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Mr. French's Election SERMON.

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MAY 25, 1796.



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COMMONWEALTH of MASSACHUSETTS. In the HOUSE of REPRESENTATIVES, May 25, 1796.

ORDERED, That SAMUEL COOPER, JOSHUA HOLT, THOMAS G. THORNTON, EDMUND RATMOND, Efquires, and Col. JOSIAH LITTLE, of Newbory, be a Committee to wait on the Reverend Mr. FRENCH, and in the Name of the HOUSE, to thank him for the Difcourfe, this Day delivered, before His Excellency the GovERNOUR, His Honor the LIEUTENANT GOVERNOUR, the Honourable the COUNCIL, and the two Branches of the LECISLATURE ; and to requeft of him a Copy for the Prefs.

Extract from the Journal.

Atteft.

HENRY WARREN, C. H. R.

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COUNCIL, SENATE, AND HOUSE OF REPRESENTATIVES,

THE HONOVRABLE THE

LIEUTENANT-GOVERNOUR;

HIS HONOR MOSES GILL, Efq.

GOVERNOUR;

HIS EXCELLENCY SAMUEL ADAMS, Elq.

PREACHED REFORE

SERMON

A

OF THE

Commonwealth of Malallachuletts,

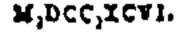
May 25, 1796.

BRING THE DAY OF

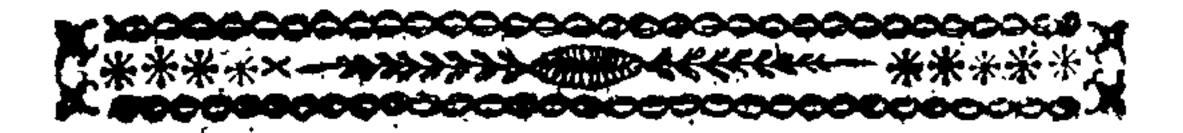
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A N Election SERMON,

ROMANS, 13, VERSE 5.

WHEREFORE YE MUST NEEDS BE SUBJECT, NOF ONLY FOR WRATH, BUT FOR CONSCIENCE SAKE.

THE Apostle PAUL appears to have been an

adept in philosophy, ethics and politics. In his acquaintance with human nature he was equalled by few, Knowing the will of his divine Teacher, and having imbibed his spirit, with irresistible arguments, enforced by a captivating address, and all the power of rhetoric, he inculcated the interesting dostrines and facred maxims of christianity. Well versed in the principles of civil government, and knowing the importance of the influence of christianity upon the minds and conduct of men to the happiness of civil society, as well as to their preparation for another and more glorious flate, with the authority of an Apostle inspired by the HolyGhoft; and commissioned from the King of Kings, he folemnly exhorts, "let every foul be subject to the higher powers: For there is no power but of GoD ! The powers that be, are ordained of GoD." The meaning undoubtedly is, that civil government, through the inftrumentality of men, was inftituted by the providence of Gon, for the benefit of mankind, On this principle, civil magistrates are appointed, not for their own honor, emolument or aggrandizement, but to pro-

mote private and public peace and happines, by difcountenancing

countenancing vice, and encouraging virtue and religion. To fuch a government, well administered, chriftianity requires peaceable and quiet fubjection; and enforces it with this folemn denunciation against those, who result such a government; they result the ordinance of GoD, and shall receive to themselves damnation.— Buch subjection is required not from a principle of fear only, but for conficience sake. The Apostle means a conficience enlightened by the principles of Christianity, and fanctified by the spirit of grace. We must sherefore be subject, not for wrath only, but from a still higher motive, a fense of obligation to Deity and the indiffoluble bonds of conficience.

The words of the text may therefore properly fland as the head of the following difcourfe; in which a few thoughts may be fuggested upon the necessity and importance of virtue and religion to the support and fuccess of civil government.

