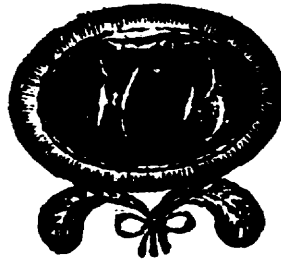


POLITICS SERMONIZED,

EXHIBITED IN ASHFIELD

ON JULY 4th, 1806.

BY *Elder* JOHN LELAND.



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FELLOW CITIZENS,

Some parts of the bible are the most ancient writings extant : from which we get the best instructions, of the first peopling of many countries, together with the laws and customs of their inhabitants. All the great principles, and abundance of suggestions, to form and accomplish the statesman, are to be met with in the sacred book. The rise, revolution and downfall of empire, are exhibited in the divine history, both in the prophetic and historic pages. I shall therefore select a passage of scripture, for a foundation of a short essay to-day.

EZEK. XXI. 27.

I will overturn, overturn, overturn it ; and it shall be no more, until he come whose right it is ; and I will give it him.

ALL the history we have of the antediluvians, which includes a period of about 1650 years, is contained in five small pages, so that any considerable information, about their government and laws, is not to be expected. From the condition, however, which the people were in, soon after the flood, we have no reason to think, that those before the flood, had any kind of government, which was more energetic than patriarchal. Here let it be laid down, as a fundamental principle, that *covetousness and pride*, on the part of men, is the cause of government among them.

Had moral apostacy never taken place—had all men retained the image of the divine law on their hearts, laws would have been unnecessary ; unless some distributive rules had been called for. But the entrance of moral evil among rational beings, has set them at such variance with each other, that

their maker calls upon them, to let their cool reason, and what little natural good they have left, form government and laws, to controul that avarice and thirst for dominion, which have so much force in their minds.

The law, for putting away wives, was not from the beginning—Laws of war did not arise from an original principle (for they presuppose sin) but from a secondary cause. In these cases, the Almighty accommodates his precepts to the conditions of men, to prevent worse conditions.

The same is true of the whole of civil government. Sin, on our part, has made it necessary—God, on his part, has instituted it as an evil for us to bear, to prevent greater evils. As a choice among evils, therefore, it becomes a good.

Not long after the flood, that *power* which was ordained of God, which is extracted from the many units, to form that which we call government, was perverted from its proper design by *Nimrod*, and put to the use of aggrandizing a few, at the expense of the rights of the many.

This *Nimrod* had the address to get the ascendancy of a company; who, by force of arms, drove the people about like beasts to reduce them to his will; hence he was called *Nimrod, the mighty hunter before the Lord*.

He was the first of humankind that was King; and the beginning of his kingdom was *Babel* or *Babylon*. After the city was first formed and a tower, madly built, in part; the people were confounded and the place left ruinate. But in process of time, this same city *Babylon*, not only became the metropolis of the *Assyrian* empire, but the most superb place in the world. It was not less than 12, and some say 15 miles square. Through the middle of it *Euphrates* ran, and it was enclosed with a wall of brick 370 feet high and 50 feet thick.

This city and empire were in their greatest glory, in the days of Nebuchadnezzar. In whose reign, the Jews were carried captive into Babylon, and were in Babylon, and other parts of Chaldea, when the words of my text were first delivered. The words of our text, as coming from God, may be thus transposed and understood. "O ye Jews, your king and nobles and inhabitants, are taken prisoners and carried to Babylon; but I will *overturn* the power of Babylon, and place the empire in the hands of my anointed *Cyrus*, who will liberate you from captivity, and build me a city. But as empire is uncertain, I will *overturn* the empire of *Cyrus*, and give it to the Greeks. I will also again *overturn* it, and give it to the Romans. And in the days of those kings, when Rome shall be in its greatest glory, I will set up a Kingdom of truth and righteousness, which shall stand forever. The Messiah shall come, and I will give him the throne of his father David, and he shall reign forever and ever."

