

**THE  
BIBLE FEDERALIST**

OR

*A Brief Exhibition of the Divine System*

OF

**MORALITY.**

As the only Foundation of CIVIL POLICY ; and  
the Alone Guarantee of HUMAN LIBERTY,  
SOCIAL HAPPINESS,

*and the*

**RIGHTS OF MAN.**

*In contrast with the miserable and destructive  
Immoral Systems*

OF

**POLITICAL INFIDELITY.**



*Exod., 20 v. 1. And God spoke all these words,  
viz : to the 18 verse.*

*Exod. 5. v. 2. And Pharaoh said, who is the  
Lord, that I should obey his Voice, &c.*

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*THE* publisher proposes to continue this work in several successive Numbers. He requests the patronage of a generous Publick. Three Numbers exclusive of the first, are nearly ready for the Press. Communications on the subject of Bible Policy, or Divine Institutions, will be very acceptable to the publisher, and shall be treated with special attention. If sent Post paid to the Post-Office at Staunton.

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No. 1. Contains, **FIRST.** An Introductory Preface, treating of the Original Rise and Progress of human Misery in the present Life.

**SECOND.** A political Address on the Bible, **RIGHTS OF MAN** composed for the 4th of July.

No. 2. Contains, A Brief Essay on **LIBERTY**, Natural Moral, Civil and **RELIGIOUS**. And will be published as soon as can be convenient.

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## AN INTRODUCTORY PREFACE.

GENTLE READER!

I scarcely need inform you, that the earnest and constant desire of happiness is an instinctive principle, essential to human nature. As a necessary consequence of this principle, we find the high and the low, the rich and the poor, the sage and the savage, constantly employed in the pursuit of this only desirable object. But what has been the general result of all their unwearied labours in every age? Truly worse than Solomons account for the most part, for in thousands of instances the numerous candidates have been swallowed up in misery, while in the most earnest pursuit of happiness. Those who are but superficially acquainted with the history of past ages; and pays some degree of attention to the present state of nations, societies and individuals, will soon confess with me, that all the real happiness and content which mankind have enjoyed in the present life, since the first fatal transgression have born no proportion to the real miseries which are on record, and are still at present experienced by the nations of the universe. The question than is, is human misery a disease uncurable, and national and social happiness absolutely unattainable in the present life, in such a measure and degree as divine Revelation has pointed out, and absolutely promised. And the wise and virtuous patriots in all ages have strained

every nerve to procure for themselves, and for their beloved country and posterity for ages to come? Shall mutual enmity and hatred ever continue and increase; and mankind never cease to persecute, rob, murder and destroy one another? Shall wars and rumours of wars ever terrify and destroy, and earthquakes and pestilential disorders always rage with relentless fury in the universe?

If these questions are to be answered in the affirmative, then why have mankind been so long deceived with false hopes, and the righteous and the wicked, the wise and the unwise laboured so long in vain. Why have so many volumes been written; and so many orations delivered to direct mankind in the search of that which was never to be found?

But a still more serious inquiry here present itself; the pure and peaceable doctrines of the Gospel have been taught; and its friendly precepts inculcate these eighteen centuries, & still no material change has taken place with respect to social and national happiness.

The true friends of christianity have still in every age been persecuted, betrayed and oppressed; and the false friends and avowed enemies of the true religion, have been for the most part employed in the subjugation and destruction of one another, in cruel and unjust wars. Shall this always be the case? The prophet Isaiah denies this conclusion in express terms, and in chapter 11, v. 6. he assures us that: *The wolf also shall dwell with the lamb,*

*and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them.* Is it possible that this beautiful world and its numerless inhabitants will be forever subject to the curse ? No, see *Gen. 18, v. 18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him &c.* Without all doubt the rational inhabitants of the extended universe will be at last put in full possession of that degree of permanent peace and felicity which prophetic Revelation abundantly promises, and the following universal promises will one day be fulfilled in their most unlimited and literal sense. (See) *Hosea 2. v. 18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely ; and I will betroth thee unto me for ever ; &c.* But it would be endless to transcribe prophecys and promises of this sort for their number and magnitude occupy almost half of the Bible. Whose divine Author assures us repeatedly that universal and national peace, and unity of affection and interest shall one day gain the assendant, and the destructive instruments of murderous war, shall be converted into the implements of honest and peaceful agriculture. (See) *Micah 4. v. 3, 4.* The sacred books also acquaints us, that a just pure

and equitable system of government and administrations shall be established, as the only precuring cause of those blessings. (See) *Isaiah* 1. v. 26.

But if we seriously believe, that those absolute promises will never be performed, for what reason should we believe any part of divine Revelation, which exhibits eternal happiness to our view? We may with the same propriety reject the whole sum of Bible doctrine, both religious and political, and embrace the brutal system of infidelity, and freely enjoy what we can of present gratifications, and say with our ancient brethren in unbelief. *Let us eat and drink for to-morrow we die.*

But before we adopt this dangerous resolve, we will do well to consult sound philosophy and right reason on this important subject, to see how far these two evidences agree in discovering the true causes of the past and present miseries of the human family.

Philosophy informs us, that the alwise Creator has established the principles of nature upon the most permanent footing. Every species of matter still possesses those essential qualities, which constitute the immutable laws of causes and effects. Which laws regulate the whole economy of inanimate nature, and direct mankind to sure success in all their operations of husbandry & mechanisms. Suppose for the sake of illustration that a few of those laws were inverted; if heat and moisture should cease to produce vegetation: if air should loose its

elasticity and water run up hill ; if rocks and metals should become combustible &c. We might easily guess the consequence. Likewise in the animal world, we find the same effectual method which was originally taken still continued to preserve the existence, and promote the happiness of the whole animal creation ; this principle we call the laws of instinct, or the powerful influence of concreated propensities or natural desires, in the gratification of which the pleasure & happiness of every animal in a great measure consists, as well as the preservation of the species.

