

CAGE  
HT  
913  
.G 74  
1846

THE EISENHOWER LIBRARY



3 1151 02745 3319











---

---

WORK AND WAGES.

A SERMON PREACHED IN

WHITESBORO, N. Y., NOVEMBER, 1846,

BY

BERIAH GREEN.

---

---

2462

Ms. 90

1842

1842

[Some, who heard it, thought the following Sermon ought to be published. As I had no objection, I prepared it for the Press. All readers, into whose hands it may come, are quite welcome to any edification they may derive from its perusal. B. G.]



# WORK AND WAGES.

71124 12/4/11 113

2 THESS. iii. 8—12. "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

It was just like the Apostle to illustrate the doctrines he taught by his own example. He was an earnest soul; intent on honoring the profession he had made, and accomplishing the work he had undertaken. The obligations he urged on others, he welcomed himself to his inmost spirit. Thus his words beautifully described his deeds; and his deeds made his words perspicuous, significant and impressive. Of all this, the text furnishes a striking illustration. Among his brethren at Thessalonica, the Apostle had heard that there were some, who refused to exert themselves in the way of productive industry. Of course, they were "disorderly." They could not help being "busybodies." How they spent their time and strength, we are not particularly informed. They might have looked upon manual labor with contempt as beneath their profession and their privileges; and have occupied themselves in going from place to place, to indulge in mere gossip, religious or otherwise. As they transgressed the laws of their own existence, and of course trampled on the principles of the Gospel, the Apostle reproved them, pointedly and emphatically. He gave them distinctly to understand, that the habits they had fallen into were of murderous tendency—were against the only methods by which life could be sustained. How, if they refused to work, could their own necessities, however pressing, be provided for?

The course which the Apostle had himself pursued among his Thessalonian brethren must have made a deep impression on them. They could not but remember, that waiving all claims to any remuneration for his services as a Christian teacher, he applied himself to manly toil, and eat his bread through the sweat of his brow. How could they help listening to words which so manifestly proceeded from the depths of his being, and were so strongly confirmed by his character?

I shall avail myself of the words of the Apostle to illustrate the distinction which widely separates Mankind into two classes; **THE WORKERS AND THE UNWORKERS.**

1. *The Workers;—who are they? Such as exert themselves according to the Laws of their existence to provide for their own necessities and to promote the general welfare.*—We are under various

necessities, some more and others less pressing and imperious; some affecting especially the body and others the mind; some touching us as endowed with the senses and others as instinct with spirit. For all these we are expected to make provision. Accordingly, we are placed in a field of activity, adapted to our powers, where we are required to exert ourselves for this very purpose. Here certain Laws assert their authority, which in our exertions we are expected to obey. The results of our obedience—what we thus acquire, the Apostle with all propriety describes as "our own." Our own it must be—the gift of the sovereign Owner and Disposer of all things. As such, we may enjoy it—may use it in seeking the proper ends of our existence.—At the head of this class stands the Agriculturist. He is immediately connected with the soil, whence our supplies are ultimately to be derived. Obeying the Laws of his sphere of activity, he exerts himself, cheerfully, vigorously, patiently, to draw up from the Earth the gifts, which the Creator has hidden there for the use of Mankind. He, if true to his position, is a genuine Worker. His hard hands, his sunburnt face, his sweatful brow;—of what honor are not these worthy! Such as see nothing attractive and dignified in such things must be blind enough. He is a true Worker, before whose brave heart and tough sinews and stout limbs, discouragements, difficulties, obstacles vanish; before which barrenness flees away—mountains sink and valleys rise; and fruits and flowers abound.—Little, if at all, less is the well-skilled, faithful Mechanic to be praised. The Carpenter, the Smith, the Bricklayer; how could we live without such Workers? Their characteristic exertions have an obvious and vital bearing on our welfare. Side by side in our hearts' estimation, let them stand with the Agriculturist.—And what shall we say of those who are especially devoted to the work of Education? That is a genuine and a noble Work. If true to their tasks, they lay hold on the constructive principles of Human Nature, and adapting themselves to these, exert themselves for the development of the hidden powers, divinely lodged in the depths of our being. They are the ministers of the Creator, whose activity contributes to the high results on which He was

