

absurdity so well? This, I argue logically, not as the theologians do.

This is freedom with a vengeance!—say and act as you please, (only evade public justice)—no curb nor restraint—all kinds of austerity done away with, but every kind of indulgence which inflame the passions are encouraged: anything else is mummery, superstition and Priestcraft. The Apostles practised fasting and prayer—John the Baptist practised it in the wilderness—the Redeemer himself fasted and prayed; and St. Paul kept his body in subjection, lest while he was preaching to others he might become a cast away; but our modern gospels have found out a smooth and easy path to Heaven: but let them take warning—let them beware. If liberty and law and order shall join hands, as it is very likely, and make a rush for sanctuary to the base of the church, and they be standing in the way, they will run a great risk of being upset and overwhelmed, or trodden down in the gate, like the unbelieving Lord who would not believe the prediction of the prophet—he saw the abundance of food, but never tasted it.

Isaiah says, in the last verse, 54th chapter, speaking of the future church,—“No weapon formed against thee shall prosper, and every tongue that rises against thee in judgment thou shall condemn: this is the inheritance of the Lord”

Now many weapons of war have been furnished and kept bright against that church in England and Ireland; yet she is increasing there, and over the whole world; and it may be hereby said, in spite of the powers of hell. Can any of the heretical churches with the least consistency demand of any other sectarian, why they would not join in opinion with them? Were the question put to me, I would simply reply to the head church, as by law established,—your church is a mere civil establishment, with a Shepope at her head, which is uncanonical; and the like was never heard of until the Maiden Betsey assumed that title. You have left the centre of unity—you have opened the flood-gates of infidelity, by inculcating private judgment—instead of seven sacraments, you have retained two—nay; you have only Baptism: you have quitted the other, and though you say you will believe nothing but what is in the scriptures, you have no scripture for infant Baptism, nor for changing the Sabbath from Saturday to Sunday; and though