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THE
ABUNDANCE OF THE SEA
AND
OUR NATIONAL UNION.

TWO DISCOURSES

BY THE

REV. W. HENRY GREEN,
PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH, PHILADELPHIA.

PUBLISHED BY REQUEST.

PHILADELPHIA:
WILLIAM S. MARTIEN,
1850.



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THE
ABUNDANCE OF THE SEA:

A SERMON

PREACHED ON THE 13TH OF NOVEMBER, 1850, AT THE ORDINATION OF THE
REV. THOMAS H. NEWTON, CHAPLAIN OF THE AMERICAN
SEAMEN'S FRIEND SOCIETY:

AND

OUR NATIONAL UNION:

A SERMON

PREACHED ON THANKSGIVING DAY, DECEMBER 12TH, 1850

BY THE

K.

REV. W. HENRY GREEN,

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THE
ABUNDANCE OF THE SEA.

REV. WILLIAM HENRY GREEN, *Pastor of the Central Presbyterian Church.*
Rev. and Dear Sir,

Having been present at the ordination of the Rev. Thomas H. Newton as Chaplain of the Seamen's Friend Society, in the Central Church, on Wednesday evening, the 13th inst., we were so much interested in, and impressed with the sermon delivered by you, that we feel constrained to ask for a copy for the press.

We believe the publication of a sermon so excellent in character, embracing such just, important, and comprehensive views, and embodying in a small compass so much useful matter, will result in great good, and promote the cause of our Redeemer's kingdom.

We hope, therefore, that you will accede to our request.

H. Loomis, <i>Sec'y of Seaman's Friend Society in New York.</i>	Chas. W. Haddon, George Simmons, John Williams,	Thos. Richardson, John Calder, Saml. P. Height, Alexander Wilkinson,
Orson Douglass, <i>Pastor of the Seaman's Chapel, Philadelphia.</i>	Thos. Cleat, John Walker, James Black, Wm. Davis,	John Bannon, Christian Willsteet, Albert Ashby, Samuel Slee,
Thomas Allen, George Dodd, Reese Jones, John C. Waples, Andrew Holgeron, William Baker, Frederick C. Kemnitz, Thos. P. Gaw.	Wm. Harrington, Thomas H. Newton, Joseph D. Rever, James Johnson, Joseph Harrop, Charles Kapsh,	Walter Scott, William Greenlaw, Geo. W. Ranton, Jos. T. Campbell, Joseph Allen.

We, who are worshippers in the Central Church, cordially unite with the Sailors worshipping in the Mariner's Church in the above request.

Matthew Newkirk, Geo. W. McClellan, F. N. Buck, G. H. Newkirk,	Jas. Field, C. C. Jones, J. V. Cowell,	J. B. Mitchell, Geo. Fithian, D. Kirkpatrick.
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REV. H. LOOMIS, DOUGLAS, &c. &c.

Gentlemen,

The sermon, for a copy of which you have asked, was prepared without the remotest view to its publication; and the interest felt in it on its delivery was doubtless due more to the occasion than to any merit of its own. Notwithstanding, however, my own natural reluctance to have it appear in print, I do not feel at liberty to refuse the request of your note, and the many private solicitations, which I have received of the same import. Had I time, I should have given it a thorough revision, in the hope of rendering it less unworthy of your acceptance. But this the pressure of my duties will not allow me.

With great respect, Yours,

W. HENRY GREEN.

SERMON.

THE ABUNDANCE OF THE SEA SHALL BE CONVERTED UNTO THEE.

Isaiah lx. 5.

THIS passage occurs in the midst of an exceedingly animated description of the coming glory of Zion. From her depression, and sorrow, and exile, the prophet looks out with the far-sighted gaze of inspiration, and sees the brightness of a future day bursting in grand magnificence upon her. The shadows of the long night of her sadness and feebleness, her bereavement of her children, her abandonment by her God are fleeing away; the sunlight is dawning upon her never more to set; the glory of the Lord is arising never to be again withdrawn. Long lines of Gentiles with their kings are seen flocking from all sides to do her homage, and to share her blessings. Her exiled sons and daughters are streaming back from their long and far off banishment. The oppressor comes bending at her feet. The sons of strangers are rebuilding her walls. The gold and silver of the nations are pouring into her. The incense of Sheba, the flocks of Kedar, the rams of Nebaioth, the dromedaries of Midian, the timbers of Lebanon are coming in at her gates, which are no more shut by day

or by night, to increase her riches, to contribute to her greatness, to heighten her splendour, or to be used in the service of her God. All that is rich, and valuable, and excellent, and to be desired of earth, is placed at her disposal; her very walls are named Salvation, and her gates are Praise.