THE Apolite does not preferibe any particular form of government : This is left to the wildom and diferetion of men; with which christianity never intermedules. It is evident from the Apolle however; that government ought to be founded upon the just rights of mankind, and to be administered for the best interests of fociety. They greatly miltake the Apostle therefore, who suppose him to favor the horrid doctrine of paffive obedience and non-refiftance. Such language is fit only for a defpot to an untaught, barbarous peoplc. If this were the Apostle's meaning, no opposition ought to be made to the greatest tyranny on earth. No revolution might then take place; but men, like brutes, must fubmit to still more brutish men; patiently wear the galling yoke, and drag out the burden of life in saiserable servitude without resistance.

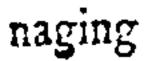
THE Apostle teaches no such doctrine. Christianity is by no means adapted to encourage oppression and tyranny. No form of government yet constructed, ever

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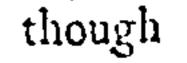
ever was fo congenial to christianity, as a well regulated Republic. No religion, ever yet known, is fo conformable to the genius of a free government, as chr.ftianity.

WHOEVER critically attends to human nature, the design of civil government, and the influence of religious principles on the minds and conduct of men, will eafily perceive how effential morality and religion are to the peace and happiness of civil society. There are in mankind a variety of defires and paffions, whence all their actions proceed. In the prefent state of human depravity, unhappily for us, these defires and pasfions are frequently at variance with each other.---This circumstance, in spite of philosophy and natural religion, will create a clashing of interest, that will produce those different opinions and opposing actions, whence diffreffing evils may enfue. To prevent fuch mischiefs, the invention of eivil government undoubtedly took its rife. If the defires and paffions of men were duly regulated, civil government and penal laws would be unnecessary. Men would then never err, except through misapprehension, which information and the benevolent affections would always rectify .----But human nature is possessed of the passions of felfishncfs and ambition, envy and jealoufy, which unreftrained would produce discord, strife, and every evil work.

CIVIL government is a kind of machine, which the neceffities of mankind have compelled them to erect for the reftraint of fuch defires and paffions as, if let alone, would be ruinous to the public peace and happinels of fociety. Thefe machines ought to be fo conftructed and managed, as in their operations to effect that public peace and happines, which may be fensibly felt, and realized by the people. But these machines require fomething more, than the power and influence of penal laws, to preferve them in order, and promote their great and important uses. The great art of ma-

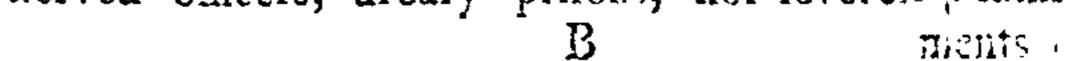


haging government well confifts in laying the defires, the passions and lusts of men under proper restraint.---But how can this be done? The experience of ages decides that penal laws alone are inadequate to the purpose. Though in many instances they may be efficacious, yet in general they do not reform the depraved minds of the lawlefs, nor correct the vicious habits of the licentious. Fear of punifiment may prevent many crimes; but, as it does not destroy the defires and paffions which originate them, whenever this fear, through the hope or profpect of impunity, fublides, the fame passions will again urge on to licentiousness and criminality. Human reason and philosophy are not of themselves sufficient to secure the permanent peace and happiness of society from the depradations of licentious defires and passions. Further aid beyond any thing civil government abstractedly confidered embraces, is neceffary to support it, and to secure the liberties and happiness of the people. Religion proffers this aid. The very defign of christianity is to reform mankind, to meliorate their tempers, to bring them to difcharge their duty to Gon, and one another, and through the merits of the Redeemer to fit them for happiness in the world to come. The spirit of the religion of Jesus, thoroughly imbibed, would check all dangerous alpiring ambition, and those restles jealousies, which so often disturb the peace of mankind. Cliristianity embraces the true principles of free governments, as founded, not in usurpation, tyranny, or: oppression, but in the true freedom and happiness of mankind. Divine revelation describes the character of good rulers, as men of wifdom and understanding; and requires that they be able men, such as fear GoD, and hate covetousness. Thus faid David, the spirit of the Lord spake by me, the GOD of Israel said, HE, that ruleth over men, must be just, ruling in the fear of God. Such rulers are not a terror to good works, but to the evil. They are Ministers of God for the good of the people. The facred Oracles teach us, that,



though they live, as GOD upon earth, they must die like men, and be accountable to him, by whom Kings reign and Princes decree justice; who taketh not bribes, and is no respecter of persons.