Taking this to be the meaning of the text, I shall proceed to a short account of these overtures—of the coming of Christ, together with the extent and genius of his kingdom.

Nebuchadnezzar, is call'd a *bead of gold*, and the Chaldea empire is compared to a lion with eagle's wings; but in the reign of Belshazzar, Babylon was taken, and the empire fell into the hands of the Medes and Persians.

Cyrus brought his arms to Babylon and besieged it; but he could not scale the walls nor beat down the gates; but turning Euphrates out of its channel, he marched his army into the city in the bed of the river, the very night that Belshazzar was feasting with his Lords; and that very night Belshazzar was slain, and the Government was given to Darius, who was, at that time, partner with Cyrus on the throne. Soon after this, Darius died, and

the whole government of Media and Persia, devolved on Cyrus, who then made a gracious proclamation for the captive Jews to return.

The governments of Media and Persia, were both united in one, in the person of Cyrus ; just as England and Scotland became one in the hands of James. For which reason, the MedoPersian Empire, is called a silver breast with *two* arms—a ram having *two* horns, &c.

The next *overturn* was effected by the Macedonians or Greeks with Alexander, the notable horn, at their head. This general though a youth (called the Grecian-boy) with a small army conquered the Persian King, in three pitched battles, and the empire fell into Grecian hands.

A number of fugitives from the destruction of Troy, with Æneas at their head, fled to Tyburn, and landing on its banks, built a city called Rome. From this small beginning, a hardy, brave people arose, who in process of time, subdued the Greeks and gave law to the world. This was the last *overturn*. Those parts of Asia, Africa and Europe, where the Jews lived (for whose sake the text was written) at length fell into the hands of the Romans, who were in possession thereof when the *Messiah* was born.

That Jesus Christ was born in the reign of Augustus Cæsar, we have as good reason to believe, as we have to believe that Cæsar himself then reigned ; or that Cyrus, Alexander, or Julius Cæsar were born at the times ascribed to their births. And that he said and did all those things recorded of him, we have no more reason to doubt, than we have to doubt of the sayings, and actions of any of the Philosophers and Heroes of antiquity.

The son of God, came into this world, not by local change of place, but by assumption of human nature.—He claimed the prerogatives of Jehovah and

did the works which no man could do ; yet made himself of no reputation, and suffered as no man ever has.

He declared himself a king, but (contrary to the expectation of the Jews, who imagined their Messiah would be an illustrious potentate) said his kingdom was not of this world. His kingdom was founded in eternal love, and administered in truth and righteousness.

His kingdom was never designed to destroy civil government which is founded in compact, nor to enfeeble domestic authority which is necessary for the government of families. But to point out the moral evil in every department, and exhibit *right* in the clearest light.

He would not assume the character of a Judge, to divide the inheritance of two brothers, but warned them to beware of covetousness. He would not condemn nor acquit the woman taken in adultery, but said unto her, *go thy way and sin no more*. He did not deliver the thief from the penalty of the law, although he pardoned his sins and promised him admission into paradise.

He told his disciples, that if they offended others, in a manner, actionable by law, they must be cast into prison for their offences, and continue there until they had paid the last mite. That neither he, nor his religion would deliver them therefrom.

If the rulers of this world had been as cautious, not to have intruded into the empire of Christ, as he was not to claim earthly and civil prerogatives, infinite mischief would have been prevented.

But government, which is nothing more in its nature, than an *agreement* of individuals, entering into a state of society, for mutual benefit, has been perverted to a broad stair to wealth, pride, pomp, injustice and cruelty. And many who have risen to wicked importance at the expense of the rights,

property and lives of thousands; have also intruded into the empire of Christ, and declared themselves, in fact, to be *Lords of conscience*.

We are pleased to see the world, emerging from this religious tyranny; but much remains yet to be done. Even in this commonwealth the evil is not sufficiently eradicated.

The evil seed is sown in the 3d article of the bill of rights, in our constitution, which springs up in legislative ground, and produces noxious weeds of hypocrisy and cruelty.

