

^A
S E R M O N,

DELIVERED BEFORE

**HIS EXCELLENCY JONAS GALUSHA ESQUIRE,
GOVERNOR,**

**HIS HONOR PAUL BRIGHAM ESQUIRE,
LIEUT. GOVERNOR,**

THE HONORABLE COUNCIL,

AND

HOUSE OF REPRESENTATIVES,

OF THE

STATE OF VERMONT,

AT

MONTPELIER,

ON THE

DAY OF GENERAL ELECTION, OCT. 8, 1812.

BY ISAAC BEALL,

PASTOR OF THE BAPTIST CHURCH OF CHRIST IN FAWLET.

Published by order of the Legislature.

MONTPELIER, VERMONT.

PRINTED BY WRIGHT AND SIBLEY.

1812.

IN GENERAL ASSEMBLY, OCT. 9, 1812.

RESOLVED, that a committee be appointed consisting of three members from this house, to wait on the Rev. ISAAC BEALL, and return him the thanks of the house, for his sermon delivered before his excellency the governor, his honor the lieutenant governor, the honorable council and house of representatives ; on the 8th inst. being the day of election : and request a copy for the prefs.

Mr. KING,
Mr. B. KINNE, } *Committee.*
Mr. BAILEY,

Attest,

WM. D. SMITH, *CLERK.*

S E R M O N.

PROVERBS XXIX. 2. When the righteous are in authority, the people rejoice : but when the wicked beareth rule, the people mourn.

CIVIL government is one of those blessings which a kind God has seen fit to bestow upon the lapsed family of Adam. In this present imperfect state, a people could not long remain happy, without civil government : to remain in such a state of anarchy, would be to remain in a state of perpetual war. To prevent such a dire calamity, God instituted this ordinance. Rom. xiii.

But as important as civil government is, to the happiness of man ; yet, like all other gifts of providence its blessings can never be enjoyed, but through a just and wise administration. God has ordained summer and winter, seed-time and harvest ; but should we neglect our relative duties, we should neither be fed nor clothed.

Though God has ordained civil government for the good of man, he has not instituted any particular mode or form of government ; but this he has left to human wisdom, according to the different circumstances, customs and habits of different nations.

A good and well adapted constitution is to be preferred ; nevertheless, a defective constitution, wisely administered, would be productive of great-

er good to the community, than a good constitution in the hands of unrighteous administrators.

There may be such ignorance, neglect or injustice in the rulers on the one hand ; and such want of attention and submission (not to say opposition) among the ruled on the other hand, as to render civil government rather a curse than a blessing.

That civil power and authority might be vested in such men, under whose administration the people might be rendered happy, seems to be the leading idea in the passage read for consideration.

In adverting to this subject, I shall endeavor to give a short description of those rulers, under whose administration the people rejoice. Secondly, reverse the subject. Thirdly, a short improvement of the whole. Then close with customary addresses.

Agreeably to the proposed method, our attention is called,

1. To the character of those rulers, under whose administration the people will rejoice.

Righteousness is the only qualification of a civil ruler, mentioned by the inspired penman in our text. There are some, who strenuously contend, that a person must be made righteous, by the imputation of the righteousness of the Lord Jesus Christ ; or which is the same thing, he must be possessed of christianity, or he is not suitably qualified for civil office. Should this be granted, in order to be consistent, another thing must be granted (viz.) that it

is the only necessary qualification : for *when the righteous are in authority, the people rejoice* That religion would be of great utility to a civil ruler, will be granted ; but that this is the only, or even an essential qualification, cannot be so easily admitted. For according to this sentiment, any man, giving good evidence that he is a christian, however weak his intellect, might with safety be elected governor of the state, or president of the nation. A sentiment so weak and glaringly inconsistent, as to need no refutation.

It remains therefore, to be ascertained, what that righteousness is, which is a characteristic of a good ruler.

As civil government is alluded to in the text, it is just and reasonable to conclude that the righteousness, there spoken of, is a *political righteousness*, that is, a righteous administration of the government with which they are entrusted. To which several things are necessary. As

1. They must be men of good natural abilities, men of penetrating mind and sound judgment. For should there be a defect in their intellect (however otherwise qualified) they would never be able to look through the intricate affairs of state ; or attain to a consistent scheme of administration, which the good and safety of the public calls for. Therefore, men of weak minds should never be chosen into office by the freemen ; and in case of election, they ought not to accept : for though they may be men who possess honest dispositions of mind, yet the great af-

fairs of state, exceeding their natural abilities, renders it utterly impossible for them to administer the government in righteousness. In such a case, it would be more honorable in a man to decline, than to accept of a place in civil government.