IF a government usurp an authority, and claim the exercise of a power, with which they never were invested; or if one branch of government should leap its own preferibed limits, and invade the prerogative of another; or if the people should claim the exercife of that authority, which they have delegated to their rulers; in all fuch cafes the order and harmony of government will be necessarily interrupted, the public felicity fuffer, and the liberties of the people be endangered. Hence such contests may arise between peace and faction, government and anarchy, as will shake, if not destroy, the very foundation of public happinefs. To prevent these fatal evils, christianity requires that nothing be done through strife and vain glory. But that each in lowlinefs of mind efteem others better, than himfelf. That every one study to be quiet, and to do his own busines; not going beyond, nor defrauding others in any matter. Christi-• anity teaches to render to all their dues; tribute, to whom tribute; custom to whom custom; fear, to whom fear; honor, to whom honor. We are not to fpeak evil of dignities; nor ufe our liberty for a cloak of maliciousness, but as the servants of God. We are to lead quiet and peaceable lives in all godlinefs and honefty; and in all things, whatfoever we would that men should do unto us, even so to do unto them. All this is to be done from love to GoD and our neighbor, and from a religious regard to duty. No substitute was ever yet found equal to virtue and religion for the support of order and good government. They, who reject these, may boast of their conflitutions, their laws and administration; but Leither the wifest constitutions, most rigid laws, nor strong nerved officers, dreary prisons, nor severest punish-



ments, without the aid of virtue and religion can fecure the permanent felicity of civil fociety. The boasted powers of philosophy, of natural reason, and national honor are all too feeble or capricious to be depended on to effect that manly, that regular, and uniform mode of conduct, which is the natural offspring of virtue and religion. Natural religion is of high importance, and its inducements to righteousness and truth, peace and good order are numerous and weighty; but they fall far short of the motives of christianity and give lefs fecurity to the liberty and happinefs of civil fociety. The influence of the former terminates with this life; but the latter embraces' motives drawn from the confideration of a future flate; that the actions of men as moral agents will be rewarded or punished in the world to come. These are motives the strongest and most influential, that can apply to the confciences of men. Without these the public, in many cafes, can have no fecurity. The confcientious man; in full belief of the existence of GoD, and the truth of christianity, as an honest man and sincerc christian, acts as under the eye of the all seeing and heart fearching Deity, who will bring every fecret thing into judgment, punish the guilty, and beautify the meek with falvation. BUT what has the infidel to do with confcience, whofe mind is contaminated with unbelief? Whofe principles are destructive both of religion and morality; and whole confcience is feared as with an hot iron by deeply rooted vicious habits? What dependence can fociety place on fuch characters? A foe to God is not a friend to man. Reftraining laws, necessary as they are for the prevention of crimes, can never reach the evil of abandoned principles and vicious habits, fo as to effect a remedy. Such characters may fometimes' a& for the public good; but this is only, when fuch a line of conduct coincides with fome favorite paffion-They always change with the current of their paffions and interests. Such men are unstable in all their ways.

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In connexion with the power of confcience, we may inftance the importance of the influence of religion, in the ufe of lawful oaths. An oath is a folemn appeal to GoD, for the truth of what is affirmed or promifed : It implies an imprecation of the juft and righteous judgment of GoD, if what the perfon declares, be not true; or if, in what he promifes, he fhould not be faithful. An oath is therefore a folemn religious act, implying the imprecation of the wrath of GoD upon a perfon, if he be guilty of perjury. Dreadful is the punifhment threatened in fuch cafes. A curfe fhall enter into the houfe of him that fweareth falfely by the name of the LORD !