What can appear more arrogant, than for fallible men, to make their own opinions, tests of orthodoxy, and force others to yield implicit obedience thereto. What more ridiculous, than for Towns to levy a ministerial, as they do a highway tax, and have it collected by a constable, for religious uses. And in case there is no volition of will, restraint, and sale follow. Such proceedings reduce religion to a level with civil things—treat it as an object of government, under the controul of courts of Judicature—and represent Christ's Kingdom to be of this world.

Considering the progress of political information, our hopes have been flattered, that after the generation are dead, who have sucked so much from Britain, second handed from Rome, that this commonwealth would be freed from the evil disease; and they would be entirely firm, if the *ecclesiastico-politicians* did not drop so many eggs before they die.

Sometimes the kingdom of Christ is spoken of, as being universal, over all nations, civil and barbarous. Not only over his *willing* subjects, but also over his enemies, whom he shall rule with a rod of iron and dash to pieces like a potter's vessel. In this view of the subject, haughty kings and lofty monarchs, are called upon to lay their robes of honor by, and submit to the king of kings. "Be wise

now, therefore, O ye kings; be instructed ye rulers of the earth. Serve the Lord with fear and rejoice with trembling: Kiss the SON, who treadeth on princes as mortar." And indeed, all the Emperors, Monarchs, Kings, chief Captains; and mighty men; with every bond man, and every free man, who set themselves in opposition to this king of glory, will finally be reduced and forced to make the confession of *Julian*.

This *Julian*, called the Apostate, was an enemy to the Jews; but more implacable to the christians. The jewish christians, therefore, were the objects of his rage. By way of derision, he was wont to call Christ, the *Gallilean*.

He told the Jewish Christians, that the *Gallilean* had said that the time should come, when there should not be one stone upon another in the temple, which should not be thrown down. Now, said he, I will convince you that he was a false prophet. He gave orders to his men, to build up those walls so firm, that they would stand the waste of ages. When his men came to the work, they found that the walls must be first taken down, to lay the foundations broader. But after they had taken them down, and spread them about, so that there was not *one stone upon another*, they were visited with such thunder and lightning that they could never build the walls again.

Julian, however, went on in his rage against Christ, till at length, receiving a mortal wound, when the blood was running from his wound, he caught his handful of blood, and casting it up towards heaven, exclaimed, "Thou *Gallilean*, thou hast prevailed over me, for thou art too strong for me."

But very frequently, when we read of the kingdom of Christ, we are to understand that it includes none but the faithful, who are his *willing* subjects; such as fear God, and work righteousness.

In the Mosaic economy, natural birth or purchase, were the characteristics of church members. Those born in the house or bought with the money of an Israelite, were properly members of the then existing church ; but in the kingdom, or church of Christ, natural birth is of no avail, but internal godliness, with a correspondent life is essential. Repentance towards God and faith in the Lord Jesus, are the characteristics of the subjects of Christ.

The new testament contains a code of laws, sufficient for the government of the Church. If not, who is to supply the deficiency ? When Jesus ascended up to heaven, he neither left, nor promised to send down, any commissions to any men to be *Lords, over God's heritage*. And whenever popes, bishops, presbyteries, kings or rulers, have undertaken to make religious laws, they have done it of their own accord, at their own peril. If, therefore, there is a lack in the new testament, the only way for us, is to invite the Saviour to come down from heaven to earth and complete the code.

GENTLEMEN,

In republican popular governments, like that of the United States, political information will abound, which is the nerves of free governments, and the bane of tyrants. Information, I mean, which is according to common sense ; and not according to that uncommon sense which abounds in monarchical and aristocratical courts. In such courts, it is demonstrated true, by experience, that pompous rulers, independant of the people—large salaries—courtly sycophants, who fish all day for a royal nibble—heavy debts—and a hungry bellied people, are all necessary to happiness.

In such courts, however, a man can never figure, until he has learned that 3 and 2 make 8.

