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charge, and are to be paid for at the rate of 50 cts.

SERMON.

ABOLITIONISM HAS NO FOUNDATION IN SCRIPTURE.

THE CHARACTER AND INFLUENCE OF

ABOLITIONISM.

lyn, New York.

fifth verse, inclusive:-

1. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. a heinous crime in the sight of God. 2. And they that have believing masters let

them not despise them, because they are brethfit. These things teach and exhort.

according to godliness, about questions and strife of words whereof lieves that slaveholding is morally wrong. the great test to try the spirits whether they be deprecated the consequences of preaching Christian families at the South in which a cretary of State, drafted the proclamation cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrup I propose, he said, to discuss the character and influence of abolitionism. With this

ing to this word, it is because there is no

light in them." •duces his exposition of this chapter with the who preaches this doctrine in brave words, Carolina:

wise involuntary slavery is unlawful."

here, as in his other epistles, by enjoining tion of all whom it may concern.

"Let whatever Christian slaves are under Scriptures. the yoke of unbelievers pay their own masters all respect and obedience, that the char- chiefly by misrepresentations and abuse. acter of God whom we worship may not be calumniated, and the doctrine of the gospel by a logical process, to utter infidelity. may not be evil spoken of as tending to des-

Christ's, and to the doctrine of

ed Scotch friend then goes on to expound State. I have four distinct propositions on into the master's hand was familiar to them, would be rejected now for similar crimes the security it gives to life, liberty, charac- has a right to prevent. We must ever rethe passage in the following paraphrase, the subject to maintain—four theses to nail and all the evils connected with the system to any Christian church in our Southern ter, and property, in every quarter of the sist the asserted right of any State to remain and defend:

I. Abolitionism has no foundation in the light of heaven; and yet it is a remark-thildren, they were censured, not for having which the citizens of the several States bear thereof: to withdraw from the Union is quite II. Its principles have been promulgated because he cannot, deny, that the New Tes- and so with the slaveholder. It was not family, mutually contributing to promote erable section of our Union shall deliberate-III. It leads, in multitudes of cases, and alleged sinfulness of slaveholding.

pride and knoweth nothing either of the servant; but as a hired servant and a so- consiler his answer. I quote from Way- ter and slave to the fountain of Emanuel's t'ie people of other States, or the rights of Jewish or the Christian revelations, though journer he shall be with thee, and shall land's Moral Science, page 213: blood; if the agencies of the blessed Gospel the Union, every State must be the sole he pretends to have great knowledge of both. serve thee unto the year of jubilee, and then "The Gospel was designed not for one had only been suffered to work their way judge of the measures proper to secure the But is distempered in his mind about ide shall be depart from thee, both he and his race or for one time, but for all races and quietly, as the light and dew of the morn- safety of its citizens and promote their hap-

TERMS OF SUBSCRIPTION.—For one year, if paid questions and debate of words which afford children with him "
In advanceor within six months, \$1,50; if not paid no foundation for such a doctring but are. So far you will observe the state of the subscription of the such a doctring but are. no foundation for such a doctrine, but are So far, you will observe, the law refers of slivery for that age alone, but for its uni- and South, how different would have been people of other States to cast odium upon the source of envy, contention, evil speak- to the children of Israel, who, by reason of versal abolition. Hence the important ob- the position of our country this day before their institutions, and all measures calculadollar per square for the first insertion. For rule ing, unjust suspicion that the truth is not poverty, were reduced to servitude. It was ject of its author was to gain for it a lodg- God! How different would have been the ted to disturb their rights of property, or to and figure matter, two dollars per square for the sincerely maintained, keen disputings car- their right to be free at the year of jubilee, ment in every part of the known world, so privileges enjoyed by the poor black man's put in jeopardy their peace and internal first insertion. For each insertion after the first, twenty-five cents per square. Twelve lines or less ried on contrary to conscience by men whol- unless they chose to remain in perpetual that by its universal diffusion among all soul, which, in this bitter contest, has been tranquillity, are in direct opposition to the constitute a square. If the number of insertions be ly corrupted in their minds and destitute of bondage, for which case provison is made in classes of society it might quietly and peace- too much neglected and despised. Then spirit in which the Union was formed, and not marked on the advertisement, it will be published until forbid and charged accordingly. The the true doctrine of the gospel, who reckon other and distinct enactments. But not so fully modify and subdue the evil passions of there would have been no need to have con- must endanger its safety. Motives of phiprivilege of annual advertisers extends only to their whatever produces most money is the best with slaves of foreign birth. There was no men. In this manner alone could its ob- verted our churches into military barracks lanthrophy may be assigned for this unreligion; from all such impious teachers year of jubilee provided for them. For what ject -a universal moral revolution -have for collecting fire arms to carry on war upon warrantable interference; and weak men withdraw thyself, and do not dispute with says the law? Read the 44-46 verses of beed accomplished. For if it had forbidden a distant frontier. No need for a sovereign may persuade themselves for a moment that