intent—contributes to bring out into full form and healthful exercise the Nature He has given us. Under their influence, MEN, alive to their responsibilities and possessed of their powers, are fashioned, ready for any good work to which they may be called. Let not the respect and gratitude, to which they are so fairly entitled, be withheld.—The Interpreter of the Divine Will—the Expositor of the Bible—the religious Teacher, who identifying himself with the Model-Man in the work of Redemption, exerts himself to raise his fellows into the Kingdom of Heaven; what a Worker is he! How strong and vital every way is the bearing of his labors on Human Welfare! The principles of the Divine Government, especially as modified by the Mission of the Saviour, he unfolds and applies. These, unspeakably dear to his heart, he makes it his great aim to embody in his own character, and to impress for the highest purposes on the minds of others. To induce his fellows to unite with him in maintaining always and every where the Divine Authority—to this he gives arm and soul. None of the relations, duties, rights, which belong to the Human Family, does he allow himself to overlook. They are all sacred in his eyes—all dear to his heart—all are recognized and honored in his exertions. He does what he can to raise the children of Adam to the power, dignity and blessedness of MEN.—And what a work is the true Ruler occupied with! It is his to enforce the demands of Justice—to defend rights and redress wrongs—to see to it, “that every man sit under his own vine or fig-tree, with none to molest or make him afraid.” “He is the minister of God”—wielding a sword, which was forged, fashioned and edged in Heaven—“a terror to evil-doers and a reward to such as do well.” God speed him in his labors; and give him a recompense suited to his responsibilities!—Nor may we overlook the true Artist. God bless him! He is far from occupied with busy idleness, whether he be Painter, Sculptor or Poet. He labors wisely and earnestly—under a Heavenly Inspiration—to provide for necessities, which cannot be neglected without involving us in deep and lasting injury. And Oh, what a Worker is he, who is equally diligent with mind and muscle—is equally himself as Manual Laborer—Religious Teacher—Poet—Philosopher! In him, Humanity is beautifully developed; to him, Humanity is deeply indebted.

The instances given are examples of true Workers. They might be multiplied. But it is unnecessary in this connection. The illustrations already furnished are, I hope, sufficient to set forth and commend the statement with which I set out.

2. But another part of the subject, equally instructive, but less agreeable, demands our attention. UNWORKERS there are, alas! as well as Workers. These are to be described, so that whenever in their presence we may recognize them, and, as far as in

us lies, render them their due. They are known in their relations to Mankind under different names; but all hold essentially the same aims, and employ essentially the same methods. They are sometimes called Idlers; sometimes Triflers, and sometimes Criminals. They are remarkable for taking advantage of the unnatural arrangements which every where prevail, to obtain what they call “a living” without manly effort. It is their way to “eat” what is not their “own”—what they have never earned.—To this class all admit Thieves are to be assigned. They act more in character—with less disguise, perhaps, than any of their fellows. For what they take, they do not pretend to render an equivalent. With eager hand they seize what comes in their way and bear it off as adroitly as they can. They are generally regarded as a nuisance, which the hand of Penal Justice ought as soon as possible to remove.—How much better are they who make and they who sell Alcoholic poison? May they not be—are they not generally much worse? What sort of an equivalent do they return for what they receive at the hands of their fellow citizens? Equivalent! They receive gold and silver, bread and honey, and in return inflict all manner of diseases, bodily, mental and moral. They diffuse to the extent of their power an infectious, suffocating atmosphere throughout the whole field of their activity. The bread they eat, very certainly is not “their own.” It is cunningly, stealthily, cruelly withdrawn from the necessities, often stern enough, of its rightful owners.—And what shall we say of those who in the sphere of Education and the Professions, while they receive bread to eat and clothes to wear—multiplied conveniences and luxuries, refuse to embody in their character and exertions the principles on which they profess to act? It is their proper business, laying hold of the Idea on which Human Nature was constructed, to apply it at whatever hazard or expense to the highest practical purposes—to exert themselves to increase on every hand Men, true, wise and strong. For this, they receive high honors and large rewards. And yet, this is the very thing they refuse to do. And this for fear of losing the rewards and honors, which are the natural return for the work they professedly undertake and wholly neglect. Whenever they are required by their position and relations to resist popular tendencies and expose popular follies; to throw themselves bravely between the Cunning and the Simple—the Oppressor and his victim; between armed Violence and unresisting Innocence, they are otherwise occupied. The defence, the improvement, the elevation of Human Nature;—such things are beneath the sacredness and dignity of their vocation. It is, they affirm, expected of them to make *scholars*, not Men; to defend their clients, not the claims of Equity; to prescribe medicine, not to ward off or cure diseases; to build up churches, not to purify