But in Republics, where it is believed that 3 and 2 make but 5, men can figure without appreciating the royal purple—the star chamber—a host of place men—heavy debts—immense taxes—and a hungry, degraded people.

They have common sense enough, to see a beauty in a government, formed by the will of the people—kept in the hands of the people—administered by the agents of the people, for the good of the people.

This kind of common sense, is so common in the United States, that a very great majority of the people are possessed of it. Consequently there is a great variety of characters presented before us, to make choice of agents out of.

It is a pleasing subject to contemplate upon, that in the United States, it is presumed fifty men could be found, each of whom could discharge the duties of *President*, with honor to himself, and advantage to the states. So also in this commonwealth (one of the first states in the union, for extent, population, wealth and wisdom) many worthy citizens, no doubt, could *govern* the state with prudence and respectability.

From amidst the whole, let us covet and improve the best gifts, and rejoice in the work of our hands.

But let us beware of giving our suffrages to men, who (with their hands on their breasts and their eyes lifted up to heaven) boldly asseverate the purity of their intentions, and the public good. Such men, being void of natural honesty, put on the mask of religion to deceive the people and aggrandize themselves.*

GENTLEMEN,

Should I close the exercise of the day, without

* The foregoing part of the Oration was delivered extempore, without notes; in writing of it down since the delivery, the form may be a little changed, but the ideas are the same.

saying any thing more about the politics of our country, many of you, it is presumed, would be crossed in your expectations : And yet, the common topics, of present controversy, have been so frequently treated on, by orators, on both sides of the question, on this occasional day, that it is difficult to advance any thing new.

It has been about 186 years, since the pious emigrants from England landed in this commonwealth; which was a British Colony 156 years : But in the revolutions and changes that are constantly taking place on the face of the earth ; just 30 years past, this present day, the colony became an independent State, in union with 12 more.

Articles of confederation were agreed upon, for the government of the United States, which number is now increased to seventeen.

To support the claim of independence, seven years war—many towns and much treasure—fifty thousand lives—and contracted debts, to the amount of seventy millions of dollars, were expended.

On the return of peace, it was found by experience, that the articles of confederation, were inadequate for the purposes of a general government. Consequently a new constitution was formed and adopted by the people, which gave energy and decision to the national councils.

It was not expected that the new government would build the towns and houses, that were destroyed by the British, nor reimburse the property that individuals lost by them ; much less, that those who died in the war would be restored to life by congressional acts ; but the expectation of the people was, that from the natural resources of the nation, the contracted debt, would be placed in a train of diminution.

The first congress had to organize the government—open the sources of revenue—put the coun-

try into a state of republican defence—compensate those who had suffered in the defence of the nation ; together with the lame and maimed, &c.

As the revenue, at first, was but small, and the calls for money, many and urgent ; no murmuring, for several years, was heard from the people, on account of the debt continuing undiminished.

But as the revenue increased, and the debt also, almost at the ratio of one million of dollars per year ; uneasiness began to rise.

The aggregate amount of the revenue, including the twelve first years of the government, was about eighty seven millions of dollars. To which may be added the two millions of dollars raised by the land tax : However, as this tax was but partially paid, within the twelve years, we will say one million, which added to the revenue makes a total of eighty eight millions of dollars.

Yet, from all this, not a cent of the debt was sunk : so far from that, that about ten and an half millions of dollars were added to the debt.

The result is, that ninety eight and an half millions of dollars were expended in twelve years.

The great body of the people, who principally bore the burthens of government, began to think of changing the men in office, for the sake of a change in *measures*.

But those who were in possession of office, with their satellites, sounded the tocsin from Dan to Beersheba, declaring that themselves were the exclusive friends of the people ; and that any change of measures would bring on anarchy and bankruptcy.