Again philosophy and right reason informs us, that mankind are as much beholden to the laws of instinct as are the animal creation, for the same valuable purposes. It is evident that this principle forms the unchangable laws, which support and preserve the existence of the whole human family. None will deny, that instinct attracts the infant to its mothers breast. The same principle inclines the mother to love her own child better than any other. It is this principle which attracts the affection of the different sex to one another, and produces all the happiness which is immediatly connected with the married state. \* The happiness which we

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\* *Those instinctive affections rectified according to the rules of eternal morality, are Gospel blessings of the first magnitude to human society, being the great source of parental tenderness, filial piety and brotherly love. On the other hand, the indulgence of depraved affections*

enjoy in social connexions, friendly communion and intercourse, and in eating, drinking, recreations, sleep &c. are all in a great measure the effects of intuitive affections, or necessary principles of nature. Although to apply the doctrine of instinct to the human family seems rather too degrading, yet, as the principle operates in the same manner, and produces the same effects in both cases, it would be but an idle compliment to give it another name, when applied to human nature. One main difference which subsists in this respect, betwixt man and the beasts of the field is in the following cases. First, his wants, desires and dependances are of greater magnitude and exceeding more numerous. Secondly, man is the most social creature, and by this means his mental and bodily powers are enlarged and extented in the same proportion, whereby he is enabled to make provision for the many and various wants and desires of human nature.

From these principles are formed the laws of PROPERTY, and the natural and moral RIGHTS OF MAN, of which rights man are exceedingly jealous and tenacious from the instinctive laws

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*in this case have the direct contrary influence. Thus illegal connexions and bastardy is the most debasing vice to the human family, by destroying the first principle of natural affection. Were marriage and its vertuous affections totally annihilated. Savage barbarity would soon desolate the universe.*



of self-preservation. Now if we take it for granted, that mankind are tenacious of these rights from instinct of nature, then there is only one more instinctive affection necessary to constitute human happiness, which is that mankind be equally zealous in maintaining and defending the rights of another as they are of their own, for this is the essential law of human society.

Natural philosophy discovers no real difference in many respects betwixt man and the beasts that perish. His form indeed is more beautiful and he possesses an air of superior dignity of aspect, and a very extensive degree of reason and reflection, which raises him above the level of any species of the animal creation, but at the same time he eats and drinks, labours and rests like other creatures. He is brought into existence as other creatures are, and dies as other creatures do. All the fluids and solids even the whole animal functions of his body discover no essential difference. His present happiness and misery, pleasure and pain flows much from the same source, and are in many respects of the very same kind with these of the animal creation. But in a moral point of view, man is the most strong and unaccountable creature of all the creatures of Gods making. For although in his individual capacity, he is weak and ignorant, sickly and dying, yet he is so swelled with pride and self-importance, that he will aspire to universal dominion and contend for divine homage itself. And strain

all his powers of body and mind, to obtain happiness in the gratification of these diabolical propensities which are the true source of every species of human misery. Is it any mystery then, that mankind should be miserable, when they despise and detest the very first principles of happiness? Again, common reason assures us, that the superior degree of reason and reflection which man enjoys, by which he is capable of estimating the value of social connexions and of understanding, the binding obligation and mutual advantage of being possessed of, those principles which will inevitably produce social happiness, & the dreadful danger of retaining and cultivating those depraved affections, which must necessarily produce human misery, and every species of social unhappiness. Which knowledge renders the best informed often the most inexcusable.

By moral philosophy or the true rule of right and wrong, or good and evil, we discover that man is properly a moral agent in the present state of being, if this life should terminate his existence, and a future retribution were out of the question.

An example or two may perhaps illustrate this subject to many readers better, than a volume of logical reasoning. Suppose in a community there are three persons, possessed of great power and influence, who are under the dominion of the following vices in the superlative degree. The one is *proud*. The other *lascivious*. The third *covetous*. The proud

man is like Haman continually plotting the destruction of every one, who will not worship and serve him as a god. Which by his power and influence he often effects. The lascivious man is continually pursuing what he accounts his chief happiness, *viz*: Betraying virgin innocence, and seducing married fidelity. The covetous man is (by every artifice which power and policy can accomplish) collecting the cash and property of every individual into his own possession. Now while this hostile conduct is in full operation, you can see at once the conditions upon which that community may enjoy peace and happiness. *viz*: That they should all cheerfully agree to worship and serve the proud man, and to prostitute their wives and daughters to the will & pleasure of the lascivious man, and give up their money and goods to enrich the covetous man.

If there were a possibility of mankind enjoying social happiness under these circumstances, they might have been often happy when they were indeed very miserable.

But if every other member of the community were free from those, and every other unsocial vice, by excluding these three cruel tyrants, they might then enjoy peace and felicity. *I grant it.* But on the contrary, if every member were under the same evil influence, and by instinct of nature possessed of every vicious and evil propensity; would they not be still as far from social and personal happiness as before.

Moral philosophy and human experience proves this to be the case, in a greater or lesser degree universally, and also proves that human depravity is the efficient cause of human misery. But all philosophy, nay all human wisdom can give us no satisfactory information, neither by what means mankind became so totally depraved; nor by what sovereign remedy this deadly malady may be so far cured, as to produce national and universal peace, unity, love and harmony, so that each nation and individual free from every tyrannical invasion may enjoy in their full extent the natural and moral *rights of man*.

But divine Revelation affords us full satisfaction on this dark and mysterious subject. It informs us, that man was created in the image of his Creator, *pure and happy*. That he was possessed of every heavenly disposition and every instinctive principle, which could possibly contribute, to promote true friendship, and personal and social felicity. And also placed in the most happy circumstances, with respect to every pleasurable enjoyment. But the sacred History also tells us, the melancholy tale of woe. Man fell, and we all fell with him. The sentence which was death, spiritual & temporal, was passed upon all the sons and daughters of Adam.

Now it is evident, that the spiritual death, included in the sentence, was no thing less than every species of human depravity of soul and spirit, which if left to operate in its full latitude,

without check or restraint, would inevitably produce every degree of human misery. To illustrate this subject a little farther, we have to observe, that the Image of God being totally lost or removed, and the image of Satan implanted in its room, every divine and heavenly principle, and affection, which produced true love to God and man, was inverted to the direct opposite. In a word, man became totally depraved under the power and influence of every hostile, miserable and unhappy passion, and affection, which would naturally produce despair, madness, fury and rage, murder, destruction and eternal misery.

