

so many thousand tracts. (The last report was 3,000,000 of this and similar trash, New York Observer, June 2d, 1827.) There, ye deluded people, goes the fruits of your industry; scattered to the winds, weighed in the scales, and sold by the pound for wrapping paper; to this and worse ends (as I shall show) silly women stint themselves, and live on half allowance!

"Their distributions are immediately published in the papers, with a long story of the Lord's doings, sham revivals, and a call from Zion for more money—'or the work of the Lord must languish and die.'" I have now before me the New York Observer, that sink of iniquity and pollution: hear him "Give us more money, or our Bible societies, and Missionary, Education, and Tract societies, must soon be abandoned, and die. (It cannot be the gospel, as that can never die for want of money, which is filthy lucre, and the root of all evil.) "What must be done?" (Sell the old woman's bed-tick.)—"The United Foreign Missionary Society, the Domestic Missionary Society, and the American Tract Society, at this moment want ten thousand dollars each." There is \$80,000 that must be raised, directly, and was raised in New York—what enlightened people! The same paper goes on to show what other enlightened people did, and what the Lord did. "The Lord has put this money into the hands of his people; and, were they disposed, it might all be raised in a single day." If it be in the hands of God's people, why take it out! They know best how to use it. Again—same article: "When a certain man heard the call of his Saviour, [for money? Oh, what a Saviour he must be!] he did not want to hear it repeated by man; but knowing his master's will, [his master must be Satan, as we hear of no one buying the gospel, but Simon Magus,] he mounted his horse and rode more than forty miles to perform it—he paid \$450, and bound himself to pay \$1000 besides." There were not two fools, but a fool and a knave met. Who ever heard of such blasphemy; such high-handed villainy!

Can any sober man, (I say nothing of women, as the missionaries have them beyond redemption) can any man of common sense, be gulled by such stuff? Peter Pence, of the Pope, the tea tax, and paper tax, were nothing to this. Even Mahomet says, "Oppress not the orphan, neither repulse the beggar." Yet these soul-saving hypocrites rob both.

"If this be false, thy creed I'll hold,
And bow before thy god of gold."

It is a great pity the State Prisons have been cheated out of those pious young men, and (as they cannot live without) women too.

Let us see what the second grand division is about—I mean those pious young men who mount the pulpit. They certainly enjoin all God's commandments—exhort to humility, charity to the poor, obedience to parents, forgiveness to enemies, love to God and man, and to do to all others as they would be done by—they surely warn their flock to reverence the higher powers, and pay honour to whom honour is due—of course they exhort women to stay at home, and not to be "gadders abroad,"

* A state prison is under much better regulation—the men and women are kept apart but keep missionary and women apart if you can.