And when Mr. Jefferson was spoken of as a proper person to be the chief magistrate ; on account of his announced sentiments against extravagance, aristocracy and hierarchy ; he was held forth by the ruling party as a coward, a traitor, a jacobin, a disorganizer, a deist and an atheist : And that if he

should once get into the chair of state, the sabbath would be annulled, bibles burnt, meeting houses demolished, the bands of marriage dissolved and universal licentiousness prevail.

A majority of the people, however, ventured to act according to their own judgments, notwithstanding all the alarms of the love-be-inns, and placed other agents in their room. Upon this change of men, a change of measures took place. Both parties knew that if there could be no retrenching of expences, and no reduction of the debt, that the people would be disheartened—fall into despair, and conclude that the evils of European governments must here be experienced: consequently be indifferent about the opinions of their agents.

Hence war measures and expensive means of defence (under a pretence of making the United States respectable) have been crowded by the party, whose politics have been reprobated by the people; in order to make the expences destroy the sinking fund. But hitherto their attempts have failed.

In the five first years of the Jeffersonian administration (which began at Adams' fall) the revenue amounted to about fifty five millions of dollars: From this sum, about eighteen millions of dollars have been paid of the principal of the debt. A very inconsiderable part of which arose from the sale of part of the navy and bank shares.

Nor has the government had recourse to any new taxes; except a tax of twelve and an half per cent on those articles which were taxed before *ad velorum*, to raise a fund of five hundred and fifty thousand dollars, to carry on the war with the Barbary States; and which, with the close of that war, is to cease.

From these statements, several mathematical questions arise. First, If seventy millions of dollars are reduced to eighty millions in twelve years; in

how many years will eighty millions be reduced to nothing ?

Secondly, If fifty five millions pay off eighteen millions principal, with the interest of more than eighty millions in five years, what proportion of sixty two millions will seventy seven millions pay in seven years ?*

Third, If an individual is in a more prosperous circumstance, when he is paying his debts, and at the same time purchasing lands ; than he is, when he is increasing his debts and buying no land ; is not the same true of a nation ?

Fourth, Have any of the predictions, which filled the land ; which made the pulpits ring and the presses groan, a few years past, been accomplished ? Has a bible been burnt, a meeting house demolished, or any kind of religion suppressed by Mr. Jefferson or any under his patronage ?

The statements on which these questions are predicated, though delivered in round numbers, if compared with official documents, will appear to be not far from real truth. The questions themselves may be answered by any of you, at your leisure.

It is presumed that this respectable audience, expect some remarks to be made on the politics of this State ; but as this day is celebrated in remembrance of the revolution of the United States, and not to commemorate any change which took place in this State, in particular, I shall be sparing on this head.

Both political parties do, and have cause to claim the pre-eminence in this State.

The chief magistrate (who is the head of the executive) and the Judiciary are federal. The Council (without which, the Governor cannot do much)

* The sixty-two millions intend the debt now due ; the seventy-seven millions, is an estimate of what the revenue will amount to in seven years ; supposing that it should be annually eleven millions : the seven years are to be added to the five years already gone, to make up twelve years.

the Senate and House of Representatives are republican. All money must be raised by the Legislature, and as it is *money which makes the mare go*;—as he who commands a man's purse, commands his soul; as appointments without money are like Judge *Bee's* commission in his pocket; in this case the party which claim a majority of the Legislature, must be the strongest. But as the Judges have a permanent salary, which cannot be diminished by the Legislature; and as they are to abide by (their opinion of) the constitution, notwithstanding any Law which the Legislature can make; and as the Legislature cannot deprive them of office, for their decisions on the constitution and points of law; here the federal party are paramount.

In the executive department, the governor can do nothing to purpose, without the council; nor can the council do any thing without him, if he continues to live. They can prevent each other *from doing*, but cannot force each other *to do*. In this particular, therefore, neither of the parties have any thing to boast of.

In governments like this, where the agricultural interest is much the heaviest—where the great mass of farmers hold their lands, not by squatting, but in fee; each one being lord of his manor—and where the right of suffrage is so generally enjoyed, the people have not much to fear. Artful demagogues, for a while may triumph; but after the *tub plots, clues, Ocean massacres, French invasions, negro revolutions, two millions tribute* and other invented lies, have lost their electrical force; *common sense* will rise superior to *courtly intrigue*.