and elevate our common Nature. And what will become of them, if they refuse to fulfil such expectations? These men, wherever they are found, and in whatever estimation they are held, are among the worst idlers, jugglers, mountebanks, which prey on the general welfare. "Eat their own bread"! They! Never a mouthful.—What numbers in our country rely for their support, grow rich, "fare sumptuously" on the Credit-System! And what return do they make? Take those who devote their time and strength to our Banking establishments. How numerous they are! How expensive and imposing is their style of living! Can any sober man doubt that business would proceed on a firmer basis, with higher encouragements and better results, without than with them;—that their presence and activity are a disturbing force in the commercial sphere? What a hot-bed have we in the Credit-System, where Villainy of all sorts and sizes flourishes! Here character is wrecked, and injuries inflicted, and confidence abused, and woes multiplied. And all for what? Can any body tell?—And all those who under any pretext produce *sham-work*—who make things for sale and not for use—these belong to the Unworkers. Who is the better for their activity? Rather, who is not the worse? They take your money, and in return give you not cloth, but what is sometimes called "devil's-dust;" they take your money, and in return give you not bread, but what "satisfieth not;" they take your money, and return you not enduring substance, but an empty shadow. They are entitled to the same name as our Saviour gave the brokers in the Temple, and ought not to complain, if like them they are whipped out of the presence of the True and Faithful.—To retire from business without providing for the useful employment of our powers is to throw ourselves among the Unworkers; nor is it any better to receive an inheritance without making it the basis of manly activity. In fact, nothing becomes "our own," which we do not moisten with our life-blood—whicly we do not bring home to ourselves in the way of earnest effort. Whatever otherwise we lay our hands upon is not—cannot be "our own." We cannot take possession of it without violating the very Laws of our Existence.

From the general principle, which the Apostle here asserts and commends, a few practical lessons may easily be derived.

1. *The Gospel is here as every where else true to Nature.*—Nothing is more natural than the connection of Work with Wages. Work is the proper origin of Wages; Wages the proper result of Work. This Nature every where proclaims, distinctly and emphatically. These two terms are mutually correlative. Wages without Work and Work without Wages—what an anomaly! A manifest and flagrant violation of whatever can deserve the name of Law or Order!—Let four men escape without a rag

of clothing or a piece of bread from a tempest-wrecked ship to a desolate island. They find themselves in what may in some sense be described as a state of Nature. To what Law must they now submit in providing for their necessities? No matter how artificial their training may have been—how strong an aversion to manly toil they may all along have cherished. Manual labor they may have regarded with proud contempt. No matter. Here they are with various necessities pressing heavily upon them. Food, clothing, a shelter—these, every drop of blood in their veins demands. And the demand must be yielded to. They must bestir themselves or die. The connection between Work and Wages they are constrained to recognize and honor.—It is so every where in the view of the careful observer—in the mind of the sober thinker. From Unworkers every where, Nature at length withholds either food or appetite. Either their table is empty or their food is poison. They are the prey of hunger or the victims of satiety.—Where amidst the artificial arrangements which so widely prevail, Wages are withheld from the Worker, what do we find but confusion, embarrassment, crime and misery? Here is frightful disorder, deep distress, freezing despair. Here is blasphemy, rebellion, outrage. Every thing dear, sweet, holy in Nature is trodden under foot. Fix your eye on any community where, as the Irish bishop said of his countrymen, "the people are starving as usual," and you will find many and heart-breaking illustrations of this strong statement.

A decisive proof it is, that the Gospel is divine, that it is always and every where true to Nature. It is never at variance with the Laws of our Existence, inscribed as they are with the finger of the Creator on our inmost hearts—never, with the arrangements which His hand has introduced into the field where our present responsibilities lie. Far, far otherwise. The Gospel honors these arrangements. Every dictate and demand and design—every Law of Nature, it authoritatively confirms. It applies its strength and expends its resources in elevating all who come under its influence to themselves—to the model on which Human Nature was fashioned—to obedience to the Laws which are written upon the foundation of our being. Surely the Gospel must have come from the same Source as the Human Heart, which it purifies—as the Nature it exalts.