2. In order to a righteous administration of government, rulers must not only have good heads, but they must have good hearts. They should possess a large portion of philanthropy, an ardent love for their people. Love is the mainspring of every interchange of kind offices among men. In no case has this divine principle a more efficacious operation, than when the ruler's heart is inspired with a paternal affection towards his subjects. To be the father of his people, is the magistrate's dignity. This constitutes his nearest conformity to our universal Parent. This will stimulate rulers to pursue the common happiness, under the greatest difficulties and most pressing trials. It was this, that animated a *Moses*, inspired a *David*, and fortified a *Nehemiah*, under the most alarming trials, perplexities and dangers, while managing the great affairs of state. And this will give energy to the exertions of our rulers, for the prosperity and happiness of their brethren ; and make them esteem the most assiduous painful labors, but reasonable and pleasant services, for the public good. That they may administer in righteousness, civil rulers must possess a kind and benevolent affection for their people.

3. In order to a righteous administration, rulers must be men of knowledge. Ignorant and uninformed statesmen, however strong their heads, or

affectionate their hearts, can do but very little for the good and happiness of community. Their limited views will create local prejudices, and subject them to the artifices of interested politicians. While part of the community take undue advantages of their ignorant mismanagement of the affairs of state, the body languishes and dwindles away for want of counsel and energy in their administration. It is a matter of great importance, that rulers become acquainted with the tempers, capacities, views and interests of the citizens, in every part of the government, that they may adapt their administration to the advantage of the whole, without any material injury to individuals. Rulers, unacquainted with the interests of the several professions ; and the reputation and capacities of the principal characters, will be likely to make grievous mistakes in government, by confining their labors to a small circle ; and by losing the services of the best qualified men in the state. What is more preposterous, than for rulers to exert their authority and influence for the partial interest of the territory in their own vicinity, and to make the interest of one party in the community give way to the avarice and ambition of another party. Rulers should have enlarged hearts and well instructed minds, capable of comprehending the characters and interests of the citizens ; and with a generous impartiality, to seek the good of the whole.

But this is not all the knowledge which is necessary and essential to a righteous and faithful ruler. But,

4thly. *They* must be well instructed in the political maxims and laws of the state in which they are to govern. The safety of a republic depends much upon a sacred regard to the original principles of their government. When those principles are disregarded, every right and privilege is endangered ; and the administration degenerates into tyranny and oppression. It was a peculiar qualification in *Solomon* for civil government, that God gave him *a wise and understanding heart*. Rulers should understand the system of laws, and those forms of administration, to which the people are accustomed ; and conform themselves to the original principles of their government : this will form such a line of conduct in their administration, that the people may know what to expect from them. Thus, by wisdom and understanding the government is established, the expectations of the community answered, and their hearts made to rejoice.

5thly. In order to a good administration of government, rulers must be controlled in all their measures, by truth and integrity. For wisdom without integrity, will soon degenerate into cunning and artifice ; by which the interest of the community will fall a prey to those who should be their protectors. A magistrate devoid of truth and sincerity, is the snare and perdition of his subjects. All power, therefore, should be founded in truth, both in the attainment and exercise of it. *The lip of truth shall be established forever : but a lying tongue is but for a moment. Excellent speech becometh not a fool, much less do lying lips a prince.*

An administration founded in truth and righteousness, will bear the test of scrutiny, and prove advantageous in the end : while the duplicity of deceitful politicians will involve both rulers and ruled in perplexity and general ruin. All leading men ought to adopt righteous measures, and prosecute them with simple uniformity and honest sincerity. It should be the first object of *them who rule over men, to be just*, to be true in their administration ; not having a mysterious system of delusion, to deceive others into their fraudulent intentions.

In order to gain the confidence of the people, and cause them to rejoice in their administration, rulers must be men upon whom they may safely depend. Without this confidence, subjects can derive very little happiness or advantage from civil government.

6thly. *Prudence* is another trait in the character of a righteous ruler : necessary at all times ; but of infinite importance in our present circumstances. Knowing that *a kingdom divided against itself cannot stand*, their councils will be pacific, and their measures conciliatory, being the most likely way to preserve and cement the general union. The advice of Joseph to his brethren, is very suitable at this time, and claims the particular attention of those who are at the head of our public affairs : *see that ye fall not out by the way*. Happy would it be for the community, should their rulers, supreme and subordinate, be directed by the maxims of prudence and discretion, *in the things of our political peace*.