But the remedy was beforehand provided. The curse was suspended from man, and fell more immediately upon the Serpant and the ground. The Tempter was disappointed and doubly accursed; The Gospel was revealed, Sacrificing and many other parts of Gospel worship established. The naked was covered, reconciliation proclaimed, and friendly communion with God, and discipline and good order again restored through the Mediator.

It is proper here to observe that those Gospel blessings, which are the only effectual check upon the destructive and deadly influence of human depravity were still continued in succession, although often with but a small minority. The far greater number of the children of men in the first age soon deserted the worship and service of the true God, and established a system of gross idolatry, and open rebellion, and then

human depravity quickly appeared in its own colours. The old (or rather the new) world soon became a scene of violence, robbery, misery and death.

The true worship and ordinances, with the primitive Gospel blessings, being at last confined within the narrow compass of a single family of eight persons, the vengeance of heaven sent a flood of waters and swept away the whole rebellious and idolatrous race saving (by almost a miracle) this small remnant. We have now discovered the true causes of the rise & progress of human depravity, and human misery from the best authority, supported by sufficient experimental evidence.

The next inquiry is with respect to the remedy. That a sovereign remedy was provided as above observed, and a Gospel system established for its universal, as well as particular application, we are well assured from the same authority. And also that a great number of the sons and daughters of Adam have been by its healing virtue effectually cured beyond the danger of a relaps. We are also by the authority of prophetic Revelation informed that however much human depravity, and every species of misery have long involved the nations of the universe, yet that sovereign remedy shall at last perform an effectual cure, and produce universal rectitude, peace and happiness.

To inquire why this blessed Revolution has been so long opposed and by what means it is most likely to be accomplished shall be the leading theme of this, and the following Numbers.

# A POLITICAL ADDRESS

*Composed for the 4th of July.*

FRIENDS AND FELLOW CITIZENS.

On this day sacred to your national deliverance, permit me to address you. My chief motive being a dutiful regard to your welfare and social happiness: And my only warrant the rights of a free citizen.

In the critical period of —76 I lost some drops of blood in defence of your national independence, the tree of liberty and its golden fruit, *The Rights of Man*. And I shall always wish and pray that those rights may grow and flourish until old time shall overturn the present system of nature, and change the scene to the unseen world. Fellow Citizens, I freely acknowledge that I am (like many of yourselves) possessed of some foibles, and a little vanity, which gray hairs do not always cure. Amongst others a little ambition for authorship is one. But the weighty importance, as well as the pleasing and agreeable nature of the subjects on which I am about to address you, may I hope in some measure atone for some unavoidable defects in the performance. I should sincerely wish to help you to understand the true intent and meaning of that sweet and musical word *Liberty*, in the enjoyment of which ye now rejoice. The possession of those dignified blessings which liberty yield ought to excite our sincerest gratitude, while many nations are groaning under the galling yoke of cruel despotism.

*Liberty*, says a Scottish poet, *Glorious Liberty*.  
The very views of the at a distance is pleasing.

But you may here reply, if you wish to appear as an author, rather employ, your aged pen to inform us of something we understand nothing at all about ; for there is scarce one individual who is not well acquainted with the meaning of the word *Liberty*, even to its outmost reasonable bounds, and often far beyond it, both in theory and practise. You may as well write an essay to inform us that the Federal City stands upon the banks of the Potomac, and Philadelphia on those of the Delaware ; or to tell us that our honoured *Washington* was a noble General as to write on *Liberty*, a subject which every one is acquainted with.

Fellow Citizens. I acknowledge that the common ideas of human liberty are comprehended in a narrow compass ; only knock off the chains, open the prison door, slip the halter, and liberty is obtained. I am afraid that our investigation of the subject often also here terminates. But my design goes farther, I propose to show you what I believe to be the just and proper bounds to human liberty, which cannot be broken or overleaped but at the greatest hazard. You may here again reply that this is another subject ; not liberty but its opposise, which is restraint, rule or law. Yes my friends, to reconcile liberty to beneficial restraint, and perfect freedom to rule and law is indeed a very useful task : And to reconcile all those



to the content and happiness of civil society, you will acknowledge to be a subject well worth our serious inquiry. Licentiousness is not liberty, and just law is not tyranny.

Fellow Citizens, I would wish not only to show you the necessary bounderies which the laws of nature, and natures God have set to human liberty,

*As dangerous to break through, as it wou'd been  
For Israels armies to have marched over—  
The marked boundries set to flaming Sinai verge,  
When LAW was given.*

*Whose awfull thunders threatned wars alarms  
And direful devastation, swift destruction  
To hardy nations in revolt, and wild rebellion,  
Against EARTH'S SOVEREIGN.*

But my dear friends, I mean for your encouragement in the first place to give you a small prospective view of the beautiful and extensive landscape contained within these boundaries ; which happy heritage I call the *Rights of Man*. Mistake me not brethren, I do not mean to contract your views of this large and blessed prospect within the limits of the contemptable address of a mean mechanic. No, but to direct you to the study of the ancient and sacred records where your extensive charter rights are deposited. Neither do I mean at present to extend your views to a celestial paradise, but to that very some terrestrial inheritance which

we are already in possession of. Now my dear friends, call up all the powers of imagination, extend your outmost wishes for the happiness of your country; collect in your ideas all the most valuable temporal blessings, all the exalted and desirable privileges and advantages ever possessed by any, or all the nations of the universe. Collect them all together and bring them home to your own country; and you have not yet drawn the picture to the life, nor exhibited the landscape in full, neither have you extended your claim farther, no, not so far as your charter has warranted you. Permit me to point out a few particulars in this case.

Do ye desire health and strength, with domestic peace and content to bless your persons and near connections? Do ye wish your wives to be loving, healthful and fruitful, as your Vineyards and Orchards; and your children around your table like the beautiful plants of the fresh olive tree blooming with health, and vigor, and smiling with internal happiness?