THE utility and neceffity of oaths in cafes of evidence and in laying a perfon under folemn obligation to fidelity, in the discharge of the duties of his office, have been known and acknowledged among most nations. An oath of confirmation, fays the Apostle, is an end of itrife. As a kind of fanction to the lawfulnefs and utility of oaths in important cases, the Deity himself, graciously condefcended to confirm his promife to Abraham by an oath. Oaths of evidence and of office are of fo much importance, that civil government would be unfafe without them. It would be difficult, if not impoffible to invent a fubftitute, that would answer the purpose. "Because, as one observes, the obligation of an oath reacheth to the most feeret and hidden practices of men, and takes hold of them in many cafes, where the penalty of human laws can have no awe or force upon them." But what is the oath of an infidel, or of a man void of religion? What fecurity can the public have from the oath of a person, who does not believe there will be a future flate of rewards and punissues in the interview of the interview perfon feel? His taking the form of an oath, while he is regardlefs of that being, by whom he fwcars, is no better, than folemn mockery. The public, it may be repeated, have no fecurity from fuch oaths. The util-İty

ity and necellity of oaths therefore, to the public fafety and happinels evince the necessity of religious principles and virtuous habits. In the days of Polybius fuch. we are told, was the corruption of the principles and morals of the people of Athens, that, " no Greek could be trufted on the security of his oath." But in the republic of Rome, antecedently to their abound. ing licentiousness, such was the impression of their religious principles and virtuous habits on young minds. " that no Roman was ever known to violate his oath."

THE passions of men, unawed by religion and confcience, are dangerous, and ruinous to the freedom and happiness of civil fociety.

WHEN loofe principles, ungovernable paffions, and vicious habits take place of morality and religion; ambition and avarice, revenge and thirst for dominion in the difappointed, or envy against those, who rife above them in wealth and honor, united with difhonefty and intrigue, fow the feeds of difcord among the people, excite jealousies, raise factions, and disturb the public tranquility; and, if unrestrained, would throw government, yea even the world itself into confusion.

THE evil effects of irreligion and immorality may be exemplified from the universal history of mankind. A few instances may be fufficient to confirm the subject.

WHOFVER attends to the hiftory of that ancient nation, the Jews, will find these observations verified. When Balaam found that every other expedient to bring destruction upon Israel failed, he laid a diabolical fcheme to corrupt and debauch the morals of the people, and by this mean effected their ruin. To the fame caufe, the corruption of principles and morals, may be traced the final destruction of the Jewish policy, church, and state.

THE ancient republic of Sparta through the extraordinary policy and rigid laws of Lycurgus, aided by principles



principles and habits impressed upon the young mind by a fingular mode of education, existed for almost feven hundred years. While it remained cemented by the force of principles and manners, it bore down all opposition, and bid defiance to the world. But it finally fell a facrifice to diffolute manners and lawlefs faction.

To fimilar caufes may be afferibed the ruin of the famous, though fhort lived republic of Athens. Solon lived to fee the fabric of freedom, which he had erected, fall to destruction. He gave them laws, which he acknowledged were not the best that might have been given, but the best they could bear. On his departure from Athens political storms arose ; aided by an unprincipled licentious populace, demagogues took the lead, deluded the people, feized the strong hold, and established a fystem of tyranny. 'The freedom of Athens was never recovered. That once famed republic, overrun with ignorance and barbarism, now groans under Turkish tyranny, and Mahometan impofture. THE feuds and factions, which eventually proved the overthrow of the freedom, and the republic of Rome, may be traced up to the fame destructive fountain of bad principles and diffolute morals of the people. " They adopted the luxury, the immoralities, and irreligion of other nations." These in coincidence with their own pafhons effected their complete ruin. Thus that renowned republic, which nothing elfe could conquer, was conquered by its own vices. "A corruption of manners and numerous crimes, fays a diffinguished writer, made greater havoe in the city, than the mightiest armies could have done; and in that manner avenged the conquered globe."