We can imagine a cotemporary of the prophet, as his eye wanders over this gorgeous description, and his heart dilates at the brilliancy of the prospect it discloses, fastening with some surprise upon the sentence that we have cited as our text, and wondering why the prophet should have inserted among these glowing details one, which he might suppose so insignificant and so uninteresting as this. At first view he might be disposed to think it a needless appendage, rather encumbering the picture than adding any thing, either to the beauty of its finish, or the completeness of its design. The abundance of the seas shall be converted unto thee! for what conceivable purpose to Zion, he might ejaculate, can this barren waste of waters be employed? If all the countless dwellers on the land shall shout God's praise, if all the teeming resources of the land shall be devoted to Zion's interests, why add any thing about the sea, possessing neither riches nor population, the image rather of unproductiveness or of destruction than of abundance, and seemingly serving for scarce any other end than to humble the pride of man, setting, as it does, an impassable bound to his progress, and mocking in its wild rage at the impotence of his endeavours?

Or, if he found a meaning in the sea being thus added to the land in the description of the universal homage paid

to Zion, he might suppose that it was only with a view of declaring in the most absolute manner this universality. Even what is of so little use to man as this abundance of seas, which it almost seems to detract from the Creator's wisdom, that he should have allowed to occupy so much space unproductively upon the globe, even this barren assemblage of waters shall render its share, however trifling, to the beautifying of the city of God, and thus not only what is of great value and importance, but the most unuseful and unpromising shall be made in its measure tributary. The very lowest shall vie with the loftiest in its endeavours to do her honour and extend her sway.

Or, if he was not satisfied with this sense, he might indulge in vague expectation, that in some unknown way the abundance of seas should be converted from an apparent curse to a real blessing; such a transformation should pass over it that it would cease to be the trackless waste, the impassable barrier that it had been; it should cease its destructions and lose its terrors, and out of it should yet be brought some noble offering for the Church of God.

We have before us one of those expressions, which meet us so constantly in the inspired volume, in which the developements of Providence have opened up a depth of meaning, that never could have been conceived to lie there, till those developements were made. What new force and beauty have the magnificent discoveries in the stellar universe shown to be contained in those words: "The heavens declare the glory of God and the firmament showeth his handy-work?" and with what increased emphasis may he affirm their truth, who has been taught by the calculations and the observa-

tions of the astronomer, that those twinkling points, which stud the sky, are worlds, and suns, and systems, harmonious and beautiful in their movements, and inconceivable in their extent? A similar expansion of meaning the clause before us has undergone, since by the triumphant achievements of art the sea has become almost as familiar, as safe, and as productive an element as the land. That phrase of our text, "the abundance of the sea," which, if the cotemporary of the prophet attached any definite signification to it whatever, would be quite likely to suggest to his mind merely the abundance of its waters embraced within its vast extent, has, as we now discover, a most pregnant meaning. And seeing what the sea now is to man and to the world, we find that, instead of its being a needless or unmeaning stroke in the picture of the coming glory, when the abundance of the sea is made over to Zion, it is one of the greatest consequence, and which shall contribute as much as any other to swell her triumphs. In the progress of our discourse, it shall be our aim to unfold to you something of the extent of meaning that there is in our text, inquiring, *What is the abundance of the sea here spoken of, and how shall it be converted to the benefit of the Church of God?*

The seas, which girdle or indent our continents and encompass our globe, are of as great consequence to the world in fitting it up to be the abode of man, as they are in their geographical or physical relations to the land in regulating its temperature, and its winds, or watering its surface to adapt it to the support of vegetable and animal life. I need not remind my present audience, how in the history of man

it has invariably been maritime nations which have been distinguished for wealth, and power, and cultivation; and how every great movement toward the elevation of the race has begun, not in the centre of continents and extended outward, but upon the coast, and spread itself inward. It is sufficient here to allude to the names of Tyre, Carthage, Alexandria, Venice, Greece, Rome, Holland, Britain. The very mention of their names will bring up to your minds all that we would say. And we have no idea of going here into an exposition, either historical or argumentative, of the benefits of foreign commerce.