Do ye wish and pray that your habitations, and flourishing Cities may be preserved by a powerful invisible guard from the ravages of the devouring elements, the secret attacks of the lawless felon, and from noon-day destruction by an invading foe; and your stately ships loaded with the bread of human life protected from the tyrants of the Ocean. The raging seas to calm before them, and the dangerous rocks, shoals and whirlpools to afford them a safe passage! All this is granted and much more.

Husbandmen, I acknowledge you amongst the first rank of honourable and useful citizens. Do ye not desire moderate rains and fruitful seasons, rich crops, and happy harvests? Do ye not wish that your flocks and herds may thrive and multiply like the flocks of Job when the blessing of heaven was restored to him with double interest. Like the flocks of Jacob the venerable patriarch Or like the sheep of Bozrah the land of his brother Esau. You who have got possession of the true Merino breed, which far superior to the fableous flock of *Adonis* bear the golden fleece in reality; do ye not wish your tens multiplied to hundreds and your hundreds to thousands in your streets: That you may supply your neighbours, and neighbouring nations with this valuable stock much cheaper than you bought them. It is granted.

Rev: Fathers, spiritual Shepherds, who under the Great Shepherd faithfully attend and feed the more valuable sheep who were purchased with blood.

Do ye not seriously wish and pray that the flocks under your care may be healthy, strong and fruitfull, white and clean, loving and united. Knowing the Shepherds voice and following him. Or to drop the simile, do ye not desire and pray that the people under your charge may become thriving and growing christians. *Fruitful in every good word and work.* Possessed of the true principles of moral rectitude and christian friendship, zealously employed

in promoting the spiritual and temporal interests of their fellow brethren and neighbours. That the precious days and hours which in this hostile period are spent in consulting and plotting the destruction every one of anothers welliare and social happiness; may be employed in friendly communion, and christian conversation. That ye may no longer (like the prophet of old) hold out your hands all the day long (with aching hearts) *to a disobedient and gain saying people*: Nor be under the disagreeable necessity of cultivating the soil, and invading the rights of the schoolmaster to glean a scanty pittance while the harvest of the church is devoured by beasts and birds of prey.

Yes venerable Citizens, the happy period is fast approaching when the divided, defiled, dispised and persecuted church of the Redeemer shall *arise and shake herself from the dust, and put on her beautiful garments*. She shall then be no more a reproach amongst the heathen; nor be any longer a servant of servants to her cruel brethren. Then the large sums of money which are now expended in unjust and malicious suits at law (the effect of pride, covetousness, envy and every hostile principle of human depravity) will be brought for an offering to the house of your God; and be consecrated to religious and charitable uses,

Only be faithful to the cause and interest of your great and honourable Master. \* And

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\* *The imperial honours of your PRINCE proclaim  
Who hides his powerful Sceptre in a cloud,\**

read with confidence your extensive charter in the book of Isaiah, the 12 chap. of Micah and elsewhere. But my dear friends, and fellow Citizens of every description, you must excuse me from multiplying particulars here. Your extensive charter, or in other words the *Rights of Man* is too large a field.

To conclude this part of the subject then, I tell you in a few words that your charter contains peace with all nations, as well as true brotherly affection which secures tranquillity at home. More still. It secures peace with the Ruler of the universe. This seals the whole, and contains his solemn obligation that you shall never any more be plagued with any calamity. The Hession-fly which destroyed your wheat shall never return ; nor the distempers which cut off your fine horses. The pestilential fiver that desolated your cities, and alarmed your country, shall be forever banished, Britain and France shall revoke their hostile decrees

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*And tell the feeble sons of Earth Supreme  
To serve the FATHER, and to kiss the SON. †  
The boundless bounds of nature is too small  
To found a dwelling Palace for your KING.  
The heaven do only but contain a space  
Wherein my stand his glorious Throne of State ;  
And all the ponderous Globes which sail below  
Do scanty make a Footstool for His Feet, ‡  
But purest Justice, awful Judgment too  
And Gospel Grace surrounds His bless'd Abode.*

\* *Psal. 97, 2.* † *Psal. 2.* ‡ *Isaiah 66, 1.*

and be at peace. The Sullun States of Barbary shall also be your friends.

I shall only mention one more article contained in your valuable charter, you will confess with me that this is the crowning blessing of a nation.

Do ye seriously desire and pray that your superior officers may be possessed of the spirit and principles of a Moses, a Samuel, a Daniel or a Washington. This is also fully granted. Lest you would dispute my warrant here, I will read you the express words of the Kings record. *And I will restore thy judges as at the first, & thy councilors as at the beginning. Afterward thou shall be called the city of righteousness. The faithful city. Isaiah 1, v. 26.*

Friends and Citizens, I have been showing you the fair side, and the true state of the case. I have not been disceiving you with shaddows reflected on the wall by the help of a magic lantern. I offer to prove every article here inserted from the plain words of the Kings record. I know well that you who believe in the King of the universe. and in the written system of his government, will not be lead in the dark nor made to believe lies. Well then let us reason together from the principles of truth, equity & proven facts, and let us understand one another aright.

In the first place, we all know that there is a great difference betwixt being in possession of an estate and being in full possession of the deed of conveyance respecting the advantage

of the possessor. Now you will observe that I maintain that it is not being in possession of a certain division of the globe that can entitle us to what I have discovered to be contained in our charter, but it is our being in full possession of the deed or lease from the original proprietor, which deed or lease cannot be obtained but by a formal engagement to fulfill certain conditions or terms specified in the contract, this deed I call and that with propriety *The Rights of Man*. This is upon the principles of the purest equity, and any other mode of dealing you know would be unjust & improper.

Hence we observe that there are two ways by which the possessor of an estate only holds at the mercy of the original proprietor. The first is, when he has bought and has not paid the price of the field. The second is, when he has hired and paid no rent. There is a third case which is a more dangerous case than either of these, which is when he has taken forceable possession and made no contract at all. Again we know that being born on a certain spot of this earth gives us no legal claim to a foot of it. Now you already discover that I have only one more inquiry to make, in order to determine the legality of our claim to the *Rights of Man* as above described. The question in plain terms is this. Does the Proprietor of the universe deal with the nations of the world upon the above principles, or does he not? If we answer this question in the negative, my whole system falls to the ground at once, and

I have been trying to deceive you with shadows and telling you a fairy tale.