The light of nature and scripture, condemn such

a confidence in God, as hinders the prudent and industrious use of means for safety. At the same time, the success of the most apposite means and best concerted measures, always supposes the divine concurrence. Jehovah has all times and all hearts in his hand, and can so influence our public councils, as to strengthen and perpetuate the union, even as he *bowed the hearts of all the men of Judah to David, as the heart of one man.*

As in a good constitution of government, there is no absolute power but that of the laws, a reverential regard to the divine approbation, will have a mighty influence in making and executing such as are prudent and salutary. The great Ruler of the universe has not imposed his laws upon men, merely as a test of their obedience ; but as lessons to prevent their ruin, and teach them how to be happy. A model, which eternalizes the benignity of those human laws which are suggested by preventive prudence : a standard of benevolence, from which subordinate legislators should never deviate. Acting in character as the *ministers of God, for good to the people*, they will esteem it more eligible to prevent crimes than to punish them.

It being the great end of government, to secure the civil happiness of the community, it is necessary and proper, that the laws by which they consent to be governed, should be as few, clear, and easy in their application as possible. For laws, when needlessly multiplied, become a vexatious and intolerable burthen.

The laws of Jehovah, being a transcript of perfect rectitude, there can be no reasonable objection

raised against their being executed. In like manner, human laws ought to be so righteous and mild, as to interest the community in their punctual execution, and in no instance fail of being enforced. It is necessary to civil happiness that government be supported and respected. But this will not be the case if good laws are evaded with impunity. What has a greater tendency to weaken the authority of a state, than to continue laws in existence which *the powers that be* cannot or care not to execute? The scripture character of rulers, is *that they are not a terror to good works, but to the evil*. Power is grossly abused and perverted when wicked citizens are fostered and protected by authority. *God has ordained rulers to avenge the wrongs of injustice and oppression, and the violence of sedition and rebellion*. No favor or friendship, no relation or connection with men in power, should secure the wicked from punishment. Righteous magistrates will, by the sword of justice, suppress immorality and every transgression of relative justice. God commands it, and faithful subjects have a claim upon their rulers, to be protected from fraud and oppression: to have the laws executed, their persons, their liberty, and their property protected from the depredations of lawless and unprincipled men.

Such an administration as this, would afford abundant matter of rejoicing among the citizens, as it would protect their persons and property, secure their rights and privileges; and would render them formidable to the nations of the earth.

Having thus described those righteous rulers, both as it respects their qualifications and adminis-

trations, which are calculated to lead the community to happiness ; I proceed

II. To contrast the subject.

If people have reason to rejoice when they receive a just, righteous, and prudent administration from the hands of their rulers, by which their independence, rights, persons, property and character are secured ; they cannot forbear to mourn and weep, when they observe, in their rulers, a reverse of this excellent character.

Nothing occasions more grief to a people, than to find their rulers so devoid of all sense of justice, equity and prudence, as to frame the most pernicious laws, which, in their operation, have been productive of infinite mischiefs and the people enjoined under severe penalties to enforce them ; and which, with tolerable discernment, might have been easily foreseen. Should, therefore, a people have the extreme misfortune to have rulers of such a description, they could expect nothing from them, but such an administration, as would be the occasion of perpetual sorrow and mourning, as long as it should continue.

And hence originates that dishonor and contempt, in which the rulers of a people are sometimes holden by their subjects. When a people despise their magistrates, condemn their government, profane the ordinance of God, and insult the ministers of state, we are ready to consider, that sometimes, such conduct may be the effect of ignorance

or unrighteousness in the administrators. That rulers should frame laws notoriously unjust, deprive good citizens of their just rights, and subject them to severe penalties, for no cause but to gratify their own evil passions, is such a direct violation of the law of God, and rights of men, as must fill every sensible heart with grief and horror.

The people have equal cause to mourn, when ignorant and unrighteous men are preferred by their rulers, and distinguished by their special favors. In times of such degeneracy, wicked and designing men obtain promotion ; and sometimes such persons are entrusted with the more important concerns of the public, who never possessed ability and economy enough to manage their own. Hence the public are deprived of the abilities of such, who are persons of the best understanding and judgment. *When the wicked are exalted, the righteous are hidden.* Flatterers and parasites are the men who find favor with a wicked administration ; but such as are just and honest, are slighted and rejected. Those who are lost to all sense of virtue, duty or moral obligation, will use their power to the worst of purposes, and thereby debase their characters in the estimation of the people, who feel themselves truly miserable under their oppressive administration. They cannot but mourn when they anticipate the event of such unrighteous measures, and the sad consequences which must necessarily be produced.