If the people retain that thirst for information which they now possess, with the same advantages of acquiring of it; it will not be possible (humanly speaking) for them to bear abuses long. They will

discover their true interest, and (being in possession of the means) will pursue it.

The combination of rulers and priests, in this state, has been a great source of ignorance, superstition and cruelty ; but as this combination grows weaker, the minds of the people emerge from the dungeon ; and they now dare think, that they may think for themselves. On this head, our hopes are strong, that the day is not far distant, when the rulers of state will apply themselves to the practice of religion and the genius of the gospel so much that they will not dare to meddle with religion in their official capacities ; but view it in a light, too sublime and subtle in its nature to legislate about ; not an object of civil government, but an article that lies between individuals and their God.

Great advances have been made in Massachusetts, on this head, since the year 1776, and we pray for its increase to the full.

The spirit of the revolution struck directly against the *personal slavery* in the southern states, and the *religious slavery* in the eastern states ; and the first seems to be as fast dying in the southern states, as the last does in these states. But in both cases, self importance, pride and covetousness are incessant preventatives.

How would every benevolent heart exult, to see the day when *personal* and *religious slavery* should be extirpated from the earth !

I may be imposed upon, but I feel a strong persuasion that the divine being, has designed America, particularly the United States, for an asylum to the distressed, a theatre where the human mind may unfold itself without fear—where civil and religious liberty will be enjoyed and not abused—where government will be administered for the good of *the*

whole and not for the aggrandizement of *the few*—where the errors of other governments will be corrected, and improvements made upon what principles and laws among them are essentially good—and where true piety, without superstition and without licentiousness, will prevail.

To expect these things to *perfection*, in this apostate world, would be absurd; but as no people, since Israel took possession of Canaan, ever had so fair a prospect to make great proficiency in these things, as the people of the United States have; so no people were ever as guilty as we shall be, if we do not improve the prize to the best advantage.

It lies heavy on my mind, to press it into the very souls of statesmen, that while they are studying the genius of other governments, their laws and customs; that they would not stop at that point; but remember that a statesman in the United States, whether in the national or state department, is not to confine his studies to what *is*, but to what *ought to be*, to meliorate the state of man, and make government a greater blessing to society than it has ever been.

Let the strife about offices—the hankering after the loaves and fishes, remain on the other side of the Atlantic, among low-born, sordid, dastard souls; while the free born sons of Columbia have nobler objects in view.

The pleasure of *Bonaparte*, in reflecting on all his conquests and imperial dignity, must be very small, in comparison of the pleasures of *Washington*, when reflecting on his delivering a nation from a tyrant's chain; or that of *Jefferson*, in freeing a heavy laden people from an enormous debt.

FELLOW-CITIZENS,

To-day we have assembled, to celebrate the dead

and the living sages, who marked out the road to independence; and the heroes and veterans who gained the prize for us, at the risque of their lives or with the price of their blood. Let us not, by indifference, or through party animosity, lose sight of, and let slip out of our hands that invaluable treasure which cost our fathers and some of us so much. Experience teaches us, that men, who are equally wise and good, may differ in political, as well as in theological or mathematical opinions; but no sufficient excuse can be offered for the man, who had rather sink a nation or distress a state, than to be crossed in his own views and opinion.

We come into the world in ignorance—our knowledge is not intuitive but tuitive—what we know we have had to learn—the weeds of error spring up and grow, in the garden of our minds, as well as the flowers of truth. And where is the wise man, but who has had to unlearn many things, which he once believed true, before he became truly wise. The faster a man exchanges error for truth, the faster he grows truly wise and rich. Let us then be candid—hear what others have to say—allow their arguments full weight—suspect our own ignorance and prejudice—form our opinions on a preponderance of evidence, and remember that the peculiar characteristic of a great man, is an *honest heart*.