Fellow Citizens, believe me, upon the solution of this question our all is depending. Let us examine it with serious attention ; the question in plain language is this, has the Creator and Redeemer of the universe given a plain Revelation of himself of his propriety in, and sovereign authority, over all his creatures ; of his divine character and attributes ; and a discovery of his sovereign will and pleasure to his fallen, yet rational creature *man* ? Has he given him written laws to regulate his conduct in his individual and social capacity ? Or in other words, has he through the channel of divine Revelation, established the ordinance of civil government in a state of strict subordination to his own supreme legislative authority, in order to check the growing power and influence of human depravity ; and lead fallen man into the path of rectitude and happiness from which he had fatally strayed ; with the gracious design of bestowing upon him, (yea all the nations of the universe) all the blessings contained in the extensive Gospel charter of the *Rights of Man* ?

Citizens, This is the plain state of the question in few words ; we all know the answer which infidelity offers to this question in terms the most positive. It tells us that our Creator has given us no written Revelation of himself at all, neither of his divine attributes, nor determinations. Neither has he given us any written



laws. It tells us that he has neither promised us blessings, nor threatened us curses. That he neither rules us by precept nor providence. In a word that he has neither taught, nor commanded us either to love or fear him.

Citizens, am I correct in this representation? You know I am. If our Bible is no divine Revelation, this is but a sketch of the doctrine of infidelity (though enough for our present purposes.) Now let us fairly comment a little upon it. That a Deity possessed of power and wisdom (say infinite) created this universe infidelity acknowledges; so far we agree. But all the other attributes of the infidels god are here represented in the most disadvantageous point of view. First. According to this idea. If he created man possessed of his present perverse and hostile propensities, he could not himself be possessed of pure and amiable affections and dispositions. Secondly. If he paid no regard to the happiness of his creatures, he could not be a God of Love, but without natural affection to his own offspring; and like the ostrage in the wilderness, he must have totally deserted them to their fate, and that too under a thousand natural disadvantages which the brutes themselves enjoy. And which is worst of all under the powerful influences of concreated depravity, which necessarily leads not only to their unhappiness, but their utter destruction.

My Friends. I have given you a very brief view of the infidels god, or his idol rather, I ask you in good earnest, can ye love him with

all you heart? I think not nor his works neither. I freely confess, if the above system of theology were my believe, I could not love, neither my Creator, my neighbour, nor myself, but would mutually hate all three. I ask you not whither such a system can be possible in the nature of things ; is there any shaddow of reason to believe that a divine being who is acknowledged to possess infinite wisdom and almighty power, can at the same time be possessed of all the other malignant qualities which the infidel supposes. The very idea shakes our reason and sets all our intellectual powers in a ferment. In a word it presents the dreadful picture of a depraved inhuman creator. Or is it possible to believe that a created being of any species whatever could subsist one moment independant of Jehovah, whose omnipotent arm supports the universe.

But to pursue our subject, how is the *Rights of Man*—the rights of nations, and the laws of society to be established upon these principles. We must apply to our great politician *Thomas Pain* for information on this subject. But before we examine this hoary headed statesman, let us just make a few practical observations.

Fellow Citizens. You will all acknowledge that detraction is a crime against the peace of society ; and makes mankind enemies to one another ; of course to defame the most dignified and purest character must be the most criminal detraction ; consequently to belie the almighty and defame his character must be of all others

the most wicked and malicious defamation, and must inevitably provoke his just resentment. I ask you seriously, do ye find any proof to support the charges which infidelity brings against your God; does his works of creation and providence prove him to be like Sullun Satran, a malignant deity? Which of his works which he has created for your use, comfort and pleasure, do ye look upon with disgust? Has his shining gold and polished silver, no charms to attract you affection? Is his earth and water not worth contending for, nor liveing upon? Does his cow feed you like a babe with her milk; and his generous steed take you on his friendly back, or runing before your carriage, convey you as many miles in one day with safety and pleasure as your tender limbs could do with pain in four or five, and can you forget his Creators goodness? Does a table overspread with daintys, relished with rich wine, and wholesome cider; never tell you to your face that your God is loving, kind and bountiful? Does the glorious luminary of heaven the fragrant bloom of spring, and the golden fruits of harvest tell you that their Creator pays no regard to your present felicity? No my friends, facts are stubborn evidences, these proofs are all on our side; yet infidelity tells us perhaps a God created the universe, but if he did he immediately deserted it, as observed before.

Let us now call up our old political father *Tom Pain*, and inquire at his mouth; for tho dead he yet speaketh.

Well Thomas, do you believe that the Great Creator rules the rational family of man by clear revelations and written laws to lead him in the path of safety in his individual and social capacity? : •

*Answer.* No, no written laws, no God government.

*Question.* Does he uphold and rule all the powers of nature, all the animal creation, and the whole human family by a powerful and uninterrupted providence. ?

*Answer.* No, no revelation, no providence \*

*Question.* Then the Almighty Creator neither dispenses mercies nor judgements, blessings nor curses to mankind ; neither rewards, virtue nor punishes vice in this life, as a king or sovereign lawgiver ?

*Answer.* No, not at all, virtue is its own reward, and vice its own punishments.

*Question.* This is true so far as it goes. Well one question more and I have done. Did the Almighty Creator bless the creation, and man at the beginning ?

*Answer.* I know not.—

*Question.* But I wish to hear your sentiments on the subject ?

*Answer.* I have told you I know not, and I tell you now I care not.

Poor Tom you are not so good a christian as Balak king of Moab was, he offered large

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\* *The maxim is consistent, for a providence is unseperably connected with a preceptive government, being properly its executive.*

sacrifices to God, to procure his curse upon his enemies,† but you would not offer an asses head for his blessing upon your country. Let us dismiss the ghost, he looks sullen.

