "*It is a fearful thing to fall into the hands of the living God.*" Fearful indeed will it be, when God arises to take vengeance upon those who have disregarded his sabbaths, doing their own work, and choosing their own pleasure, on his holy day. (See Is. LVIII; 13—14) He may delay long, but he will be sure to fulfil the words that have gone out of his mouth.

The day is changed from the seventh day of the week to the first, but the obligation, to keep a day holy is not changed.

Many now endeavor to take refuge for their consciences, under the pretext that these commands do not refer to our sabbath, but the Jewish. Let such look back, and they will find God's appointment and sanction of this, as early as his resting from his own work of creation. (Gen. ii; 1—3.) "*And on the seventh day, God ended his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work, which God created and made.*"* It is by no means however so much the day, as the portion of time. Yet it is necessary that God should appoint this time that it might be acceptable. He did do so, under the Old Testament dispensation. When Jesus Christ came, who was *the Lord of the sabbath* (Matt. xii; 8) and began the new dispensation, having finished the work given him; and risen from the dead; then began another day. As under the old dispensation we find the people of God meeting to worship him on the last day of the week, so under the new, we find the followers of Christ meeting together *on the first*, and he appearing in their midst. (John xx; 19.) "*The same day at evening, being the first day of the week, (or first after the sabbath) when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, peace be unto you,*" verse 26. "After eight days (or the eighth day after) again his disciples were within; then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." Acts xx; 7, "*upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.*"

1. Cor. vi; 1—2. "*As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him &c.*"

This day which is thus chosen out, is pre-eminently, *the Lord's day*, commemorating the resurrection of our Lord and Saviour Jesus Christ. The sabbath of the Old Testament, commemorated the

*This is long before Abraham or the Jewish people were heard of.

rest of our Great Creator when he had finished the creating of the earth. The sabbath of the new, commemorates the rising from the dead of Him who has brought life and immortality to light.

The Psalmist (cxviii; 19—26) looking forward to Jesus Christ, of whom he was a type, beholds him rise in glory, and seeing the day of his worship, says, "*This is the day which the LORD hath made; we will rejoice and be glad in it.*" And John in his Revelation (ch. i; v. 10,) says, "*I was in the spirit on the LORD'S DAY.*"

There is nothing in the change, to lessen the obligation, of keeping holy the *seventh* portion of our time, and spending it in the service of God. The same command addresses itself to us. "Remember the sabbath day," &c. backed by the comment of our blessed Saviour himself, "that he came not to destroy the law and the prophets, but to fulfil;" and sanctioned by his testimony, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. v; 17—18, see also 19, &c.)

With all this staring a man in the face, will he say, he believes the word of God; and yet thinks it lawful to break the sabbath? Who will be guilty of such inconsistency in his principles? Who will acknowledge or teach such a doctrine? It is true the sabbath was made for man, and not man for the sabbath, and so it is true that it is lawful to save life, or do good on the sabbath. Works of necessity, and of mercy are not only permitted, but taught us in the example given us by our Saviour. He would heal the sick, and taught that it was right for a man to pull his sheep out of the well in case it should fall therein on that day. He taught it to the Jews, and so teaches it to us. But no where; no, not in a single instance do we find him teaching, or giving the least ground for the inference to be drawn, that men may engage in their own business, for their own profit or pleasure.

It is the duty of all men to keep holy one seventh part of the time God has given them. That portion under the Old Testament was the seventh day; under the new dispensation it is the first. He that then scorned the command of God died; of how much sorer punishment shall we be deserving, who with the light of both dispensations, and the strong voice of experience, trample under foot, this sacred day of the Lord Jesus Christ?

This article is headed DESECRATION OF THE SABBATH. We thought it best before entering on its desecration, to point out the claims which it has, the solemn sanctions of God that are upon it, the fearful denunciations of God, in relation to its profanation, that those who are guilty of this sin, may see that it is not against us, that they are thus madly running. It is against the thick bosses of the buckler of the God that made them. Let them then beware how they contend unless they have arms like Him and strength equal to the day of contest.

It may be said, that the sabbath is desecrated by the performance of any work that can as well be done on any other day. It is profaned by engaging in business, by doing work, by visiting, by idleness, in taking our own pleasure thereon. (See Is. lxxviii; 13—14.)