In reply, then, to the question what is meant by the abundance of the sea, we point you to the riches, and the civilization, and the power, which are the fruits of commercial intercourse; and we tell you these shall be turned into Christian channels, and converted to Christian ends. We take you to the thronging wharves, and show you state-ly vessels, freighted with their valuable cargoes, storehouses filled, and the very streets crowded with the products of every clime. We take you to the noble mansions of our merchant princes, built from the treasures of the sea. We request you to inspect the elegancies and conveniences, and even what are considered necessaries by all our citizens, and mark for how many they are indebted to them that go down to the sea, and do business in great waters. We point you to the large and wealthy cities which have sprung up all along the sea-board, and which owe all their prosperity and importance, and their existence even, to the traffic which pours into them as commercial centres. We wish you to see how the products of the sea are scattered over the con-

continent, and how the most remote inland points are opening up their communication with the coast, that they may, if possible, divert upon themselves some of these enriching streams. We ask you to look at the enterprise that is fostered, the civilization that is acquired by intercourse with foreign parts, the gathering in of all that is seen useful or valuable abroad in all parts of the world, and making the centre of trade the focus of human progress and advancement in every possible respect. Then consider the strength arising to a nation from these wooden walls, and the influence acquired by its vessels visiting every shore. We ask you to carry these out in all their endless ramifications and influences upon nations and upon mankind, and to estimate their value, and then set down, collected in one vast aggregate, what the nations of the earth now are above what they would have been but for the advantages, that have been reaped from commercial intercourse. Tell me what this has given them in individual wealth, and cultivation, and resources, in national elevation, and prosperity; this is the abundance gathered from the seas; all this our text declares shall be converted unto Zion, to be used for Zion's God. This wealth, this power, this culture, shall all be hers, expended for her sake, devoted to her interests, laid out in her service. It shall be acknowledged that to God belongs the increase of the seas, as well as the increase of the land. They, into whose hands it shall be given, shall use it as every worldly advantage should be used, for the glory of God, the extension of his earthly kingdom, and the best interests of our race.

And it seems the more necessary, that exactly this prediction should be here made of the abundance of the sea, that it should be converted unto Zion's interests, because it has been so notoriously perverted as the minister of evil. So that it might tempt us to suppose evil was inherent in its very nature, if we had not here the declaration of God that it shall not be abolished, as all that is radically and incurably evil must be, but that it shall be sanctified to the best and holiest ends. How often has the abundance of the sea been the fruit of fraud, oppression, and violence, and then by a just retribution what has been gathered in by unrighteous means has proved the ruin of its possessors? Wealth has led to prodigality and dissoluteness; refinement to luxurious effeminacy; extent of dominion has only more clearly revealed domestic weakness; and all has served to prepare a more tempting and unresisting prey for the invader from without, or dissensions from within. The history in brief of such nations hitherto has been, the traffic of the seas—wealth and splendour—sudden ruin, or gradual decay. This has so uniformly been the case, that it may well stir the question, if there be any natural necessity, which links these steps indissolubly together. Is it a law which there is no escaping, that this ingathering of wealth, and refinement, and power, is the precursor of national dissolution? that in the maturity thus induced, there lurks inevitably the secret taint of rottenness? And this question comes with the more force to us, because Christianity itself has been so long in reaching and Christianizing the traffic pursued upon the mighty waters; and because it is in Christian times, and as carried on by Christian lands, that we

find connected with it some of the foulest exhibitions of human avarice and cruelty. How will you characterize the dealings of Spain in the thirst of her adventurers for gold, towards the defenceless natives of her newly discovered western colonies? In what terms is it fitting to speak of the barbarous outrages of which the coast of bleeding Africa has been the scene, and in which the perpetrators bore the name of Christian men, and their detestable traffic in flesh and blood was legalized by Christian lands? What shall we say of the strong arm of Christian England, forcing on the benighted empire of China a traffic in the poison which consumed their lives, wasted their treasures, and destroyed their souls? And must it not awaken apprehensions of God's withering curse upon the whole sweep of a commerce, with which such abominations have been joined, and an abundance which has been in part acquired by such unprincipled means? It might almost prepare us to hear the prophet say, that in the days of Zion's glory this abundance of the sea should be cast back into its lowest depths, and the pollution, which has marked it, be wiped away by its complete extinction. There is enough at least to awaken an anxiety to hear what shall be the issue; to excite the desire to know, if this strong arm of wealth and power must be unsparingly cut off, or if its ulcer may be healed and its corruptions stayed. We have the answer in our text; the abundance of the sea shall not be destroyed, but it shall be perverted no longer; it shall be converted unto Thee. Commerce shall be sanctified, engaged in with holy aims, pursued by holy means, conducted to holy ends; and upon all its wares, and upon all its products, and upon all

of treasure that it pours into a land, and upon all of might, and of cultivation, and of influence of which it proves the spring, there shall be visibly and universally inscribed, "Holiness to the Lord."