Fellow Citizens, according to these principles, there is a perfect none-intercourse betwixt our Creator and us, and an embargo laid on all the blessings of heaven, and that from the beginning, can there be any friendship in this case? No, none at all. To create the human family possessed of the most powerful propensities, directly hostile to the peace and happiness of society, and leave them in that state to devour and destroy one another, is here represented to be the design of the Creator. Can any idea be more dreadful than this.

You who are parents and loves your children, would you not wish to see them live together in perfect love and friendship? Yes certainly. If it were in your power would you not inspire them with the most amiable and friendly disposition for this valuable purpose? I am certain you would; but if you took the quite contrary course, and inspired them with the principles of pride, avarice, cruelty and deceit, and see them grow up in a state of hostile enmity, employed either in murdering, or in rendering one another as miserable as possible, and you look on with perfect silent indifference; could they love you? No, they would hate you as much as they hate one another would you in this case merit or deserve their love, I believe.

† *Numbers 23d chapter.*

not. Do ye not see plainly that the principles of infidelity places us upon the same terms with our Creator, *viz*: Mutual hatred, hostility and war.

Fellow Citizens, I wish not to deceive you with false reasoning on a subject of such importance. I would desire you to investigate first principles with serious attention, consider again what mode of human government can be established upon this foundation which can produce of course the happiness of civil society. When all the first principles of true friendship are wanting, and the opposite placed in their room; for if we once believe that the Great Father of men hates all his children and disregards their life and happiness, it is not possible then seriously to believe murder and robbery to be crimes.

But let us for awhile leave the dark & melancholy shades of political infidelity, and in the pleasant and joyful light of Revelation take a brief view of the first principles of Bible policy, and we will soon discover that it is founded upon those of the most disinterested and purest friendship, and good will. And however much this divine system has been despised and discarded, it will appear evident to a demonstration that its universal establishment, by the free and full consent of parties is the only possible method which infinite wisdom and goodness could design to promote the reformation, and happiness of the fallen and depraved children of men.

Fellow Citizens, will ye believe me, if I tell

you (with convincing evidence) that a civil government established upon the pure principles of social friendship, viz : Love to God and Man is the proper channel in which the blessings of heaven do flow, and the effectual guarantee of the *Rights of Man*.

When the supreme authority of the divine Legislator is acknowledged, and every human law is founded upon the moral basis of laws divine. When the external violation of the laws of moral purity, and the natural and moral rights of man are restrained by penalties sufficiently adopted for the purpose ; social felicity must grow and flourish; God is honoured, and looks down with complacency, because his favourite children are happy. *Deut. 11. 13 v. to the end.*

In order to illustrate and prove this doctrine let us briefly inquire into the letter and spirit of the law given to the universe immediately after the deluge. In the beginning of the 9th chapter of *Genesis*, we find Noah and his sons, the second fathers of mankind were honoured with a most solemn and friendly interview with their gracious creator and saviour ; in which interview the unchangeable principles of civil government were established by a solemn covenant.

After having pronounced Gospel blessings upon the venerable Patriarch, and his sons, who had now seen both worlds, and also upon the whole creation untill the end of the time, the Almighty Jehovah having declared his

sincere affection, and proclaimed the Gospel charter in its full latitude to give them sufficient evidence to assure them, that it was from no other motive but the sincere regard he had to their social happiness and future wellfare, that his laws were delivered with so severe a penalty, as no other method would prove effectual to put a stop to the powerful current of violence murder and robbery, which forced him to drown the first race of man. The criminality of that age Noah was well acquainted with, having preached the doctrine of moral righteousness and social happiness to his rebellious fellow citizens a long centry who only repaid him with scorn and contempt; if with no worse usage. Alas my Friends, we also find to our woful experience that public preaching and religious worship are not sufficient means for the reformation of mankind.

Fellow Citizens, permit me to read you a few verses of this highly important portion of our sacred Records and in a brief comment to show you what I believe to be the true temporal meaning thereof, as it respected our forefathers and us their Children. *Genesis chapter 9th, And God blessed Noah and his sons and said unto them, be fruitful and multiply and replenish the earth, and the fear of you and the dread of you shall be on every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hands are they delivered. Every moving thing that liveth shall*



*be meat for you even as the green herb have I given you all things.*

Citizens, would ye see a true copy of the *Rights of Man* from the original charter, signed sealed and delivered by the original proprietor : here you have it in full. The world with all its furniture are yours and the blessings of heaven with it.

In the proceeding charter, you see that a solemn act of divine worship ushered in the memorable transaction, & a gracious God again condescended to be instaled King of the New-World.

The three proceeding verses contain a compleat summary of the statute laws of the universe or the very first principles of social happiness. *Verse 4th.* *But flesh with the blood thereof which is the life thereof shall ye not eat* In this precept we have a very necessary boundary set to what a depraved savage would judge to be *natural liberty*; as if the almighty had said. See I have not only given you all the vegetable productions of this globe for food for your bodies, but I have extended your charter much larger, I have also given you all the animal creation to be your slaves and vassels ; nay more, I have given you their flesh to eat !

The state of weak mortality which your first transgression has entailed upon your whole species makes this unnatural indulgence necessary; but at the same time remember that although they are your inferior in many re-

spects, they are your fellow creature possessed of life and all its necessary sensations like yourselves, Ye are not to thirst for their blood, to gratify your cruel unnatural propensities, but deprive them of life in the most humble and friendly manner possible? decently cover their blood with the dust\* of which ye were made and to which ye must return. In a word by the strict observance of this divine precept let your savage wolfish disposition be restrained and totally eradicated, and at all times with serious regret take away the life which you cannot restore.

Fellow Citizens, do ye not discover in this first precept the very foundation, principles of a life of civilization plainly inculcated. The divine Legislator knows well where to begin. Is not savage cruelty the chief branch of human depravity? May I ask you which of you would wish to dine with the wolf, the panther, or the catamount? The hungry monster having just overtaken and caught his prey; and the poor victim struggling with death while the savage beast is devouring him by mouthfuls, with the warm blood streaming from his horrid jaws? Or would ye not much rather sit down to a genteel table in the company of your brethren and friends, and although ye partook of the flesh of a fellow creature, yet that flesh being by the rules of art deprived of every appearance of a living animal, fitted to your pallet, and blessed by your God, you might eat with pleasure, gratitude and peace.