Of all this, we have a particular and striking illustration in the principle with which this discourse is occupied. There are few things in the whole course of Nature more significant and characteristic than the connection of Work with Wages. And on this very thing, the Gospel insists authoritatively and emphatically. It abhors all "busybodies." It requires every man to "bear his own burden," and assist others in bearing theirs. Every man, working with his own hands, must "eat his own bread."

This is the Gospel—these its requisitions. Whatever is thus at one with Nature cannot but be worthy of our respect and confidence. As such the Gospel should be every where welcomed, most cordially, gratefully, reverently.

2. *The Gospel claims jurisdiction in the sphere of Political Economy.* The just distribution of Wages among the Workers;—this matter, it is sometimes alleged, the friends of Freedom ought not, in their efforts in behalf of the Enslaved, at all to occupy themselves with, even in the field of Politics! It is merely a dollar-and-cent concern. It is too mean and trivial—too coarse and vulgar to attract the attention of great souls—of warm-hearted philanthropists. They must invest their enterprise with a religious light. Thus and thus only can they hope for the smiles of the Saviour. Thus and thus only can they retain their hold on the human conscience. Such things are sometimes uttered with an air of deep concern and great solemnity. On multiplied minds, the intended impression is fastened. They are confounded, bewildered, embarrassed with a distinction which exists only in narrow minds and sectarian creeds. For what is the topic, with which Political Economy is especially occupied?—the comprehensive, far-reaching theme, to which it is devoted? Is it not Work and Wages—their mutual relations to each other—the best methods for distributing the one and encouraging the other? What else, I pray you, gives significance to Free Trade doctrines or Tariff arrangements? The importance of every thing in Political Economy must be estimated thro' its relation to Work and Wages. This is the soul of the whole business. And this, does it lie beyond the jurisdiction of the Gospel? Does Christianity regard it with sovereign indifference? So that you may separate Work from Wages, as you please, without violating its requisitions and incurring its displeasure? May you throw your own burdens, wantonly, on the shoulders of another; be a "busy body;" eat not "your own bread," but that which other hands have earned;—may you give your countenance to arrangements, which force one to work without eating, and enable another to eat without working; which go to make the rich still richer and the poor still poorer;—may you do such things with the consent of the Gospel, and be, notwithstanding, a true disciple of the Carpenter of Nazareth? Surely not. The Gospel spreads its authority over the whole field of Political Economy. Those who refuse to honor the natural connection of Work with Wages, it denounces as "disorderly." It upbraids them as grievous offenders. It condemns them in pointed terms and threatens them with a heavy punishment. If it is worthy of the Gospel thus to extend its authority over the sphere of Political Economy, how can we lose our hold on the human conscience by maintaining and inculcating sound doctrines, on whatever occasion and in whatever

connection, in this department of thought and responsibility? We never can be worthy of the smiles of our Savior or the confidence of our fellows, while we refuse here, as every where else, to occupy the ground which the Gospel defines and cultivates. The Gospel comprehends in its doctrines and demands and arrangements all human interests; and he is unworthy of the name of Christian, who would reduce the limits, within which its influence is to be exerted.

3. *The Gospel maintains the principle on which penal inflictions proceed.* How consistently with its characteristic design can it do otherwise? It is an expedient, worthy of the infinite Wisdom and Goodness, to bring mankind into conformity with the General Government of God. With this sublime object it is wholly engrossed. To this it is true at every point and in all respects;—in all its principles, precepts, overtures, arrangements and tendencies. Accordingly, the grand cardinal virtues it commends, are Justice, Mercy and Fidelity. On these it most earnestly insists; all the benefits it offers, are wrapped up in these, and cannot, without them, be enjoyed. Now we know that the Divine Government is maintained at the expense of penal inflictions—that Justice is asserted, and Mercy exercised, and Fidelity maintained amidst many and heavy penalties. How can the Gospel, then, secure the object it is intent upon, without giving its countenance to the principle on which penal inflictions proceed?