It is especially profaned and desecrated by plays of a public or

private kind. By buying or selling, by trading or engaging in any business, or work which has for its end the making of money and increasing our worldly estate. This was the desecration that brought down the curse of God upon Jerusalem and its wicked inhabitants. God visited them with plagues and famines; he made them, though his chosen people, a shame, a reproach, and a hissing before their enemies, and drove them out from their own homes, their beloved city, and gave them to be captives and bondmen in Babylon. How little did their boasting and glorying in their favour with God, do them in the day of his anger! Dear as they were, chosen, and objects of his mercies, still his anger burned out against them, and in his sore displeasure he vexed them grievously. If he spared not them, let us take heed lest he spare not us. God has held up these examples before us that we may be warned, and not fall into the condemnation of those of old. He has taught us their sin, and held before us the penalty that befel them; if we will not take heed, and be warned, we must look for like judgment.

Have we as a people, are we as individuals, guilty of the grievous sin of *profaning and desecrating the sabbath* of the Lord? We have asked this question, but it is scarcely worth while to ask about a fact so well known, so universally acknowledged. The whole land is familiar with this intelligence. We cannot rise upon a sabbath day, we cannot walk to the house of God, we cannot read a public journal in which we do not see the facts. They are even in our face not insignificant in their character; they do not come from men of ignorance, from street beggars, or sabbath day idlers. We behold it in the great and the learned; in those high in office, and representatives of the people of this land. Yes our public halls of legislation ring with the tumult of party strife, that runs into God's holy day. Our legislators, our executive officers, and down through the long line to a petty post master, who may deliver but ten letters per week. Each—all, are under obligation if called upon to violate the sabbath of the Lord God. Not only to violate it in their own persons. But by law all who are concerned in the carrying of letters, and newspapers, are bound to run their course, in direct opposition to the command of the Most High, who says: "thou shalt not do any work, thou nor thy man servant, &c. *nor thy cattle*, nor thy stranger that is within thy gates." Man and beast are by law compelled to desecrate this day. The plea presented by many when it is urged, that this is wrong, is this: "It will go any how, and we may as well do it as others. Our leading men, our head men all go in favor of it, and our influence will not counteract it." Admit it, does this say we must do it? But we will be thrown out of employment? Admit it, cannot God take care of us then, and provide as profitable employment for us? Is it not better to trust in the Lord, than to put confidence even in princes?—We will not discuss the sabbath mail question, our minds are settled on the subject, that it is wrong and a sin against God, to break the sabbath for any purpose. We shall pass it and take up one point, which we had more directly in view, which we believe to be one of the most flagrant violations of this day, and one of the greatest curses that now rests upon us—and that is: "THE TRANS-

PORTING OF PASSENGERS, AND FREIGHT, IN STEAM BOATS—ON RAIL ROADS—AND IN CANAL PACKETS ON THIS SACRED DAY.”

Every individual who has had the opportunity of seeing a steam boat arrive in one of our large cities on a sabbath day, must have had this impressed upon his mind. Take a case for example to illustrate this point. A steam boat arrives on that day, with one hundred and fifty or two hundred passengers. Who are all the parties concerned before these passengers have been conveyed from one city, to their lodging places in the other? Let us take a glance at it. The *steam boat* has to be prepared; the hands have to be up and at work early to get the steam in readiness; the decks and cabins to be cleaned; the provisions for the passengers to be secured,—then to be cooked; the passage is to be paid; change to be given; accounts all to be kept; during the passage, all this has to go on. The passengers, have all to leave their dwelling places; porters must bring their baggage to the boat; this is to be paid for; then on their arriving at their places of destination, another scene presents itself, *porters, hackmen, and a crowd* of persons collected by the boat, are on the wharf. The porters are all busy and urgent to get the opportunity of making a little money; the hackmen, have their horses and carriage in waiting and between the two, the passengers are landed at their lodgings. We will not say whether the monies received on this day, are attended to by their agents in the cities; admit they are not, but are laid over until Monday; who will say this is a fit way to spend the sabbath? From beginning to end of one sabbath day, not less than *one thousand persons* in one way or another, through the sailing of a steam boat from one city to another, are enticed, or from circumstances compelled to break the sabbath.