And in pledge of the fulfilment of our prediction, side by side with the desecrations of commerce, to which, in their blackest aspects, we have pointed you, and which are visibly waning under the influence of the gospel, we find a new and transforming spirit beginning to be poured over it. We refer not merely to the rectitude, and fairness, and strictness of integrity, with which commercial transactions of magnitude, and between remote countries are conducted; and by which the moral spectacle, almost unrivalled for its grandeur is presented, that the mere word of promise of your merchant shall pass unchallenged over the world, and shall form the basis on the other side of the globe of large transfers of property or pecuniary liabilities. For with all this there might be yet an uncompromising spirit of worldliness; and an honest commerce might be as far from consecration to God as a dishonest or a fraudulent commerce; and its gains might as truly have in them that canker which will corrode, and that curse which will wither. But we see already the incipient stages of a Christianized commerce. To Zion there has already been brought in the first fruits of that ripening harvest, which she has been taught to expect. We see an incipient fulfilment, in what has already been done and is doing by individuals, and by communities, that have drawn rich treasures from the sea, to build up and to beautify the Church of God, to perpetuate and to extend her sway; in the gold and the silver,

which, like that poured into Jerusalem in the days of the peaceful son of David, is spent upon God's temple. We see the dawning of that time, when the entire abundance of the sea shall be converted unto Zion, and made subservient to her adornment and increase; when the law of Christian reciprocity no less than that of commercial integrity shall be allowed; and for the teas and silks of China, and for the precious stuffs of India, and for the gold of California, there shall be sent back to those lands on every tide, the invaluable treasures of everlasting life; and deeply injured Africa shall receive once more to her bosom her sons and daughters torn ruthlessly from her shores, to spread over that benighted continent the glorious tidings of the grace of God.

But the abundance of the sea in another sense shall be converted unto Zion; a sense too, respecting which, like the the preceding, there could have been in the prophet's time only the most slender anticipation of the meaning we now see it really to involve. If the knowledge of what might be developed from the traffic of the seas was yet in its infancy in the days of the prophet, and none could then have fancied, that that would arise out of it, which we now see has arisen, so was the knowledge of what lay hid beyond or included within its seemingly boundless expanse equally limited and imperfect. And none, we suppose, who gave the wildest play to their imagination, ever conjectured, until the reality was exposed, how much was intended by the Spirit of Truth to be conveyed under this aspect of the abundance of the sea. Perhaps, as the words were read, the vision of lands vaguely conjectured to lie beyond the

distant seas, might rise up before the fancy, and the expectation be indulged, that these undiscovered lands should come up as well as those already known, with the abundance of their representatives and their treasures to rebuild the ruined wastes of Zion. But now, when the track of the voyager has scoured the face of the deep, we are prepared to justify to the full, on the basis of his discoveries, the inspired language of our text, when applied in this sense. It is no extravagance of hyperbole, which speaks of the abundance of the sea; the multitude and extent of islands that crowd the ocean, and of lands that lay then undiscovered beyond it, fully warrant the expression. These, we are here taught to expect, shall be converted unto Zion; and we would just point out to you, how what is here predicted has been already wonderfully, though still only partially, fulfilled, in order to confirm your faith and animate you in the hope and expectation that all the rest will in due season follow.

Let me point you to Britain, in the extent of its surface a mere trifling spot in the ocean, unknown in the time of Isaiah, and for a millennium and a half after unregarded among the family of nations. Behold, how from its insignificance this child of the sea has risen to a sway and a greatness second to no empire on earth. And when you have considered its teeming population, its enterprise, its wealth, the extent of its dominion, the mighty influence which it is exerting to shape the destinies of the world, say if here is not an item, which, thrown in its entirety upon the side of Zion, is worthy to be classed under the head of the abundance of the sea, and is worthy of a place in the

splendid picture of Zion's coming prosperity. Say, too, when you have considered what Britain is doing for the cause of God and of mankind, when you look at her churches and her sanctified literature, and her mission stations, and her converts, and her schemes and agencies of religious benevolence, and all the enginery she is employing for good throughout this wide world, is it not a fact pressing palpably upon your attention that here is already some of the fruit of our prediction, "the abundance of the sea shall be converted unto Thee?"