Considering my calling in life, this respectable audience will excuse me in saying; that whatever government we enjoy—whatever our political opinions are—whatever post we are called upon to fill, we are ever accountable to God, as subjects of his moral government, which includes all rational beings; and are under obligation to love our God and love our neighbours.

Should the political party, in this state, with whom we vote, prevail and triumph; yet without repentance towards God and faith in the Lord Jesus, our triumphing would be short and our rejoicing but for a moment. To reverse the subject, should we be on that side of the question that will be finally crushed, yet, with a favour in view—with benevolence in our hearts and uprightness of life, we may have an abundant entrance administered to us, into that kingdom, where political disputes, war, want and pain have no access.

The mere men of the world, in gay circles, spend *this day* in festivity and rejoicing; while the more sedate civilian contemplates, with profound awe, the important event which the day commemorates. But let the pious Christian take the hint and raise his thoughts to a subject more sublime—to an event far more interesting.

Days are never appointed by authority, or voluntarily observed in a periodical routine for nothing, but lead the mind back to a *certain fact* which did take place.

Should empire continue as it is, it will be known to a thousand successive generations, on what day of what month the revolution of the United States took place. The observance of the *annual day* will be ocular evidence—true history to perpetuate the fact.

Christianity and deism join issue in one point. If Jesus Christ did not rise from the dead, the Christian scheme is but a lie and Christians believe in vain and are yet in their sins, as they themselves allow. But if Christ did rise from the dead, deism falls and Christianity is proved true, as deists themselves confess.

Events are perpetuated by emblems, history and

periodical days : These three witnesses all agree to prove the point that Christ did rise from the dead.

At this time I shall pass by the emblems that are appointed and the history which is extant, and only notice the day which is kept, to prove the rise of Christ the Lord from the dead.

That the first day of the week, for almost 1800 years has been piously regarded by christians, no man of information will deny. And that it has been regarded to perpetuate some event, is unquestionable. That the event, did, at some period, take place, cannot be denied, in fair argument. No other event has ever been pretended to, but the resurrection of Christ. The result therefore is, that the observance of the first day of the week, proves that Jesus Christ rose from the dead, as unequivocally, as the observance of the fourth of July, proves the revolution of the United States.

That the observance of the first day of the week, was appointed by civil authority, is not contended for ; it could not have been true. For all the emperors of Rome and the tributary rulers of the Jews were opposed to Christianity (with a very few exceptions) for almost 300 years after its first promulgation. Nor is it necessary to prove that either Christ or his inspired Apostle appointed the day, preceptively, to be observed ; in order to support the present argument. All that is necessary to prove, and all that I believe was true, is, that the Christians voluntarily, of their own accord, took upon themselves to keep the day for christian worship, to perpetuate that event, on which all their hopes of heaven were built, viz. That Jesus Christ the Lord did rise from the dead.

While we, as citizens, regard this day, as the

birth day of long lost freedom ; and have our eyes and grateful hearts on Washington, who, at the head of our armies, under providence, gained the prize for us ; let us also, as probationers for eternity, realize the bondage of sin and tyranny of satan, in which we were involved ; and with humble thankfulness and holy wonder, admire the unparalleled love and benevolence of Washington's God, our blessed redeemer, who undertook our cause—fought the battle alone—made an end of sin—resisted unto blood—bore the curse of the law—vanquished the prince of darkness—triumphed over death—ascended into heaven—pleads the merits of his blood before the throne of God, that we may be accepted—and will come again in awful pomp ; robed in panoply divine ; with the voice of the archangel and the trump of God, to judge the world in righteousness.

Surely, if Washington commands our esteem, for delivering us from the British yoke—If Jefferson deserves our love and confidence for drawing the declaration of independence, and freeing us from warring debts, Jesus the Lord claims ten thousand times ten thousand more, for delivering us from the wrath to come—forgiving us all our debts and opening the gates of heaven for all who love and obey him.