

sin and death : " free from the lusts of the flesh to soar aloft in its native purity.

And you liars, and thieves, and counterfeits, who come here to be comforted by the gospel of universal salvation : let me warn you to repent, ere you fall into the hands of the sheriff, who will drag you before the court where sentence to years of toil will be pronounced upon you. But O the horrors of conscience added to this ! The way of the transgressor is hard. O repent that you may escape the anguish of soul that shall come upon you. Have you not already learned by experience that a guilty conscience is a Hell upon earth ! O you outcasts in society, you thieves and robbers, and murderers, and all who neither fear God nor regard man, whose consciences are seared as with a hot iron, how terrible your punishment here. Be alarmed, and repent in dust and ashes, and save yourselves from this world of wretchedness and woe.

May great grace be upon you. Amen.

P. S. BROTHER OLIPHANT, The above sermon was suggested to me, by the reading of your correspondence with Mr Hooper, who intimates that unless you come more to the point you may consider his last to be the last. I am responsible for the correctness of the sentiment, according to Universalist writings. You are at liberty to use it as you please.

Yours truly,

A. B. G.

INCONSISTENCY OF INFIDELS.

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BROTHER OLIPHANT :—In the present essay we shall notice several independent objections, and endeavor to show that if the Bible is censurable in the cases referred to Nature is no less to be blamed ; for these two great teachers harmonize precisely in the leading principles they respectively develope.

Our infidel friends are so distorted, by unbelief, in all their moral faculties, as to object to every thing almost in the Bible. The sceptic looking at the scriptures is like an old, ugly, yet corrected fox looking into a true mirror. Because he therein beholds his own deformity, wrinkled, and peakedness, he imagines that as he certainly must be handsome there must be something wrong with the mirror. They are perfect beauties morally—never did anything wrong—and have no need of a Saviour ! Nature teaches them better than to believe that, " By the offence of one judgment came upon all men to condemnation : " for 'where' say they 'is the justice in letting all Adam's children suffer for the sin of their father ? ' We respond, if this be an infraction of the law of Justice, why is Dame Nature guilty of the same offence in permitting the innocent children of the inebriate to suffer for the sins of a drunken father ? Why should these spend a miserable existence without the necessities of life, without honor, without intellectual or moral culture ? Or why should the children of consumptive parents languish for years because their ancestors had