But why need I consume time in attempting to prove that which is self evident ?

I have finished my doctrinal observations : and hasten to some practical reflections. As I have in the

former, so in this part of the discourse, I wish to speak with that unfettered freedom, which becomes a servant of God.

From our subject collectively, we learn first, that the rights and privileges, the liberty and happiness ; yea, and the lives also, of the great body of the people, are, under God, entrusted in the hands of their rulers. A weighty charge !

As a stimulus to the important, I had almost said, infinite trust reposed in them, rulers should constantly call to mind their own mortality and accountability to that God, whose ministers they are.

I have said ye are gods ; and all of you are children of the Most High. But ye shall die like men. Like all other men, they shall descend to the grave, *the house appointed for all the living.* To death, succeeds their solemn account at the tribunal of *Jesus Christ*, who is appointed the decisive *judge* of all men : before his impartial judgment seat, the rulers and judges of the earth, will stand upon a level with their meanest subjects. In that solemn moment, when the opinions of men will be lighter than vanity, the flattering tongue shall be put to everlasting silence, when judgment shall be administered without respect of persons, the inquiry will not be whether they have been rulers and judges in the earth, and exercised authority over the sons of the dust ; but whether they have filled their stations, kept in view their last account, and prepared matters for their acquittal in that solemn trial : in order to this, it will not be sufficient merely to plead, that they have been righteous in their administration of

civil government ; but that they also, by faith, have become interested in the justifying righteousness of the Son of God.

Were this day of retribution, which will soon commence, duly considered by magistrates, how could they fail to discharge with diligence and care, their sacred trust ; and to be in earnest to become *ministers of God, for good to the people ?* And how could they be willing to remain ignorant of the religion of Jesus Christ ; which could afford them so much assistance in the faithful discharging the duties of their office ; and the only thing by which they can be acquitted, when they stand before their final judge ?

2. That as a faithful discharge of that trust which is reposed in civil rulers, is the just due of the citizens ; even so all good fidelity and reasonable subjection is due from the people to their rulers. This is the requirement of God, *let every soul be subject unto the higher powers : for the powers that be are ordained of God. Whoever, therefore, resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation. Put them in mind to be subject to principalities and powers, to obey magistrates. Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king as supreme ; or unto governors, as unto them who are sent by him for the punishment of evil doers, and for the praise of them who do well. For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men.* If such submission is required to a kingly government, how much to a republican government ?

The obedience we owe to magistrates essentially differs from the obedience we owe to God. Our obedience to God ought to be free and implicit ; resulting from a sense of the rectitude of his precepts. But such obedience to human laws is not always required ; for sometimes we may doubt of the fitness, yea, of the equity of them. For considering civil rulers as imperfect, and liable to err, though it be highly proper and necessary, considering ourselves members of society, that we conform our actions to their laws ; yet it is not always our duty to believe that their laws are most salutary, because human laws may sometimes be otherwise. But our social obligations require us to be subject to laws, which we may think very inconvenient, provided they are not sinful in themselves. It were happy if subjects would not employ themselves too much, in disputing the policy and prudence of their rulers, and the propriety of their laws : He who is ever ready on all occasions to impeach the conduct of rulers, and reproach their administration, and dispute the wisdom and propriety of their laws, obstructs their usefulness, weakens their influence, and doeth all in his power to bring government into contempt, and to plunge the state into confusion and disorder : and thereby, exposes himself to the just resentment of that God, whose *ministers* they are.

Civil government is of divine institution ; and our minds are impressed at first view, with the necessity of it. Every one must feel and acknowledge the propriety and utility of that subordination in society which is required in the divine constitution.

Subjection to laws being the first duty of every citizen, it ought, and will be cheerfully yielded by every good subject, though in some cases it may be thought that the laws are not the best calculated for the interest of the community. Every individual cannot be thought to be able to determine with certainty on a subject of such importance. But it must be his duty to persevere in his obedience, till either the rulers are convinced that their measures ought to be changed ; or the citizens, in a constitutional way, shall change the administrators.