obedience to husbands, and self-denial to all. No such thing. You never hear one of the commandments mentioned, except one, and that is adapted to their scheme—it is the fourth. But you never hear them say, "thou shalt have no other Gods before me." That would open the eyes of the people (which is hard to do) to their god, nammon—the only god they worship. You never hear them say a word about the second commandment, for the same reason—this would be evidence "strong as holy writ," against themselves. You never hear them mention a word of the tenth—"Thou shalt not covet thy neighbour's house, his wife, servant, ox, or any thing that is thy neighbour's." These cunning rogues avoid the tenth commandment as studiously as they would a dose of rat's lane—it would break them up at once—no tenth commandment for them, because they covet every thing belonging to their neighbour: house, lands, wife, daughters, sons, and servants, to the last cent. But the FOURTH commandment—ay, that is their weapon—this they wield with all their skill; and, of course, you hear nothing on that head, but "the holy Sabbath, the Lord's day, the blessed Sabbath." The knaves—is one day more blessed than another? Are not all days the Lord's? The holy Sabbath—none of them keep the holy Sabbath for that is Saturday. But this is not to my point. I believe that it makes no difference with the Deity which day of the seven we keep, provided we keep one. But let me ask these soul-saving priests, those orthodox, why they slip over all the commandments but one? They are the only sect that do it. All the other sects, Roman Catholics and all, I find, read the whole of the commandments to the audience, every time they preach. Now, why one commandment should require obedience to God more than another, I should like to know. Were they not all enjoined by God? Were they not all written by his finger? What part of the Bible absolves us from one, more than another? But this one, alone, suits their views. They make it the touch-stone of their power—they make it a stepping-stone to press forward—it is the test of their strength—it is used as a muster-roll by which they draw out their forces. Of course we hear of nothing but the Sabbath, and giving money to spread the gospel. Letting go all the rest, they hang to these two. "What need is there for violating the Sabbath, by driving wagons and stages, the running of canal boats and steam boats? What need is there for violating the Sabbath by law, by authorizing the mail to be carried on the Sabbath day, in time of peace?" This is a bold move toward stretching their power. Now it is not that they care any more for the Sabbath than Beelzebub—but because they are thieves, and have the bag. Who does it hurt, for a steam-boat or stage to run on Sunday, more than any other day? It cannot hurt God, any more than if they stood still. Who does it hurt? It does not defraud the unwary of his money—it does not rob the poor and industrious of their hard earnings. These captains of steam-boats, and drivers of stages, are pursuing an honest calling, by which they earn their bread.—These men live on their own labor—they do not live by swindling the public—they do not rob the poor, aged widow, or the friendless orphan—they do not steal in at back-doors and kitchens, and rifle silly cooks and chamber-maids of their five shillings per week—they do not live in idleness, and keep women and children at work to maintain them—they do not, they dare not enter gentlemen's houses, and contaminate their wives and daughters, as these impudent priests do. They have not turned the Christian religion into ridicule, trampled upon every law, human and divine, and made the Bible a farce and a by-word, by violating the whole of it under the pretence of teaching it to the heathen, and ten thousand other crimes. Not that I am opposed to

keeping Sunday, but that I am opposed to vile hypocrisy and swindling. Crime is estimated in proportion to its injury. Who has done the most injury to mankind, these priests, or these mail-carriers? They wish to get a hand in the government; they want to get their fingers into the treasury, the money does not come fast enough, they want to set down at the fountain head, to which they are making long strides; they wish to stop the mail, this is only to feel the pulse of the nation, and ascertain their strength—when they would have gained one point, they would aim at another. They have gained a great many points, even since I have been writing. Now what business is it to these people what others do? They have liberty to worship God as they please. Can they not let others do the same?

The next is the money part—yes, money is the moving spring—money, money, money,—all their plans tend to fill their treasury. The heathen are to be converted—this cannot be done without pious young men. These pious young men are to be clothed and educated—this cannot be done without teachers and money—these teachers must be fed and clothed, too, and must have fine, large houses to live in, and large buildings to teach in. Then there are all their foreign and home missions—their Bible, tract, and other societies—all require money; and the priest is not backward in telling them. In the forenoon it is money, in the afternoon it is money, in the evening it is money—all for God. Why their God must be a very Dagon, without bottom or shore. Now this is at open war with common sense.

To be continued.

ORIGINAL.

BIBLICAL NOTICES AND EXPLANATIONS.

GENESIS.

THE HISTORY OF JOSEPH

Chapter 37.—Of all the great personages mentioned in the old testament as emblematical in their lives and actions of the Messiah, no one bore so striking and continued a resemblance to him, as the innocent, long persecuted, and finally exalted Joseph. His very name in Hebrew, is the same with that of the Redeemer; for Joseph is Jesus, and signifies the Saviour. He was like our Saviour, the beloved of his father, and hated on that account by his envying brethren. His mysterious dreams not only betokened his future grandeur; but shewed him as the representative of the Redeemer, the object of adoration to his blessed mother and reputed father, and to all his brethren, or mankind, whose nature he had assumed. Their homage paid to his sheaf, alludes to their dependance upon him for bread; and, in the spiritual sense, to the homage due by all to his sheaf, the corn of the elect.—Zach. 9, 17.—the living bread, with which the prefigured Joseph would one day supply his family.—John 6, 59.

Joseph was sent by his father to look after his brethren and their flocks. He answered, I am ready. Jesus Christ, equally ready, was also sent by his heavenly father to look after the shepherds and the sheep of Israel. Joseph found not his brethren where they should have been: for they had strayed as Israel did, from Sichem to Dothain.—On seeing him yet afar off, they sought to kill him, for they bore him a grudge, for having accused them