can abolitionist and a Scotch Divine, (whose which thou shalt have shall be of the heathen slavery out the teaching of aboli- but every one, upon sober reflection, will mote private or individual interests, are matters of testimony need not be confirmed by quota- that are round about you. Of them shall pression of their masters, it would instantly tion preachers, who bind heavy burdens, see that nothing but mischief can come from tions from all the other commentators,) is a ye buy bondmen and bondmaids. More- have arrayed the two parties in deadly hos- and grievous to be borne, and lay them on these improper assaults upon the feelings prophecy written for these days, and won- over, of the children of the strangers that tili v throughout the civilized world; its an- men's shoulders, while they touch them not and rights of others. Rest assured, that the derfully applicable to our present circum- do sojourn among you-of them shall ye nonneement would have been the signal of with one of their fingers. No need for the men found busy in this work of discord are stances. It gives us a life-like picture of buy; and of their families that are with you, servile war, and the orphan to weep in anguish of not worthy of your confidence, and deserve abolitionism in its principles, its spirit and which they beget in your land; and they tial religion would have been forgotten heart over those cold graves, for whose dis- your strongest reprobation." its practice, and furnishes us plain instruc- shall be your possession. And ye shall take amidst the agitation of universal bloodshed." honor and desolation God will hold the real Amos Kendall and others labor to sustain tion in regard to our duty in the premises. them as an inheritance for your children Before entering upon the discussion of the after you inherit them as a possession; they ad uitted fact that Jesus Christ and his for slavehelding States to pass such stringent the despotic doctrine of military coercion by

A Sermon by Rev. Henry J. Van Dyke, Preach- By abolitionism we mean the principles and There it is, plainly written in the divine from that adopted by the abolitionists, in- diary and the prevention of servile war. one and the same doctrine, and cite Gen. ed in the First Presbyterian Churrch, Brook- measures of abolitionists. And what is an law. No legislative enactment, no statute cluding the learned author himself, nor to I shall not attempt to show what will be Jackson's opinion as authority against secesabolitionist? He is one who believes that framed by legal skill was ever more explicit in quire whether the teaching of abolionism the condition of the African race in this sion, because it was adverse to nullification. His text was chosen from Paul's First Epistle to Barban the Gospel shall have brought to Timothy, sixth chapter, from the first to the to be abolished. This is the fundamental, abolitionist tells me that slaveholding is an in the first ages of the latter is resistance to law within the the characteristic, the essential principle of in the simplicity of my faith in the Holy Church. What we now call attention to What civil and social relations men will sus. Union, where the Constitution imposes the abolitionism—that slave-holding is sin— Scriptures, I point him to this sacred record, and protest against, is the imputation here tain in the times of milennial glory I do not duty on the President "to execute the laws" that holding men in involuntary servitude and tell him in all candor, as my text does, cast upon Christ and his Apostles. Do you know. I cordially embrace the current -the other is a withdrawal from the Union. is an infringement upon the rights of man, that his teaching blasphemes the name of believe the Saviour sought to insinuate his opinion of our church that slavery is per-A man may believe on political or com
God and His doctrine When he begins to A man may believe on political or com
God and His doctrine When he begins to religion into the earth by concealing its real doctrine der both the Jewish and Christian dispensations and strifes of words, design, and preserving a profound silence der both the Jewish and Christian dispensations.

God and His doctrine When he begins to religion into the earth by concealing its real doctrine der both the Jewish and Christian dispensation.