May I be indulged here, just to observe, that it is possible for the people, to have such an undue influence, even upon righteous rulers, as to procure such measures as would prove very mischievous in their operation. But this ought not to be palmed upon our rulers ; but we ought in such cases, to act the part of honest men, reprobate our own conduct, and in future, keep within our own province. There is not a greater evil which can befall a community, than to be divided into sects and parties, respecting their civil policy. The consequences (if continued in) are fatal to our civil rights and privileges, our peace and independence ; and it is this, which causes our present situation to wear such a gloomy and threatening aspect !

May I be indulged in intruding on your patience, just to add, that virtue and integrity in the great body of the people, are as necessary to our political happiness and prosperity, as it is in those in authority. Whenever we are tempted to complain and

to entertain jealousies, lest our rulers should enslave us, destroy our liberties and happiness, let us console ourselves with this idea, that a virtuous people cannot be enslaved ; and that it would be utterly impossible for rulers to involve the community in any great difficulty, should there not be a large portion of unrighteous and evil men, to aid them in their base and evil designs : and should a people be so lost to all sense of virtue and interest, and so regardless of their obligations to God, and each other, as to wilfully expose themselves to such fatal evils, the folly would be their own.

That our rulers may be ministers of God to us for good, it is our duty to implore the presence of God with them, his spirit to aid and assist them ; and his blessing to crown their administration with success : and on our part to demean ourselves as good subjects ; and remove all the embarrassments which may render it very difficult, if not totally impossible, for them to manage the great affairs of government in equal justice.

Happy America. If those who govern are inspired with wisdom and benevolence, prudence and integrity for the public safety : and the governed, with worthy and good affections, for the civil and religious institutions of their country : we shall then unite in pursuing the things of our peace : society will be improved, our understandings will be enlarged, our morals refined, and the interests of time, will not interfere with those of eternity. *Happy is that people that is in such a case : yea, happy is that people, whose God is the Lord.*

It is time that I hasten to a conclusion in suitable addresses. Our first attention is due to our worthy chief magistrate, called of God and the people to the chair of government.

May it please your Excellency,—God in his wise providence, hath conferred a signal honor upon you, in repeatedly placing you in the highest seat of government, and entrusting you with so important a part of the management of our public concerns. It cannot, honored sir, but excite in your breast, the most pleasing emotion of mind, to find your character thus revered, and your person holden in such high estimation, by so numerous and respectable a people, as compose this state; and to see the evidence which it exhibits, that your former administration has been, in some measure, agreeable to that mentioned in our text, which is a source of general joy.

With pleasing anticipation, we behold your excellency, *God's minister for good*, bearing the sword of the state, *not as a terror to good works, but to the evil*. Our eye with delight marks your path, while you lead us your children into the duties of relative and christian life: and by your example, teach us that self-denial, frugality and industry, so essential to the happiness of a free people. And however gloomy and difficult the day in which you preside, your administration, being of the description above, you may look for and expect all needed aid from *him, by whom kings reign, and princes decree justice*. An uncommon degree of knowledge, prudence and wisdom in a governor is necessary, in such an im-

portant critical day as the present ; to steer the helm of government with discretion, reconcile contending parties, and protecting the rights and privileges of the people, and giving satisfaction to the citizens. Our expectations from your excellency are, that liberty shall be maintained by law, and all citizens be secure in their possessions : that public faith and dignity be preserved. May the institutions of literature flourish under your friendly patronage ; especially may the illustrious university of Vermont be the object of your peculiar care, and by your salutary influence, be protected in all its important rights and immunities.

As your excellency's character stands high in the estimation of this people, it gives you a great advantage, and should be no less a motive with you, to study, and invariably pursue their best interest. In seeking the common good and welfare of your people, you will secure your interest in their affections, and live in their hearts : which must afford the highest satisfaction to a righteous magistrate. We hope in the goodness of the universal Parent, that by affording you his presence and grace, he will shew, that because he loved this people, *He* hath therefore, appointed you to rule over them.

May the *angel* of the divine presence, enlighten and beautify the paths of your administration. In your days, religion, truth and peace dwell on the earth : and when filled with days, and replete with grace, you shall be discharged from further services here, that you may share the glories of the heavenly world, will be the unceasing prayers of the righteous and the good.

Our respects are now due to his honor the *lieutenant governor*, the honorable *council* and *house of representatives*.

Fathers of our state and elders of our tribes,—The sovereign powers of this state vested in you, by the united voice of the freemen, give high importance to your character, and entitle you to their respect and confidence. And that you may not disappoint their most sanguine expectations, you will make *righteousness* the basis of your administration and rule of all your proceedings.