As human nature in all ages of the world is the fame, like causes, under similar circumstances, in whatever period or part of the globe, will produce like effects. Happy will it be for America, if we avoid the

rocks,

rocks, against which so many others have been dashed in pieces.

MANY important inferences and reflections, apposite to the prefent occasion suggest themselves from the subject.

Is the influence of virtue and religion are fo effential in preferving the freedom and fecuring the permanent felicity of civil fociety; the cultivation of good principles and virtuous morals among the people may be confidered, as an object highly meriting the regard of our Legiflative, Judicial, and Executive branches of government. What encouragement then fhould be given by our civil Rulers, by all influential men, and every clafs of citizens, to morality, religion and piety; and to all chriftian inflitutions, as calculated to promote fuch happy effects.

Ir civil government thus needs the aid of good principles and virtuous habits, to render its operations happy and permanent, it must be a hazardous experiment for any nation under Heaven to reject that aid, on fupposition that constitutions and human laws are sufficient without it, to fecure peace and good order, and the rights and privileges of the people. Men may form constitutions, enact laws, display their philosophy, and exert all their eloquence in conjunction with coercion, but all will be infufficient for the permanent fecurity of freedom and good government, without the aid of religion.

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REASONING from human nature and paft events, we might venture to predict, if any nation should have the temerity to cash off morality and religion, as unnecessary to the happiness of civil society, it would in the event pay dearly for the experiment; and find, perhaps too late, that their own folly was their ruin.

FROM the foregoing observations we may infer the high importance of a virtuous education.

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In countries, where religion is only the tool of flates and of tyrants, the more ignorant the people are, the more eafily they may be imposed upon and enflaved. It is the intereft of fuch governments therefore, to keep the great mass of the people in ignorance. But, as mankind were not made for flavery, an enlightened virtuous people will never fuffer themfelves to be long enflaved. If, through fupiness and inattention, tyranny fhould flip on the galling yoke, and fasten upon them the chain of flavery, they would foon feel their mifery, and with a manly, virtuous refentment raife the all conquering arm of liberty, and break the yoke, as a withe of flraw, and frap the chain, as a fpiders web.

A virtuous education is effential to the permanent felicity of all free governments. " The infant mind, fays a writer of note, left to its own untutored dictates, inevitably wanders into fuch follies and vices, as tend to the deftruction of itfelf and others." "The early and continued culture of the heart can alone produce fuch upright manners and principles, as are necessary to check and fubdue the paffions of the foul; and liberty can only arife from a general fubordination of these to the public welfare."

EDUCATION in general forms the characters of men. Principles inflilled into the mind, and habits formed in carly life, lay a foundation, for the happiness or milery of the world. They verify the facred maxim, train up a child in the way, he flould go ; and, when he is old, he will not depart from it.

IMPRSSEED with these ideas, our pious ancestors made the earlieft exertion for the diffusion of knowledge, and the promotion of morality and religion among the people. Their defign has been happily aided by many chriftian Patriots, whose numerous charitable donations for the promotion of knowledge and² religion, while they liave to greatly ferved to advance private and public happiness, have at the same time

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laid up for the pious and charitable donors a rich inheritance in heaven!

WE are happy in living under a government, where the great object of promoting learning and religion has arrefted the attention of our wife and patriotic Legiflators, who from time to time have enacted fuch laws, as, if carried into execution, would prove the grand palladium of our republic. Our Legiflatros have declared that " a general diffemination of knowledge and virtue is neceflary to the profperity of every flate, and to the very existence of a Commonwealth "

. To promote the great defign of a virtuous education, a present existing law of this Commonwealth, makes it the "duty of the Prefident, Profeffors, and Tutors of the University in Cambridge, Preceptors of Academies, and all other Instructors of youth, to take diligent care, and to exert their best endeavours, to imprefs on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a facred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry, and frugality, chaftity, moderation, and temperance, and those other virtues, which are the ornament of human fociety, and the basis, upon which the republican constitution is structured; and it shall be the duty of fuch Instructors, to endeavor to lead those under their care (as their ages and capacities will admit) into a particular understanding of the tendency of the before mentioned virtues, to preferve, and perfect a republican conftitution, and to fecure the bleffings of liberty, as well, as to promote their future happines; and the tendency of the opposite vices to flavery."