This extract shows Presidence der both the Jewish and Christian dispensations. mercial grounds that slavery is an undesir- appealing to the Declaration of Indepen- in regard to one of the very worst sins it tions, not as the final destiny of the enslaved, dent Jackson distinguished between the ren; but rather do them service, because they able system, and that slave labor is not the dence, and asserting that the idea of proper- came to destroy? Do you believe that when but as an important and necessary process cases: and it is known to all who had the most profitable; he may have various views ty in men is an enormity and a crime, I still be healed the centurion's servant, (whom in their transition from heathenism to Chris- honor of frequent intercourse with him that 3. If any man teach otherwise and consent not to wholesome words, even the words of our Constitution of the country; he may think take him as an inheritance for your children a slave,) and pronounced that precious eulogy Providence by which the final redemption is the states rights of states and consent to the school of the country; he may think take him as an inheritance for your children a slave,) and pronounced that precious eulogy Lord Jesus Christ, and to the doctrine which is this or that law upon the statute books of after you, to inherit them for a possession." upon the master, "I have not seen so great to be accomplished. However this may be, the states-rights, strict construction repub-Southern States is wrong; but this does not When he waxes warm—as he always does faith in Israel," do you believe that Jesus one thing I know, and every abolitionist lican party. It was generally asserted and

the written law of God to the corrupt and one great purpose of the Bible, and there- He did sanction slaveholding among his an- that by denouncing this sin they brought why such men as Dr. Thornwell, of South posing among his an- that by denouncing this sin they brought why such men as Dr. Thornwell, of South posing among his anfickle tribunals of reason and humanity; fore one great duty of God's ministers in its cient people, I know, also, by the logic of down upon themselves the whole power of Carolina, and Dr. Palmer, of New Orleans provided. 5th, by asserting the natural but Christians on whose banner is inscribed exposition, to show what is sin and what is that faith which believes the Bible to be the Roman empire? Nero covered the men whose genius and learning and piety right of revolution and resisting the governthis sublime challenge—"To the law and not. Those who hold the doctrine that His Word, that slaveholding is not sin. | bodies of the Christian martyrs with pitch | would adorn any State or station—are will- ment by force. These are his remedical

to which they reduce their theory to prac- Gospel, who answer this argument from the or compromise the truth in regard to the Su-Let me direct your special attention to the light of that fierce to master and slave crippled, by the constant preme Court and be one that will, in the language of our text. There is no dispute works. They content themselves with only simple denial of their authority. They do persecution it is a profane trifling for Dr. agitations of abolitionism in our national opinion of the State, justify a withdrawal among commentators, there is no room for voting in such a way as in their judgment not tell us how God could ever or anywhere Wayland or any other man to tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in their judgment not tell us how God could ever or anywhere way as in the way as in *dispute as to the meaning of the expression will best promote the ultimate triumph of countenance that which is morally wrong. Jesus or Paul held back their honest opin- by the unscriptural dogma that slaveholding dy may be resorted to at once."—Debates in "servants under the woke." Even Mr. their views. Others stand off at what they but they content themselves with saving ions of slavery for fear of "a servile war, in is sin. Barnes, who is himself a distinguished abo- suppose a safe distance, as Shimei did when that the Levitical law is no rule of action, which the very name of the Christian relilitionist, and has done more, perhaps, than he stood on an opposite hill to curse King for us, and they appeal from its decision to gion would have been forgotten." The name any other man in this country to propagate David, and rebuke the sin and denounce what they consider the higher tribunal of of the Christian religion is not so easily forabolition doctrines, admits, that "the addi- divine judgments upon the sinner. Others the Gospel. Let us, therefore, join issue gotten; nor are God's great purposes of re-

of Moses allowed no Israelite to le made a Brooklyn, or the one who in the stillness of by any one having any pretensions to scholslave for life without his own consent, the the night and in the face of the law's terrors, arship or candor, that the Roman laws regu- ma that slaveholding is sin. But it must Judaizing teachers, to allure slaves to their goes to practice the preaching at Harper's lating slavery were even as mild as the very be observed in this connection that the Aposthe most heroic man. It is not for me to the subject in modern times. It will not preaching against slaveholding. They admasters, whether they were believers or un- es, or the fruit? But I am here to-night ameliorating influences upon the relation partakers of the benefit." believers, and by assuring Timothy that if in God's name, and by His help, to show between master and slave, which was utter- If the New Testament is to be received as any person taught otherwise he opposed the that this tree of abolitionism is evil, and by unknown at the advent of Christianity. A faithful history, no man was ever rejected selves share in the common ruin. wholesome precepts of Jesus Christ and the only evil, root and branch, flower, and leaf, And how did Jesus and his Apostles treat by the apostolic church upon the ground so