Think then of the number of boats, that every sabbath, are going and returning at the different ports in this country! The very thought is appalling. To this all, add many *rail road cars*, and all the necessary connections;—*canal packets, and horses—drivers—keepers of locks &c. &c.* Add all of these together, and what a picture do we find? Where will it end? Will it be so always? Verily, it will not! It will not, it cannot continue this way always. A change must and will take place. A change of fearful character. What it will be, time must determine.

The iniquity of the Israelites in the violation of this day, could not have been greater than ours. In proportion to our mercies, and the facilities which God has bestowed upon us, are our sins, and rebellions against him. Oh! what a cup of iniquity we are filling up! And what plagues are coming upon us, God only knows.

It will not be amiss to treat a little of the responsibility of those who are owners, and directors in these different companies, and the inconsistency of the law-makers on this point. For example the state of Pennsylvania, has enacted laws for the keeping of this day. Travellers are not permitted to journey on her highways. Wagoners are not suffered to transport goods. And the legislature of the same state, by law authorizes the steam engines to draw *passenger and burden cars between Philadelphia and Columbia.*—It is vain to reason with such men. Vain if you could reach them,

but useless inasmuch as they are not there again to act. May their successors have more wisdom, and consistency!

The stockholders, in our rail road and steam boat companies are not without blame, or guiltless in this matter. Many of them have heard of these things. They have been counselled, and persuaded. The evil of it has been portrayed before them. Their consciences were not entirely seared on this point, and they have attempted to make apologies and defences, and excuses. But what apology, what defence, what excuse will they offer to the *Lord of the Sabbath*? Is there any excuse that will stand at the bar of any man's conscience when he calmly, quietly, and impartially weighs the matter? We do not hesitate to say there is none.

We have heard such excuses as these.

I. "We are under a contract to carry the mail. It must go." Grant it to be true, that they are under a contract, and by the contract it must go. Is this any reason for their carrying passengers? Carrying of the mail in the steam boats would not call for the one hundredth part of the desecration of the day, that attends the exportation of passengers. Is there not a contract with the King of the country under whose government they live "*to remember the sabbath &c?*" **IS THE CONTRACT WITH THE UNITED STATES GOVERNMENT MORE BINDING, THAN THIS CONTRACT WITH THE GOD THAT MADE AND WILL JUDGE THEM?**

II. "But we cannot pay the expense of our boats on the sabbath if we should send only the mail, we must send such as will go, to save us from loss." Admit *even this*. But *why send freight? Why transport goods?* Why must the day of the Lord, be a day of merchandizing between cities, where there is a communication through, every day in the week? Why is this? Would that the owners of our steam boats &c. would remember, that there is a God who reigns on high, and directs the destiny of nations and individuals; that righteousness exalts a nation, but that sin is the reproach of any people.

III. The strongest reason, if we may judge from the frequency with which it is offered and the stress put upon it, is this. "That if we do not do it, others will, who will not have even as much regard to the sabbath as we have." Strange reason indeed for doing wrong! Wonderful that men could bring themselves to believe that this was a sufficient excuse! Does it amount to any thing more than this, that if we do not do that which is wrong and sinful, others will? If we do not keep open a channel for those to run in who will break the sabbath, others will. Surely it is not an enviable office to do wrong, because others would do it. But this is all sophistry; it is the delusion of a deceived heart; it is the suggestion of self-interest, and at best it could be no better morality than that which teaches us, *we may do much evil, that we may prevent a little in others*. Such morality, will never stand the test of the law of God. It is by that law that we are to judge in this matter and not by our own interest, or the laws of the land.

A great many questions, and minor points are involved in this, which we have intentionally avoided, and have chosen one or two prominent ones, which are familiar to almost every one, and so

plain that a child might understand their force. The same principles will apply to all violations of this day. If they are lawful in one case they are in another. If a man may transport his neighbour's goods from one city to another, then, why may not the owner of these same goods expose them for sale on this day? By merchandizing they live, and increase their wealth; so by transporting passengers and freight the others live, and receive an income on their stocks. If it be lawful and right, or not exceedingly sinful, why may not the farmer as well cultivate his fields, mow his hay, reap his grain and gather in his harvest? Why may he not do this? Why is it not right and lawful for him so to act? He would not do the one hundredth part of the evil that follows from the conduct and doings of the others.