MAY this monument of the wildom and patriotism of the Legislature, who framed it, be as lasting, as the world.

THIS leads us to reflect upon the importance of intrufting the inftruction of youth to those only, who are



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of religion and good morals; who will teach by example as well, as precept.

HAPPY will it be for these rising States, if our Legislative and Executive branches of government be impressed with the idea, that without close attention to the virtuous education of youth, republicanism, freedom, and public happiness can never be preserved.

FROM a regard to the happinels of the people, private and public, prefent and future, our civil fathers, we may hope, will give every encouragement to literary and religious inflitutions. Parlimony in the fupport of education and religion is a kind of facrilege, in which we cheat ourfelves and the rifing generation, injure the public, and rob GoD of his due.

Ir morality and religion be thus effential to public happiness and the support of free governments, it must then be of high importance, that our rulers be virtuous and good men.

I BELIEVE it may be confidered, as an unfailing maxim, that no man can in heart be a true republican, who is not a perfon of piety and good morals. An infidel, immoral true republican is a folecism in language. Confequently no man, who is unfriendly to religion in profession or practice, ought to be intrusted with any important concerns in government. If it be pleaded, that bad men in many inftances have done great good to the public; it may be replied, this happens only, when the felfish principles and passions chance to coincide with the public good. Such cannot be confided in. Special caution ought to be used against all those, who treat christianity with contempt. Whatever fuch men may pretend, I appeal to the ferious part of the community, whether an enemy to the cross of CHRIST can be a friend to mankind? The liberties of the people can never be fafe in the hands of unprincipled men. While

the following maxim remains an eternal truth, "That can never be politically right, which is morally wrong ;" C an

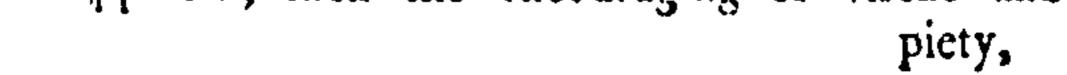
an unprincipled man can never be a good politiciant and ought never to be confided in by the people.

THE example of wife and religious rulers, if juftly cheemed, will have great influence upon the people.— For, in a general way, we may fay with the wife fon of Sirach, "As is the judge of the people himfelf, fo are his officers; and what manner of man the ruler of the city is, fuch are they, that dwell therein." From the imitative nature of man, the power of example lays an indifpenfible obligation upon rulers, and upon all influential men, to exhibit an example of virtue and piety in all their words and actions.

HAPPY must it be for that people, whose rulers feel the weight of this obligation. Bad examples are always contagious. The higher men are called in life, the greater in general is the influence of their example. If legillators diffegard the laws, they have framed, they practically declare such laws are of no confequence.— One of the most effectual methods, to induce men to obey the laws, is for those, who prescribe them, to set the example. Highly favored is that people, whose legislators may each, with an honest heart fay, as a great and wife ruler in Ifrael faid to the people, "look on me, as I do, fo do ye."

In every view it must be the highest wisdom in all elections to have an eye to the religious character of men as well, as to the other qualifications. What can have greater influence upon the minds and confciences of Rulers, to excite them to fidelity in discharge of the duties of their office, than an habitual fense of the allfeeing eye of Deity, joined to a firm perfuasion, that the most exalted, who live, as Gons on earth, must die like men, and appear at the awful tribunal of Gon, who is no respecter of perfons, and be adjudged and rewarded according to their works.