I know that quite other views of this matter have multiplied and loud advocates. With them the Old Dispensation is a rough relic of the Dark Ages; Moses was little better than a savage and the Law grim enough. From the stern demands and pointed threatenings and terrible exposures amidst which the Mosaic Economy, arbitrarily enough, placed us, we are well delivered by the Gospel. How should penal inflictions fall from the hand of Love? The maintenance of Justice is now a secondary affair. Under the New Dispensation, the grand object of the Divine Government must be to gratify and please us—to make us happy. Our follies and crimes, however numerous and gross, are now good-naturedly winked at; and every thing is every where brought into requisition, not to secure for us a sound and elevated character, but the largest amount of what we may please to reckon enjoyment. Such a Gospel must be in harsh collision with every thing we know of the Government of God, and can be of no service to those who are hastening to His tribunal. It has not a single feature in common with the Good Tidings, which, according to the Evangelists, Jesus Christ proclaimed. He was every where and most earnestly for the Law. That He regarded with the deepest veneration, and supported with the whole weight of His authority. It was dear to Him as His heart's blood; and He re-



garded every jot or tittle of it as worthy to be maintained at the heaviest expense. In His expositions of the Law, both the precept and the penalty, He fully supported Moses. Witness the pointed censures with which He smote the Ecclesiastics around Him for trampling under foot the fifth commandment.

The same spirit pervades the Apostolic lesson, with which this discourse is occupied. The "busy-bodies," who introduced disorder into the Thessalonian Church, by refusing to apply themselves to productive industry—who would not earn the bread they consumed, he preached no good-natured Gospel to. Not he. He condemned them as criminal. They had exposed themselves to a heavy penalty. They deserved starvation. If they would not work, they ought, he declared, to be deprived of food. Such every way is the Gospel. It never thrusts itself between the criminal and the penalty he has incurred—between the murderer and the gallows. Such weakness and cruelty it regards with stern abhorrence. Let fools beware. If they choose to trample on their obligations—to invade rights or inflict wrongs, they must seek some other refuge from the fears which haunt them, and the punishment which awaits them, than can be found in the Gospel. If they will not submit to the Divine Authority, the damnation they deserve, the Gospel will never screen them from. The Gospel, as impressively as the Law, demands obedience or threatens death.

4. *The thoughts suggested in this discourse may assist us in forming a just estimate of ourselves and others.* On this subject, what sad mistakes are almost every where daily committed! The estimation in which one and another are held, depends with multitudes rather on how much and what they *eat*, than on how much and what they *do*. If one moves along in pomp and splendor—if he is "clothed in purple and fine linen, and fares sumptuously every day"—if, of the gifts which Heaven has provided for the Human Family, he is an unsparing consumer, he becomes on this account an object of general admiration. How he came by what he thus lavishly expends is a question on which only the fewest think of insisting. He may be sure of the support and the applause of the multitude. What a pity! Can any thing be more absurd or mischievous? Just think. A majority of the human family are almost every subject to embarrassment and oppression. Their rights are ruthlessly invaded. The provision which Heaven has made for their improvement and welfare is by a strange perversion employed to crush and degrade them. Their very existence is often robbed of every thing attractive and significant. And yet they constitute a majority! Their oppressors are few and weak and foolish. Why then do not they break away from the grasp in which they are held, and assert their own dignity and vindicate their own rights? Why do millions in this republic submit to the outrages, which a handful of miserably imbecile

wretches see fit to inflict upon them? Why? Because the multitude, in estimating themselves and others, apply a false standard. With them, the dignity of man consists rather in the capacity of eating than in the power of working! Into the divinity of Work, they have never seen. Far enough from that They despise Work, as mere drudgery, and themselves and their fellows who are forced to occupy themselves with it, as mere drudges! Show them one, who, while he *does* nothing, *eats* much, and their admiration is at once kindled. He is their man! To him, they ascribe a dignity and worth proportioned to the amount of other people's earnings he consumes! They unhesitatingly give him their confidence, their support, their suffrages; and with loud and eager tongue, fools as they are, describe him as worthy of general veneration! The highest places "in Church and State" they think are scarcely high enough for the merits which they ascribe to him! And yet, if the truth were told, it would be seen, that his merits lie especially in the costly tribute, which he levies on all around him for the benefit of his enormous belly. All this may well be affirmed of a great majority of those, who wield the elective franchise in this republic. Look at their petted candidates for the highest offices. Who are their Clays and Polks; and who are those who gather around these oft-repeated names? Who are they? Genuine Workers? Who "eat their own bread?" Not at all. They are not ashamed to eat up the earnings of the poorest of the poor, without compensation or reward! They pilfer from their cooks—they rob their wash-women! Nay, they are not a whit better than mere Cannibals! They virtually devour the human hearts, on which they can lay their rapacious hands. While the multitude in this and other countries continues to give its countenance and support to such Do-nothing-eat-alls, what else can it expect or deserve than embarrassment and oppression and misery?