Look now at the Western hemisphere, and see coming to light far beyond the untravelled surface of the ocean, a whole continent, destined, it may be, to play a no less conspicuous and important part for man and for the Church of God than the old world itself. But without entering at all upon the region of anticipation for the future, or inquiring how much there may not be hereafter to be brought out of this, which we justly include as one of its large items under the abundance of the sea, that is yet to be converted in all its fulness unto Zion, observe how this young continent has been turned over to the uses of the Church already; how it was kept hidden in the vast expanse of waters and unrevealed to civilized man, until the necessities of a new-born and persecuted reformation needed it as its asylum and its exile-home; how a pure gospel was carried here by men, who loved that gospel and had suffered for it; how a Church untrammelled by civil bondage was here first established, and how here has been nurtured a great Protestant nation to fling upon the breeze the banner of the cross, bear the seed of God's word to distant shores, replant it even in its own native

soil, and which has brought in to Zion already a harvest of glory not easy to be computed.

Look once more at that multitude of islands, which stud the broad Pacific. Our ears have already heard great triumphs of the gospel there. In many of them the song of Christian worship, and the hallelujah of solemn praise has succeeded the fierce shouts of the warrior, and the frenzied cries of savage superstition; and men sunk almost beneath human nature in barbarous ferocity and stupid sensuality, have been lifted up from their degradation, and may now be seen sitting at the feet of Jesus, clothed and in their right mind. We have seen Christian states, with their churches, and their schools, and their legislators, and their codes of laws, and their treaties with foreign powers, and all the accompaniments of civilized and cultivated life, rising up where within your own memories all was darkness, brutality and barbarism. We have had their ambassadors at our own seat of government, and their ambassadors have been received at the chief courts of Europe. These are humble beginnings; but they go to prove to what the abundance of the sea is destined to arise. Who can say, what mighty states and empires may yet spring up in those which are at present reckoned insignificant points in the far off bosom of the ocean, to rival their sister isle now proudly claiming the queenship of the seas? Who can say, that there shall not be many future Britains among the islands now unthought of, scattered over the vast surface of the deep? Who can say what Australia yet unexplored, and almost meriting to be styled a continent, may hereafter become in wealth and resources, when it shall be peopled by Christian men, and its

capabilities developed under Christian skill and enterprise? But without delaying to suggest probabilities, all these isles of the ocean now afar from God, presenting some of the darkest and most revolting specimens of heathenism, shall be turned to Christ. All these teeming millions of the sea shall lay their sacrifices on God's altar, and send up their sweet incense to the skies, and bring their precious gifts to decorate the house of his glory. And then without a figure his kingdom shall surround the globe, when not only from every portion of each continent, but from every isle of the ocean his praises shall ascend. Then, indeed, shall the earth be full of the knowledge of the glory of God.

There is still another sense, in which we expect the fulfilment of the prediction before us; a fulfilment, of which we likewise already see the dawn, and feel assured that its entire completion is hastening on. We have looked upon all the wealth, and the power, and the cultivation that is gathered into the nations by means of the traffic of the seas, and have seen that this shall be devoted in its entirety to the interests of Zion. We have looked upon the lands which the ocean holds in its bosom, and which were, when the prophet wrote, locked in concealment, a part of its undeveloped treasures, and have seen islands and continents, infant and full-grown empires, already doing homage to the Church, and giving promise that the whole shall one day be converted unto her. There is yet another particular to be added, before we can feel that we have even skimmed the surface of the grant here made to Zion of the abundance of the sea. We mean these noble vessels, which, like floating palaces, ride majestically and securely over the ocean's

troubled surface, and those men of hardy sinews and brave hearts that people them. We bid you look at the navies of the world; and what strong and far-reaching arms of national defence are these navies, giving each protection to the persons and property of the citizens of their respective countries, to the very ends of the earth! We bid you look at the commercial marine, visiting every port, skirting every coast, and whitening every sea from the equator to the poles; and we tell you, that these instruments and these agents of the commerce of the world shall yet be converted unto Zion, and contribute no inconsiderable share to the extension of her sway. We ask you to look at the diversified relations now existing through the medium of these men of the sea between the most widely separated nations. We ask you to count the vessels that ply between our ports and Europe. We ask you to look at the speed, the frequency, the regularity of intercommunication. And we wish to know if you do not see, how this is binding these two continents more tightly together, than though the track of each vessel, as it sweeps over the Atlantic, were uniting them with bonds of iron. Do you not see how it is thus there is cemented in the firmest manner amity between nations, and reciprocity of kindly feeling? and how it is your merchant ships, that are leading the van of preparation for the coming of the Prince of Peace?