"And if the least dwelleth by thee science is taught in many of our schools, as he followed Christ, and instead of hurling able right to regulate its of internal con- out the effusion of blood, or those hich in all points is conform- be waxen poor and lead unto thee, thou answer this question, and let parents whose another and exciting wrath against slave- cerns according to it the pleasure; and ed upon carnage to defy and desired and desired another another and desired another anothe

doctrine, let us define the terms employed. shall be your bondmen forever."

Apostles pursued a course entirely different laws for the punishment of the secret incen- treating "nullification" and "secession" as

4. He is proud, knowing nothing but doting constitute him an abolitionist, unless he be- if his opponent quote Scripture (which is suffered that man to live on in sin because might know it if he would, that there are believed that Edward Livingston, then Se-

The alleged sinfulness of slaveholding, as it be of God—the very spear of Ithuriel to re- abolitionism? minds, and destitute of the truth, supposing that is the characteristic doctrine, so it is the veal their true character in the Senate in gain is godliness; from such withdraw thyself. strength of abolitionism in all its ramified angry, and begins to pour out his evil sur- rounded by ten thousand times as many slaves are better fed and clothed and instruc- 1830, excluded nullification from his enuand various forms. It is by this doctrine misings and abuse upon slaveholders-I slaveholders as there were idols in the city, ted, and have a better opportunity for sal- meration of "the attributes of sovereignty that it lays hold upon the hearts and con- obey the precept which says, "from such do you believe he kept back any part of the vation than the majority of laboring people retained by the States, and which might be view I have selected a text from the Bible, sciences of men, that it comes as a disturb- withdraw thyself," comforting myself with requirements of the gospel because he was in the city of New York. If the tongue of legally exerted" in defence of their rights and purpose to adhere to the letter and spir- ing force into our ecclesiastical and civil in- this thought that the wisdom of God is wiser afraid of a tumult among the people? We abolitionism had only kept silence these within the Union. 1st, remonstrance to it of its teaching. We acknowledge in this stitutions, and by exciting religious animosi- than men, and the kindness of God kinder ask these abolition philosophers whether, as twenty years past, the number of such fami- Congress against any act not warranted by place but one standard of morals, but one ty (which all history proves to be the strong- than men. Philosophers may reason and a matter of fact, idolatry and the vices con- lies would be tenfold as great. Fanaticism the Constitution. 2d, by an address to the authoritative and infallible rule of faith and est of human passions), imparts a pecuniar receive functions to change practice. For we are Christians here, not intensity to every contest into which it never can convince me that God, in the Le-Ty interwoven with the social and civil life the way of the Gospel at the South. This or instruct their representatives. 3d, by heathen philosophers, to grope our way by enters. And you will perceive it is just vitical law, or in any other law, sanctioned of the Roman empire than slavery was?— is one great grievance that presses to-day addresses to the other States in which they the feeble glimmerings of the light of na- here that abolitionism presents a proper sub- sin; and as I know from the plain passage Did the Apostles abstain from preaching upon the hearts of our Christian brethren at will have the right to declare they think the ture; not modern infidels, to appeal from ject for discussion in the pulpit—for it is I have quoted, and many more like it, that against idolatry? Nay, who does not know the South. This, in a measure, explains act unconstitutional and void. 4th, by pro-

cality, he is puffed up with shall not compel him a serve as a bond children are studying that book diligently bolders, had sought only to bring both mas while it does not interfere with the rights of place themselves clearly

for all times. It looked not to the abolition ing, into the structure of society, both North piness; and all efforts on the part of the the evil, instead of subverting the principle; State to execute the fearful penalty of the they are laboring in the cause of humanity, The text, as thus expounded by an Ameri- 'Both thy bondmen and thy bondmen and thy bondmen and thy bondmen and the unlawfulness of law upon the invader for doing no more than and asserting the rights of the human race;

to the testimony-if they speak not accord- slaveholding is sin, and ought therefore to There are men even among professing and lighted up the city with their burning ing to secede from the Union. They feel within the Union. He then adds, lastly "if be abolished, differ very much in the extent Christians, and not a few ministers of the bodies, just because they would not withold that the influence of the Christian ministry the act be one of those few, which in its

(TO BE CONCLUDED IN OUR NEXT.)