The Apostle in the text requires us, in estimating ourselves and others, to apply a very different standard. The creatures among us, which are raised, one would think, in cruel mockery, to the highest places he regards as unworthy of a crust of bread. Their proper doom according to his just judgment, is starvation. The doings of men—these he maintains are the natural basis of their claim on our regard. Our doings constitute the standard by which we are to be judged, here and hereafter. Let us apply this standard, promptly and earnestly. Let us open our eyes on the dignity of Work. Let us regard it as our highest privilege. And let us give our confidence and support in every sphere of responsibility to Workers alone. The wretch, who can wantonly and remorselessly riot on the earnings of others, let us hold in just abhorrence. Honor him with our suffrages! Perish the thought. Raise him to a high position! Shame on us, if we can endure a thing so

absurd and mischievous! May the day soon dawn upon us, when here as well as elsewhere, "every man shall receive according to his works!"

5. *The Gospel demands a radical and universal revolution in Human Society.* That they are in favor of some such thing, is urged as a grave accusation against some Philanthropists among us. The accusers allege, that the Gospel takes Society as it finds it, whatever may be its character, and adapts itself to its usages and arrangements. These may be in the highest degree absurd and mischievous. The Rich may devour the Poor; the Strong may trample on the Weak. Rights may be invaded; injuries inflicted; hearts may be bruised. What claims the name and the prerogatives of Government may be no better than a cunning and cruel Conspiracy. The damnable absurdity may be openly maintained, and on what is generally honored as high authority, that what the Law pronounces property is to be treated as property! On this ground Human Beings may be reduced to a level with brute beasts, as an arrangement which lies at the very foundation of Society. No matter. The Gospel, we are told, has not a word to say against any such abomination, provided it may have entered into the organization of Society. It is too busy in saving the souls of men to have an eye to see, or a heart to loathe, or a hand to abolish the wrongs, which Society may inflict upon them! They may be crippled and crushed—robbed and polluted—may be exposed to manifold temptations and driven to desperation;—the Gospel has no word to utter on their behalf if in these things they are the victims of Society! And smooth-faced, well-fed Ecclesiastics who sanctimoniously refuse to lift a finger to lighten their burdens, pompously threaten these poor creatures with damnation, if they do "not believe" in such a Gospel! A Gospel, which they have every reason to execrate as a piece of priestly mummery—an absurd, cruel thing—the deepest source of Wrong and Woe, upon which the Pride and Selfishness of wicked men have ever forced them! And is this the Gospel, which Jesus Christ proclaimed! Never. The thought is full of blasphemy. He demands, with a kingly voice demands, a radical revolution in Human Society, as it is generally main-

tained. Its designs and arrangement and spirit—all are in the harshest collision with the objects and methods which He enjoins. Justice, Mercy, Fidelity; these with Him are the great End of our existence, as truly in Society as elsewhere. Whatever is inconsistent with these, the Gospel peremptorily and strongly condemns. In every Society which, directly or indirectly, sets Justice, Mercy and Fidelity at naught, the Gospel demands a radical revolution. And a radical revolution it will certainly effect.

Take the principle on which, in the text, the Apostle insists. What, I ask, would be the result, if this principle were generally enforced?—if men were every where required to "eat their own bread" or forbear to eat at all?—if Wages were confined to Work, and Work only could procure Wages? What would be the result? What if the estimation in which men were held, and the position to which they were admitted, depended on the Work they performed? Would not a radical and universal revolution in Society be effected? Who can doubt it? In multiplied instances, those now at the top of Society would rapidly descend to the bottom; and those at the bottom, would in as many instances ascend to the summit. Workers would every where be honored and rewarded; Idlers every where be abhorred and punished.

What in such a case would become of American Slavery? How long could this accursed thing last where this principle asserted its authority? It would disappear like an ugly dream, when one awakes. Let your McDuffies, and Calhouns, and Clays, and Polks; let their supporters and applauders, generally, be brought under the control of this principle; let them derive the supplies their necessities demand, from the Work they perform, and Slavery ceases at once and forever within the entire sphere of their influence. Give the slave the Wages he has earned, and how soon would not the chains fall from his limbs! How soon would he not rise to the dignity of a Freeman! And yet great numbers say—; but I forbear. What signifies quoting the words of dishonest talkers? We know what the Gospel demands; and may God give us strength to honor its all-healthful requisitions!