See here, too, a noble instrumentality for the diffusion of light, and civilization, and Christianity over all the earth. You wish to send your missionaries to India, or to China, to tell those perishing millions of salvation by the Son of God; and you must call upon the sons of the sea to take

them there. You wish to furnish the nations with the healing pages of God's word, and have them scattered far and wide, like falling leaves from the tree of life borne by an autumn wind; and you call again upon the son of the sea to freight his vessel with the precious treasure. He carries for you the gospel, he carries for you the ambassador of heaven to every shore. And though our ear has been pained at hearing how from Christian lands have gone forth over the sea the vices of civilized life: how the vessel has been sent out to empty its cargo of liquid fire, or to carry its burden of infidel volumes to those just awaking from the slumbers of idolatry and superstition, to sow with diabolical intent the seeds of death, and gather on new shores a fresh harvest of perdition for their infamous authors: yet we tell you that we have refreshing tidings in reserve. The prostitution of an instrumentality so noble, and which might be so efficient for good, shall cease. There shall a hallowing influence be spread over the ships of the sea and the men of the sea; and they shall be governed by sanctified aims, and be directed to sanctified ends.

Too long had the sailor been neglected by the Christian and the philanthropist; and though the very elegancies and luxuries of your own delightful homes might have made you think of him, to whose fearless spirit, and strong arm, and many privations, you were indebted for their procurement, still the sailor entered your ports unthought of, but by them who would fatten by his plunder. No man cared for his soul. The Church, contented to labour for the dwellers on the land, gave up the sailor as incorrigible, or not worth attending to, forgetful that the abundance of the sea too is

hers; forgetful that the sailor, too, has a soul, for which the Lord of glory died; forgetful of the importance of this class of men to society and the world; forgetful of the peculiar power of individual influence, which by reason of his position attaches to the converted seaman, spreading itself by the law of Christian reproduction, and how, when blessed himself, he becomes the means of blessing unto others. One seaman touched with love to Jesus, may bring salvation to all that are with him in the vessel. And then his sphere of influence is not like that of the converted landsman, limited to the narrow locality of his stationary home; but borne on every wind and to every shore, he carries the gospel with him; he carries his love to the gospel in his burning heart, and an impulse given in your Bethel here may be felt all around the globe. Let the sailors be converted unto God, and you have at once in them, from the very nature of their vocation, a multitude of efficient missionaries of the gospel. And there are facts, which might be spread before you, that would make your hearts glad to see how their instrumentality has already been blessed; and how their visits have again and again brought light and salvation to those that were sitting in darkness and the region and shadow of death.

We have now taken a hasty survey of our text. In justice to you, and in justice to those who shall succeed us in the exercises of this evening, we have felt it our duty to be brief. But cursory as has been the sketch which we have given you of the abundance of the sea, we have shown you, we think, that it was no mean grant which was made when the promise was given to Zion, that this shall be converted unto her; and that so far from this being an idle clause amid the

glowing sentences of the chapter before us, there is scarce another that is more full of meaning or more big with blessings. It bids you anticipate the time when all the wealth, and the power, and the cultivation which is due to commerce shall be hers; when the isles of the ocean and the lands of the west shall be hers; when the men of the sea and the ships of the sea shall be hers also; when all shall be given to Him, and used for Him to whom all praise belongs, to whom all glory is due; and when from the sea as from the land, there shall ascend incense and offering to God: for the sea is His, and He made it, and His hands formed the dry land.