It is not a question of the least importance, whether or not men will lose by ceasing so to act. It would not even amount to sufficient importance to merit discussion, should it beggar them. They are to do right and leave the results to God. The case is however very much altered, when we know that the great mass of the stockholders in these companies, are men of wealth; many of them men entirely independent, and able to live without any exertion, should they gain nothing from their stocks in these companies.

Survey the whole subject, in its length and breadth, and there is not one reason that can be given why these should go on, that would not if carried out make this day a day of worldly business. That would not open every store, and turn this holy day of rest, into a day of business and trade; Yea, that would not blot out the sabbath from the week and give it up to the enemies of God and man. It was not too strong a beginning to allude to the atheism of France. They even had their *decade or tenth day*, devoted to their goddess Reason; but we, if this system that is spreading so extensively among us, be carried out, shall have no sabbath not even the one tenth part of our time, the sabbath will be blotted out, the sanctuaries erected for the worship of the living God will be closed. business will go on, work will go on, our cup of iniquity will run over, and then the stores of wrath which have been so long treasured up, as in the case of the Jews, will burst upon us. Then shall we know if we will not before, that God is a jealous God, and one who will not suffer his sabbaths to be trampled upon with impunity.

When these public conveyances thus run every sabbath, the men who are employed; must break the sabbath, the captains, and the crews, are as effectually deprived of the privileges of this day, as if there were no sabbath! Says one, they need not go in them, they may get a living in some other way. True, but must not some one act as officer, and men as a crew? But we do not compel them says another. This is also true. But do they not render it necessary for some one to go? Do they not publish that they will go? Will they engage men to work for them during the week, with the privilege of laying by on the sabbath? Verily, they will not. The doctrine is: *if you do not work for us on that day, you shall not be employed on the other days of the week.* What would be thought of a mechanic, a ship carpenter, a joiner; house carpenter, brick-

layer &c., who would engage his hands in this way? Would not the very men who are engaged in the other, cry out against him? They would portray the evils of having men lose all regard for this day; the dangers and evils to a family, for the father of the house to have no respect for, and interest in the worship of God. How then can these very men sit in the house of God on this holy day, hear his word preached, hear it announced from the mouth of God on the mount, and it burning, and blazing so that Moses trembled. "*Remember the Sabbath day to keep it holy. Six days shalt thou labour and do ALL thy work, on the seventh thou shalt not do ANY, thou nor thy son, &c. nor THY SERVANT &c. &c.*" How can he listen to this, and that exposition of it by the spirit of God; "He that fails in one point is guilty of all," and yet go home, with a quiet conscience? Let him answer, whose conscience does not reprove him.

There must be a reformation in this matter. We must look at it; public opinion must bear on it. The law of God must be explained, in relation to it; the parties concerned be brought to see that they are drawing down the curse of God upon this country, that they are corrupting the community, that they are insulting the God of the sabbath, that they are murdering the souls of their fellow men.

In conclusion; one word to those who have the management of these lines. *Are you Christians?* Do you profess to love the Lord Jesus Christ? How then can you suffer your influence, your money, or any thing that you have, to be used in dishonouring that Saviour who died for you? How can you see the day appointed for his worship; and the day on which he especially offers salvation to sinners, made a day of amusement, money making, and of sin; proving instead of a blessing, a curse to those in your employ? How can you?

Are you Patriots and Philanthropists? Have you not learned, that the desecration of the sabbath, is one of the most effectual means to corrupt the community? Do you not know, that the greater part of the evils that befall our country, are from sabbath profanation? Do you not see that it gathers idlers to places of sin, and thus leads them on to ruin? Do you not all know that such men cannot be a blessing to any country? And surely when as friends of man you enter the dwelling place of the family made wretched, by the infamy of some one of their number,—and that brought on by sabbath breaking, you are ready to say; *let us remember the sabbath.* We will cease from what we have been doing. If others will not, as for us we will fear God, and keep his commandments. We may not make so much money; we may not do as much business, but we will commit less sin. But a few words, and we leave this subject to the consciences of those concerned, and the God that will judge them.

Matthew v. 19. "Whosoever shall break one of these least commandments, and shall teach men so, (and surely the intelligent owners of these lines, do and teach, the hands and the passengers on their boats &c., that the sabbath is not so important,) *he shall be called the least in the kingdom of heaven!*"

Proverbs xi. 21. "*Though hand join in hand, yet the wicked shall not go unpunished.*"