\* *Deut.* 12. 23, 24.

I make no doubt with respect to your choice in this case. Then this first divine precept will pass without a descending vote.

Verse 5th. *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every mans brother will I require the life of man.*

The language used in this precept is the most strong, significant and authoritative, as if the almighty sovereign had expressed his mind and will in the following declaration.

See I have taken once rebellious man again into my special favour and protection. I have made him depute Lord of this lower world; even the life of every animal have I put into his hand, I have also solemnly engaged to preserve and uphold this universe according to the present necessary laws of its constitution for the sake of my favourite offspring man, whom I claim as my special property by a right never to be disputed nor alienated; as the free subject of my gracious government; For which reason if his rights are violated, or his blood is shed, I myself will demand full satisfaction. From a beast will I require it. From a man will I require it. From a mans brother, or his nearest relative will I require the life of man, as a tresspass upon my sovereign right and an invation of my royal prerogative.

Citizens, does not this declaration plainly discover the greatest anxiety for your personal safety and social interests, when the almighty

Father of Man declares you to be the special members of his own family, and under his immediate protection and gracious government, and has solemnly engaged to avenge your blood upon the savage monsters of the forest as well upon your own species? If the wild beasts attack your persons or your property, has he not furnished you with a life guard to attend you of his own creation & armed you with weapons of defence. Which of those beasts of prey is it that is not alarmed at the report of your killing rifle, or afraid at the noise of your faithful hound? Can ye believe your senses and yet remain political infidels?

Verse 6th. *Whoso shedeth mans blood by man shall his blood be shed ; for in the image of God made he man.*

This verse contains three different parts or branches. The first repeats and confirms the former law or unchangeable statute which makes murder a capital crime. The second acquaints us, who is to try the culprit and execute the sentence, *viz* : MAN.

Religion—the laws of kindness—lenity, long life and prosperity, and every temporal blessing which the first race of men enjoyed ; instead of producing the desired effect, only added fuel to the fire of ungovernable passion, and human depravity became incurable. Severer remedies must be applied. A strict government must be established, and here is the first institution.

The third division of the verse assigns a

most important reason, not only why a murderer should die, but also that the human family should dwell together in unity of affection and interest. *For in the image of God made he Man.* This was an appeal to the purity of the divine character, as applicable to the point in hand. *viz:* His true friendly love and benevolence to man, which had been repeatedly tried and proven by undeniable evidence.

Again, this necessary piece of information acquainted the primitive fathers and us their children that man was a fallen creature, and had forfeited and lost those godlike affections and dispositions with which he was created, and which was indispensable to human happiness. For the valuable purpose of removing this curse, and restoring the divine image, the Gospel Ordinances were appointed, and the divine blessing was pronounced.

Citizens and Friends, I appeal to your own reason, your own judgement and candour to acknowledge that I have been only telling you a few plain and simple Bible truths, which you must as firmly believe, as you believe that the Federal City stands upon the banks of the Potomac, or Philadelphia on those of the Delaware.

I beg your attention a little longer until we examine with necessary attention, a system of Government established upon the principles of infidelity that the contrast may appear. Let us begin at the beginning, and build a Republic upon the true democratic principles

of *Equal Rights*, but let us try well the solidity of every stone we lay in the building. Well the first foundation is *Equal Rights*, rights to what? to natural life and lawful property. More than this, equal rights to govern, equal rights to exercise legislative power, and all the other powers of government. This says our politicians, is the natural right of every free citizen. I am afraid we shall stumble here on the very threshold, and rob almost all our citizens of their equal rights before we set the great machine in motion, by beginning to act upon the principles, which are in the very nature of things hostile to the peace of society. You tell me, that mankind have an equal right to dominion. Pray tell me how these equal rights are enjoyed, while in any Republic if one hundredth part of the citizens ever enjoy the right of legislation it is well? You may tell me that they generally all enjoy their free suffrage; there are exceptions to this rule, but if they did, this is only a right to give away their own right for another to possess, for we all know, that those who never sit in a house of legislation, never enjoy their natural rights of dominion. But according to the principles of equal rights, a Republic should adopt Hobs'es choice, or a public lottery instead of voting, for voting is hostility in its very essence, and as really contends for mastery as the ancient Roman Gladiators did only not shedding so much blood. But my friends, if every one is possessed of equal rights why a choice at any

rate? Why not send the first which comes to hand? You will tell me that every one is not fit to go. You mean every one is not qualified to enjoy the rights which nature and nature's God has given them, from a natural defect. By the same principle you may tell me that a blind man has a natural right to see; and a man born without feet and legs has a natural right to walk. You may tell them so, but will they thank you for your information? I believe not. But the truth is, if the Creator had designed the blind man to see he would have given him eyes. Or if he had designed the lame man to walk he would have given him feet and legs. So in the other case the truth is, the Alwise Creator never designed all men to be rulers, therefore he qualified but a few to command, and designed the many to obey. But suppose for the sake of illustration that the Almighty were to raise up a nation of Heros possessed of equal rights of dominion, and as equally qualified, and determined to assert those rights, as many of those renowned warriors which the histories of Greece, Rome and Carthage furnishes us with, and were like them possessed of Heathen principles, would not that whole nation soon fall as Pompey fell before the Great Julius Ceasars? Yes, each would soon fall by the sword of his brother, *Haggai 2. 22 v*; And the surviving conqueror would be left to rule himself alone. Sacred prediction, and faithful history agree in this testimony. All Heathen Republicks have either

soon degenerated into tyrannical aristocracy or else died the violent death of homicide. Mobs, conspiracies, assassinations and civil wars have always discovered the cheat and terminated the existence of Republicks of the above description, and proud monarchy arisen from the dust have often chained and lashed the rebellious democracy to death.\* The kingdom of France is a recent proof of this melancholy truth with many others of more ancient date.