Cherish, therefore, Christian brethren, this precious promise of God. Let its accomplishment be the subject of your prayers, and the object of your labours. Let your kindly sympathies embrace the men of the sea. Found for them a "Home," and a "Bethel" in every port. Provide for them the living teacher. Give them the word of life. Remember them in their privations and perils, in their temptations and sorrows. Remember the great mission committed to them, of converting their fellow-men in every quarter of the globe into one vast brotherhood and family of God; and let your supplications ascend for them continually. There is not a class, nor a profession among our citizens, that is independent of their aid. Our merchants, and tradesmen, and mechanics, and agriculturists, and artists, our men of science, and our men of enterprise owe all a debt to the sailor. And we ask no more than his due, when we solicit for him from all his fellow-men their respect, their protection, their gratitude, their kindness, and their support.

OUR
NATIONAL UNION:

A SERMON

PREACHED ON THANKSGIVING DAY, DECEMBER 12TH, 1850.

BY THE

REV. W. HENRY GREEN,
PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH, PHILADELPHIA.

PUBLISHED BY REQUEST.

ADVERTISEMENT.

THIS discourse was written with no thought of any use being made of it beyond its delivery upon the occasion, for which it was prepared. In suffering it to be given to the public through the press, the author has yielded to a request conveyed in terms too flattering to be here published, under the conviction that it is his duty, in common with every friend of his country, and especially every Christian patriot, to lend his influence, though it be the merest mite, to the perpetuation of our noble institutions.

S E R M O N .

EPHRAIM SHALL NOT ENVY JUDAH, AND JUDAH SHALL NOT VEX EPHRAIM.
Isaiah xi. 13.

IF we go back to the early history of the children of Israel, after their settlement in Canaan, we find thirteen tribes, in themselves as to all local matters independent sovereignties, united into one confederacy, forming one people, subject to one government, professing one religion, having the same ancestry, speaking the same language, similar in institutions and in laws. There was everything in patriotism, in individual interest, in pious feeling, in the memory of the past, and in the hopes of the future to preserve them in hallowed union. Their common faith held them together, in contrast with the heathen around them. In the promises made of God unto their fathers, they had alike an interest. By the covenant, into which Jehovah entered with their nation, they were equally the Lord's people. And thrice in the year they came up from all parts of the land, one vast assemblage of brethren, to the place where God had recorded his name, cementing their union by kindly fraternal intercourse, paying their homage at one common altar, and realizing afresh the fact that they were one people.

But petty strifes, alienations, and resentments were permitted to steal in. Ephraim grew jealous of the preponderating influence of Judah, and Judah looked upon Ephraim as his most formidable rival. Sectional irritations, trifling at first, grew into discords and animosities, which were fomented and aggravated from time to time, until in the days of David we find them actually arrayed against each other, and more than once in open separation, Ephraim in the north against Judah in the south. And though the abilities of David, and of his wise successor, were sufficient to hold them united until the death of Solomon, the first rash act of his successor precipitated a disunion, which had been long preparing; and thenceforward in place of rival tribes, Ephraim envying Judah, and Judah vexing Ephraim, we find hostile kingdoms engaged almost incessantly in deadly warfare, each, in its eagerness to strengthen itself, and crush its rival, seeking foreign alliance, the fruit of which to both was foreign subjugation, and finally overthrow and exile.

This day has been set apart by the chief magistrate of our commonwealth as a day of public thanksgiving to God for his goodness to us as a people, that we might come together in his house, and recite his mercies which have flowed in such rich profusion over our delightful lot. For indeed the lines are fallen to us in pleasant places; yea, we have a goodly heritage. And we have thought that we could not more appropriately occupy a few moments of this day, than by directing you to one great blessing comprehensive of a myriad of others, for which, as a people and as individuals, we owe untold thanks to the bountiful Author of every good. We wish to be understood as referring to our

NATIONAL UNION; for its formation and preservation, we repeat, the source to us of unnumbered blessings, we owe, as a people and as individuals, the liveliest thanks to the bountiful Author of every good.

It is with no expectation of saying anything new, or anything profound upon a theme, which has employed the ablest pens and the most eloquent tongues of the nation, that we have ventured to select this for our discourse to-day. But it is a theme which will never, we trust, from the frequency of its repetition, grow wearying to the ear of an American audience; and it is one so boundless in its reach, so intimately affecting our happiness, our liberty, and every earthly interest that is dear, that the humblest speaker can scarcely fail to elicit some thoughts connected with it, which may serve the double purpose of the appointment of a day like this, viz. to awaken our gratitude to God for his unbounded and undeserved mercies received, and to excite us to a faithful performance of that which may be needed on our part for their perpetuation.