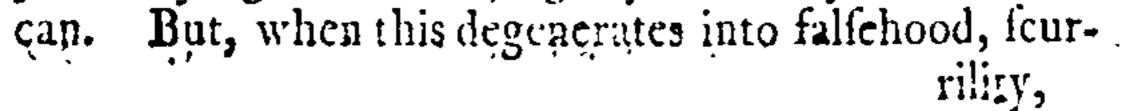
IF the influence of religion be fo effential to public happines; then the encouraging of virtue and



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piety, and discountenancing of all profanity, intemperance, profanation of the Lord's day; all public shows, and plays, and every thing, which tends to diffipate the minds, and corrupt the morals of youth, or the people at large, claim the attention of our wife and virtuous Rulers, the guardians of our laws and liberties. On some of these vices, particularly on profanity, intemperance, and profanation of the holy Sabbath, with their baneful influence upon fociety, I might expatiate, were it not that I should intrude too much upon your patience. One vice however I cannot forbear to mention. I mean flander or detraction. This, whether it proceed from the tongue, the pen, or the prefs, is an evil of the meaneft, blackeft die, and of the most mischievous tendency. Its envenomed shafts often aim a deadly blow at the fairest and most important characters, to wound and destroy that good name, which is better, than great riches; yea, that is next. to life itself. When long tried virtue, distinguished merit, and fignal fervices are repaid with ingratitude and abuse, can it be expected, that men of integrity will be willing to continue in the fervice of their country? If men of this character be driven from office, and others fucceed them, who prefer private emolument to the public welfare, we shall; when too late, rue the folly and wickedness of that conduct, which produced the change. Slander is an evil of fuch magnitude, that no bounds can be fet to its mischievous. confequence. Well might the wife preacher call the defamer a madman, who casteth fire-brands, arrows, and death. With infinite reafon did the infpired A= postle represent the defaming tongue, as a fire, a worldof iniquity, that setteth on fire the course of nature, and as fet on fire of hell.

THERE is nothing however, to be feared from an open, manly, honeft, and decent investigation of public men and measures. The right of free discussion and private judgement is the glory of every free Ameri-



rility, and perfonal abufe; no indignation nor contempt can be too great to be expressed against it.— Happy, thrice happy will it be for America, when the principles of christianity, and the energy of good morals shall influence every heart, dictate every tongue, and guide in every action. Then will harmony of opinion, peace, and truth pervade every part of the United States. Then will wrath and bitterness cease, faction hide its monstrous head, iniquity be done away, and, the kingdom of the Redeemer flourish.

We must past over many other inferences and reflections, which naturally suggest themselves from this fruitful subject.

THIS day recalls to our grateful remembrance, what we have heard with our ears, and our Fathers have told us concerning the great things our all gracious Gop hath done for this land. Ourpious anceftors, on account of the diffoluteness of manners and licentious of the youth, among whom they refided, "and fearing their posterity through these temptations and vicious examples would degenerate, and religion die among them; for the fake of purity of worship, and liberty of confcience, and from a hope of laying a foundation for the propagation of the kingdom of CHRIST," left all that was dear in their native country, and planted themselves in this then barbarous land.— From small beginnings, by a ferices of almost miraculous events, the United States have arisen into an extensive, flourishing nation.

AND now, with respect to our constitutions, laws, and administration, civil and religious privileges, and with respect to our commercial and agricultural interests, may it not be affirmed, without an hyperbole, that we are the happiest nation, that has existed, fince the morning stars fang together, and the sons of GoD should for joy at the creation of the world.



WHAT gratitude is due to Heaven on this occasion, for our State and Federal governments, and for the precious privileges and bleffings, we enjoy under them ? With what grateful fenfations should we remember that wife and valiant band of statesmen, warriors, and other patriots, whole great exertions have been employed in pulling down the strong holds of tyranny and oppression, and in rearing up the pillars of liberty, peace, and public happines? To do full justice to whose characters, would beggar the power of language. May their memories remain indelibly engraven on the heart of every American! But who, O who can render adequate thanks to God for WASHINGTONwhofe wildom and integrity, firmnels and magnanimity, have excited the altonishment of the nations of the earth, and added a new wonder to the political world! WHAT is wanting, to render our national happiness as complete, as the prefent state of things will permit, but a just estimate of the numerous public bleffings, whereby we are diffinguished from other nations, due gratitude to Heaven, and an expression of this gratitude. by a correspondent behaviour. We ought however, to remember that a state of prosperity is a state of danger. It excites envy abroad, and lulls to fecurity at home. It prefents us a mark for the wiles of those, who are well versed in intrigue; while our youth and inexperience render us unsuspicious of their stratagems, and poorly qualify us to detect and defeat them. While we are just and faithful in the fulfilment of our engagements to all, as free and independent States, may we be proof against foreign arts, and foreign influence from every quarter.