\* *The justice of Heaven has frequently punished national infidelity and licentious liberty by suffering its powerful current to take its own course and swell in its own channal without restraint, until it has burst all the bands of brotherly affection, social peace and civil compact; and discovered all the fatal symptoms of anarchy and national desolation. This in Scripture language is properly termed filling them with their own ways. The divine Ruler has in many instances of this case sent such tyrannical national saviours as Nimrod, Nero and Bonaparte to preserve the national existence, and at the same time to punish with awful severity the national impiety. The Jewish Theocratical Republic affords us many instances of this sort, see the history of the Judges. The Lord of Host who is the true God of war has generally taken the same course with the rebellious nations of heathenism. Licentious liberty has always (as yet) been a disease universal.*

*When the displeased minority of a Republic, impatient of control, offers hostile opposition to*



My Friends, if the ancient nations under Heathen darkness, and destitute of the divine light of Bible Policy, met with so terrible a fate for their immoral systems and conduct, as prophesy and history informs us, what may enlightened nations expect, who goes to them for light, and direction to form and establish systems of civil policy and national morality, and throws the sacred Bible and the authority of its divine Author in the shade. May I entreat you for God's sakes, for the sake of your country, your posterity, yourselves, and all that is dear and precious ; seriously to consider, and

*Like a wise mariner when tempest blows ;  
look right ahead and spy.*

*The rocks, the breakers, shipwreck and death  
before you,*

*a law established by that very supreme power which they the selves have lodged in the majority by their own consent, and prior solemn compact ; and which they also would tenaciously hold if fortune had placed them on the opposite side ; such conduct must be seditious and treasonable, as well as ridiculous by their own principles, as aiming a deadly blow at the whole system Like a furious madman who puts fire to his own house, (altho' it is built exactly after his own model, and both costly and elegant,) because it did not fully answer his expectation with respect to convenience and protection. Altho' his whole family and goods must either be devoured by the flames, or thrown out to the street.*

*In which such mighty famous nations sunk  
forever,*

*And tack about.*

*Resign your Supreme power, unfairly claimed  
and vow,*

*Unfeigned subjection to the King of Kings.*

*Whose power and goodness bears a just  
proportion. To SOVEREIGN sway.*

Fellow Citizens, we need not study Algibra to discover that 2 and 2 is 4, nor send for a conjurer to tell us where to find the City of Washington. What in the name of common sense would we do with a nation of all lawyers—all wagonners, all sailors, all physicians or all clergymen &c. ? Just the same as we would do with a nation of all lawgivers or rulers, which is as the Apostle Paul observes when lecturing on the necessary branches of the body politick : like a man all head, which is not a man but head of a man.

Brethren and friends, you who believe the Bible we all know that God gave not our first parents a written system of laws to regulate their conduct, and teach them social principles and social duties. No, his would have been superfluous, as these principles were implanted in the very essence of their constitution. But in this state did their creator free them from all obligations, and possess them in full of the rights of self government ? By no means, he bound them to the obedience of a certain negative precept, upon the most dreadful penalty ; to teach them that man was only

a dependant subject to his sovereign creator ; and not an independant sovereign himself. I leave you to make the application. That divine laws are binding on all mankind in their individual capacity, is acknowledged by all who profess to believe in the Bible ; yet few or none seem willing to confess that they are binding on societies and nations in their collective capacity. This is undoubtedly a main branch or rather a root of political infidelity. The mystery or rather direct contraction here is obvious, when we consider that all the moral precepts which the Bible contains are social precepts, and require the performance of social and national duties. The most secret devotion are in some respect social duties : the Lord's prayer proves this.

Fellow Citizens, it is these individual principles, and individual affections, viz : mistaken, self-love and self-interest which ruins society, and threatens total destruction to the human family. But in order to try an effectual experiment of this principle we must act the tragedy in full, and divide every individual of the human family into a seperate cell or hermitage for life ; then we would have an universal penitentiary at once, and not a single human creature to give one of our self dependant recluses a crust of bread or a cup of water. We would soon at this rate have universal peace ; for in less than half a century our beautiful world would be like a deserted castle, or an empty house to let. But if this plan were

possible to be put in operation, then there is also a possibility that the Bible with all its social and friendly precepts, and happy institutions may also become useless and void to the human family, for in the above case both law and transgression would cease, and social duties and civil government be annihilated.

The native & necessary inference is, that the individual principles of Heathen democracy are hostile, unsocial, licentious and destructive in every point of view.

Fellow Citizens, to conclude as we began with the subjects of *Natural Rights*, I assure you I am not so fond neither of disputing rights as you may imagin, I believe that an infidel confessed has as good a right in our human Republic to sit in a house of legislation as any of us have, and perhaps much better; but why do we bind them to their duty by a solemn appeal to the God in whom they do not believe; and upon the sacred Scriptures which they ridicule. Is this consistant in either party? Let us not mock our God to accumulate guilt on an unbeliever. Suppose that one of us were in Turkey and had taken a solemn turkish oath on the Alcoran, and should shortly after publicly ridicule their prophet as an imposter, and the Koran as a parcel of lies and fables; what would be our punishment think you? I can assure you, they would impaul any of us in this case as freely as we would spitt a chicken. You must also remember that infidelity by destroying all the sacred obliga-

tion of an oath, gives a deadly wound to the judicial branch of government. This also proves civil magistracy to be a divine ordinance, under the immediat inspection of the supreme Ruler. But my friends, to be plain the fact is that a Heathen republic has no more right to qualify by an oath upon the inspired Books than a serious christian has to swear by Mahomet on the Alcoran.

Dear Friends, I have not delivered to you my own opinions and fancies. Study with that candour which becometh enlightened reason, and you will find that sacred Scripture, true philosophy, and the experience of ages speak (with convincing evidence) those very doctrines. Search the Bible, read history and study human nature, and by the blessing of heaven you will plainly discover that *those things are so*.

*Man needs a leader, and commander too  
Leave sole dominion, perfect independance  
To God alone.*

Beloved Friends and Fellow Citizens, believe me to be yours sincerly in the social laws of

TRUE FRIENDSHIP,  
&c.

*The End of Number First.*