We do not ask you to assign us articles of christian faith, to establish religion by law, enact statutes for the collection of our salaries, or to become *the bulwark of the religion we profess*; but that you maintain the laws of the state, and the sacred principles of our excellent *constitution*: a constitution which will prove a *bulwark* of our independence and sovereignty, a sure protection of all good citizens; the security of freedom, property and life; and a defence against the rude encroachments of anarchy and despotism. May a kind God influence you into a system of administration which shall defend our constitution, render venerable our laws, protect from violence the seats of justice, and the thrones of judgment.

Our national concerns, as a confederated republic, are serious concerns. Unless some speedy and effectual measures are invented and pursued, ICHABOD will be written upon our nation. Be intreated, venerable fathers, to lay aside limited views and local prejudices, and encompass the *Union* in the exer-

tions of your patriotism. A considerable advantage may be obtained, toward answering the end of your appointment, by electing such men into office (which comes within your province) as are men fearing God, men of virtuous minds, superior to intrigues, whose circumstances are not embarrassed, and who love the people and will perseveringly seek their happiness.

A *legislature* thus constituted, and what a large number of such worthy characters do I now behold ! such a legislature, will rejoice the hearts of their citizens, and shall, in the issue, enjoy the blessings of their country, while wicked politicians shall sink into their deserved ignominy.

However, respected *fathers*, it is not my province to dictate to you any measures of a civil or political nature ; your wisdom and good sense do not require this of me. We being sensible that your work is difficult, and that you have an arduous task, to cure all the disorders of the political body, restore harmony and peace, and to unite the jarring interests of parties, and fix them to one common centre, do heartily commend you to God, who is able to furnish you with all needed wisdom and prudence.

Respected rulers, you cannot be insensible, that *He* who has dignified you above your brethren, has limited your powers by his holy word. You are not authorised to obey the dictates of an arbitrary will ; but to act agreeably to the revealed will of God. Look then on the copy which is before you : and as *God's vicegerents* on earth, take your direc-

tions from his word and imbibe his spirit : *acknowledge him in all your ways, and he will direct your paths.* And as a reward for your services, may you be honored as the political saviors of this people, and meet their cordial approbation. And from the faithful discharge of an earthly trust, may you in due time be received into the joy of your Lord, with a well done good and faithful servants. Such is the reward, which we pray, every member of our public administration may now deserve, and in future obtain, from the Judge of all.

Will this grave and venerable audience indulge me a few words in a general address,—

Respected brethren and fellow citizens,—Distinguishing have been the favors of Divine Providence, by which we have become a great and established nation : but little inferior to those by which Israel of old were brought from bondage in Egypt, and planted in the fat land of Palestine. Surprising, I had almost said miraculous, has been the chain of events which has marked our emancipation from the iron yoke of bondage and oppression, and raised us to the important rank of power and independence among the nations of the earth : established us under a federal constitution and republican form of government : we sit in the assemblies of our rulers ; rulers of our own election, and judges appointed from among our brethren. Under such a government, we enjoy all necessary freedom and liberty, rights and privileges, both civil and religious.

But though civil liberty and freedom are so desirable blessings ; and though it is our duty in all

lawful ways to strive to support and maintain them, yet it is of infinitely greater importance that we should be delivered, by God's special grace, from the bondage of guilt and the slavery of sin and Satan, and called effectually to the spiritual freedom of the children of God. Little reason shall we have to boast of liberty and freedom, or to bless ourselves on the account of our external privileges, if we are the ignominious servants of corruption. This spiritual liberty Christ hath obtained for all his true disciples ; and it can no otherwise be enjoyed by any of us, than by *taking his yoke upon us, and learning of him ; and continuing in his word. Then shall we know the truth, and the truth shall make us free indeed.* It is the true christian alone who is the Lord's *freeman*, and a citizen of the New-Jerusalem. An honor and privilege to which we cannot maintain our claim, unless we realize our profession of christianity, by serving the Lord Christ with all good fidelity, and serving one another in love. Be this the object of our greatest care and attention : we may then with hope and earnest expectation wait for the day of our complete redemption. At length the grand *jubilee* will be proclaimed by the archangel's trumpet, which will call the *heirs* of God to the perfect liberty of his everlasting kingdom and glory, and to that *inheritance* which is *incorruptible* and that *fadeth* not away.

To this exalted felicity, God grant, that we may all be brought in due time, through Jesus Christ our Lord. AMEN.