Gen. Jackson on Union and Coercion.

ty, and was puffed up with pride, without possessing any true knowledge either of the possessing any true knowledge either of the authority conferred by the Roman law possessing any true knowledge either of the slaved, and is the fruitful source of division, which they preached. The Roman law to commit adultery, or murder, or cruelty. The foundations must theless; and we do not see how one party

From the New York Tribune. The telegraph informs us that most of the cotton States are meditating a withdrawal In the crisis which now besets this nation, from the Union because of Lincoln's election of the parase 'under the yoke'" shows more practical, if not more prudent, go into with them before the bar of the New Testa- lemption capable of being defeated by an the opinions and declarations of the wise and tion. Very well: they have a right to undoubtedly that it (i. e. the original word the very midst of the alleged wickedness ment Scriptures. It is a historic truth, ac
undoubtedly that it (i. e. the original word to the wise and undoubtedly that it (i. doulos) is to be understood here of slavery

Let me quote another testimony on this

The doulos is to be understood here of slavery and teach "servants under the yoke" that knowledged on all hands, that at the advent so dishonoring to Christ and his Apostles, is for the guidance of the present generation.

The doulos is to be understood here of slavery and teach "servants under the yoke" that knowledged on all hands, that at the advent so dishonoring to Christ slavery existed all over the guidance of the present generation.

The doulos is the doulos in the character of our young men in the character of the present generation. point from an eminent Scotch divine, I worthy of all honor—that liberty is their civilized world, and was intimately interand women. It comes into any schools and the present generation. Invincible disbetter in disunion as a remedy
and women. It comes into any schools and the present generation. Invincible disbetter in disunion as a remedy
and women. It comes into any schools and the present generation. Invincible disbetter in disunion as a remedy
and women. It comes into any schools and the present generation. Invincible disbetter in distinct on schools and the present generation. Invincible disbetter in distinct of the present generation. mean Dr. McKnight, whose exposition of the Epistle is a standard work in Great Britain and in this country, and whose associations must exempt him from all suspicion of pro-slavery prejudices. He intro- It is not for me to decide whether the man just as common as it is to-day in South ed sin to go unrebuked for fear of the wrath quote from the Farewell Address of that unmolested. That was a base and hypoof man. And all this to maintain, at all great man a pertinent passage, applying critic row that the House ence raised, at following explanation:— "Because the law amid applauding multitudes in the city of lates and in the face of the Saviour's exdirectly on this point. (Statesman's Manu- Southern dictation, about the ears of John Quincy Adams, because he presented a pe-"If such a struggle is once begun, and tition for the dissolution of the Union. The party, taught that under the Gospel like- Ferry, is the most consistent abolitionist and worst statutes which have been passed upon des went much further than to abstain from the citizens of one section of the country petitioner had a right to make the request; arrayed in arms against those of another, it was the member's duty to protect it. And "This doctrine the apostle condemned decide which is the most important part of be denied by any honest and well-informed which is the continuous the line of the continuous the line of t the tree; and if the tree be poisonous, which man that modern civilization and the re- Church. In our text, masters are acknow- it may, there will be an end of the Union, of the Union debatable, we maintain their Christian slaves to honor and obey their is the most injurious, the root, or the branch- straining influences of the Gospel have shed ledged as 'brethren, faithful and beloved, and with it an end of the hopes of freedom. perfect right to discuss it. Nay: we hold The victory of the injured would not secure with Jefferson to the inalienable right of to them the blessings of liberty; it would communities to alter or abolish forms of avenge their wrongs, but they would them- government that have become oppressive or injurious; and if the cotton States shall bedoctrine of the gospel, which in all points and fruit; that it springs from and is nourthis subject? Masters and slaves met them that he owned slaves. If he abused his tained, nor the Union preserved, in opposition of the Saristanes and slaves are if he arrived and fruit; that it springs from and is nourthis subject? Masters and slaves met them that he owned slaves are the Union preserved, in opposition of the Saristanes. is conformable to godliness or sound moralithat it produces no real barefit to the authority conformed by the Remander of the Remander of the Remander of the Remander of the authority conformed by the authority conformed by the authority conformed by the authority conformed by the