On this aufpicious anniverfary, while many nations are fitting in darknefs, others are involved in the horrors of war, ftruggling for the bleffings we enjoy, and are groaning to be delivered from calamity, to behold our civil fathers, the heads of our tribes, here peaceably

assembled to transact the great affairs of flate, what

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heart does not fwell, with gratitude to Heaven?, What tongue is not ready to break forth into a long of: praile.

His Excellency the Governor, his Honor the Lieutenant Governor, the honorable the Council, and the honorable the Members of Legislature, will please to accept my warmest and most respectful congratulations on this important, joyful occasion. May Almighty Goo take your Excellency and Honors into his molt holy protection ! Influenced by the beft of principles, the peaceable religion of the Prince of Peace, may wifdom and unanimity attend your connfels and decifions; that the people may rejoice and fay, bleffed be the Lord God of Ifrage, who hath fet fuch wife and good men to rule over us. Wherefore let us be fubject, not only for wrath, but for confcience fake.

MAY the various branches of the State and Federal governments, under the influence of the religion of Jefus, each in its proper sphere, like the various orbs above, keep their proper places and balances, the one never encroaching upon, or interfering with the other, move on in harmonious rounds till time shall be no more!

IF fuch be the importance of morality and religion, to the support of the freedom and happiness of society; my much respected fathers and brethren in the ministry will never be wanting in their exertions to promote religious principles, and the christian virtues among the people. I am happy in believing the great body of the Clergy, with a very few exceptions, are firm friends to our State and Federal-governments, to our conflituted authorities, to virtue and religion, peace and good order among the people. And, if their united exertions and patient sufferings in effecting the American'revolution are marks of patriotifin, may they not justly lay claim to the title of christian patriots? When the divine Saviour commands us to render to Cefar the things that are Cefar's, and to God the things that are God's-

When the infpired Paul foleanly charges Titus to put his

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his hearers in mind to obey magistrates, and to be ready to every good work-When the infpired Peter folemnly exhorts his hearers to fubmit themselves to every ordinance of man for the Lord's fake--When we hear the infpired Jude denouncing his anathemas again R those, who dispise dominion, and speak evil of dignities; with fuch divine commands, and enforcing examples before us, on any great emergency, should the Clergy how indifference, and not exert their influence to fave their country; might not our divine Lord and Mafter fay, as in another cafe, I tell you, if these should hold their peace, the flones would immediately cry out.---In every ferious danger, on every important crifis, for Zion's fake they will not hold their peace, and for Jerufalem's fake, they will not reft, until the tighteousness thereof go forth, as brightnefs, and the falvation thereof, as a lamp that burneth. They will plead that God. will spare his people; that none among the nations of the earth may fay of America, where is now their God? IN a word, may the confideration of the great importance of virtue and religion to our public and private happines, both present and future, engage every class of citizens to cultivate the christian temper, and to promote fobriety, peace, and good order in every fphere of action; that our peace may be as a river; and our righteousness, as the waves of the sea! May the holy Spirit of the Lord be poured out upon all the nations of the earth ; and that kingdom, which confifteth in righteousness, peace, and joy in the holy Ghost, univerfally prevail! That instead of wars and bloodfhed, Kings may become nurfing Fathers, and Queens nursing Mothers to the people of God. Then will that ancient prophecy be fulfilled, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