Jewish or Christian revelation." Our learn- State I have found distinct propositions on into the most of the most able fact, which the abolitionist does not, thildren, but for not treating them properly. to one another, as members of one political another matter. And whenever a considtament is utterly silent in regard to the the owning of slaves, but the manner in the happiness of each other. Hence the ly resolve to go out, we shall resist all cowhich he fulfilled the duties of his station citizens of every State should studiously ercive measures designed to keep it in. We In all the instructions of the Saviour—in that made him a subject for chuch discipline.

IV. It is the chief cause of the strife that all the reported sermons of the inspired The mere fact that he was a slaveholder no sensibility or effend the just pride of the section is pinned to the residue by bayonets. troy the political rights of mankind. And agitates and the danger that threatens our those Christian slaves who have believing the Holy Spirit to write for the moved by the Holy Spirit to write for the frown upon any proceedings within their liberty, if not the abstract right, of secesmasters, let them not despise them, fancy- I—ABOLITIONISM HAS NO FOUDATION IN SCRIP- instruction of coming generations—there is upon the recognized lawfulness of the rela- own borders likely to disturb the tranquility sion, we must insist that the step be taken. not one distinct and explicit denunciation of ton that all the precepts regulating the re- of their political brethren in other portions if it ever shall be, with the deliberation and are their brethren in Christ; for, though all Passing by the records of the patriarchal slaveholding, nor one precept requiring the of the Union. In a country so extensive gravity befitting so momentous an issue.— Christians are equal as to religious priviage, and waiving the question as to those master to emancipate his slaves. Every These precepts are scattered all through as the United States, and with pursuits so Let ample time be given for reflection; let

leges, slaves are inferior to their masters in servants in Abraham's family, who, in the acknowledged sin is openly and repeatedly the inspired epistles There is not one com- varied, the internal regulations of the sever- the subject be fully canvassed before the station. Wherefore, let them serve their simple but expressive language of Scripture, condemned and in unmeasured terms.— nand or exhortation to emancipate the slave. al States must frequently differ from one people; and let a popular vote be taken in masters more diligently, because they who "were bought with his money," let us come Drunkenness and adultery, theft and mur- The Apostle well knew that, for the present, another in important particulars; and this every case before secession is decreed. Let enjoy the benefit of their service are believ- at once to the tribunal of that law which der—all the moral wrongs which ever have mancipation would be no real blessing to difference is unavoidably increased by the the people be told just why they are orged ers and beloved of God. These things God promulgated amid the solemnities of been known to afflict society, are forbidden him. But the master is exhorted to be kind varying principles upon which the American to break up the confederation; let them have teach and exhort the brethren to practice sinai. What said the law and the testithem.' If any one teach differently, by
affirming that under the gospel state assumed the responsibility? The answer is
not bound to serve their to be made free and independent to be mide for the master is exhorted to be kind
the solution of abolitionism, this greatest of all sins—
this "sum of all villainies"—is never spokto be made free things God promulgated amid the solution to amict society, are broaded
to be made exhort the brethren to practice
Sinai. What said the law and the testiby name; and yet, according to the teaching
and considerate, and the slave to be obedithis "sum of all villainies"—is never spokto be made free and independent to be kind
the state of the question fully presented;
this "sum of all villainies"—is never spokto be made free and independent to be kind
the slave to be obedithe that church in which there is no distincto be made free and independent to be kind
warying principles upon which the slave to be obedithat the slave to be obedithe that the slave to be obedithe that

Let Dr. Wayland, whose work on moral pel in this land or age had but followed Paul States. But each State has the projection- backed, would either be acquiesced;