We have never doubted the patriotism of the great body of the American people, nor the strength of attachment which they feel to our national Union, nor the enthusiasm and intrepidity with which they would rally around it for its defence, if assaulted by any foreign foe. We doubt if the people can be found upon the surface of the globe, who have a firmer or more enlightened attachment to the institutions left them as a heritage by their fathers; among whom there burns a more ardent flame of love to country; or who would do more and venture more for the honour and protection of the country, which they love, than the American people. We believe not, that there is a flag which floats over truer,

braver hearts than the star-spangled banner of our own glorious Republic ; or one which is saluted, wherever it is unfurled, with more rapturous applause, or is regarded with a sincerer devotion.

And well may Americans love their country. Well may they love the Union, which has made that country what it is. All that is glorious in the memory of the past (and what fairer scroll is there in the records of history than ours ?) concerns us as one people. All the great names written there—and we have a galaxy, which will bear comparison with the brightest constellation that nation ever had to boast—are the pride of our whole country. We have one WASHINGTON, and he belongs to us all. And there is in our eyes a sacredness in the government of which he was the first chief magistrate, and in the Union which his influence was given to secure, and which, in his parting words, the Father of his Country charged them whose freedom he had achieved, above all things, most scrupulously to maintain. Boast we of our liberties? remember that word of an eminent statesman, Liberty and Union, one and inseparable. Do we exult in the thought of our national elevation, and anticipate a yet more towering flight for our ascending eagle? think how all this is blasted, if you sever the bonds which unite us ; and how our strength and commanding influence will be instantly dissipated, if we be cut up into a multitude of insignificant principalities. Do you look upon our growing wealth and prosperity? and what more crippling blow could be given to the energies and the prospects of individual enterprise, than to tear down this magnificent fabric, under which it has been sheltered ?

And yet we have heard men speak lightly of the blessings

of our Union, or declare themselves prepared to sever it for trivial causes. We are aware, that ties such as bind this nation together are not sundered in a day; and a government, which has entrenched itself in the affections of twenty millions of population, is not to be overturned by the votes or the harangues of a few fanatical agitators. And yet we shudder to hear men talk so. We shudder to hear men so much as talk of what it would be such madness to do. We shudder that the word has been uttered, or the idea presented from any quarter, lest by familiarity it come to lose its repulsiveness. We wonder if the vision has ever flitted before them of the consequences that would result, if the disunion, of which they speak, should ever be realized. Have they considered the exasperated feelings, the fratricidal war, the divided confederacies split up into fragments, and perhaps terminating in despotisms, the constant collisions and jealousies, the standing armies, the custom-house and passport annoyances to be experienced every few miles as they are among the petty sovereignties of Europe? Have they considered the injury that would be done to the cause of freedom throughout the world, by the ruin of its noblest exponent on this western continent?

There are those, we know, who have lately trembled for the safety of the Union. We confess that we have trembled ourselves. Not but that the good sense of the nation was right, and was strong on this point, if its voice was allowed to be heard. But we did not know to what extent angry disputation, and jarrings, and strifes might heat the passions, and stir up sectional discord; nor how far evil-minded men might take advantage of these unhappy sources of contention, and aggravate existing evils in order to gain their own

sordid ends, and float as the foul scum on the surface of agitation; nor to what excitement of feeling different portions of the country might be lashed up under fancied wrongs, nor whether in a moment of passion they might not perhaps take a stand, from which they would find it difficult afterwards to recede, and precipitate disunion before they had reflected on the consequences. And even if the rupture that was threatened did not now occur, we knew not what alienations and heart-burnings might be awakened, such as are not easily repressed, to loose the bands of fraternal affection, and of attachment to our constitution, and government, and common country, and to sow the seeds of dissolution at some future crisis. We knew not whether the supreme Ruler of the universe might not visit us for our sins by giving us up to folly and confusion of counsels, and verify in us the ancient proverb, "Whom God will destroy, he first deprives of reason." Is it not, then, an occasion not merely for rejoicing and congratulation, but for profound thanksgiving to the Disposer of all events, that the Union still stands; and that the storm, which threatened its overthrow, seems breaking away; and that an adjustment has been effected, which, whatever may be its political merits, seems to have united the judicious and moderate men of all sections and of all parties; and if it be now carried out in good faith, as we trust it will, the agitation which has kept the country in turmoil for the last twelve months, shall speedily die away of itself.

This is no mere political question; or we should never have brought it into the pulpit, even on such a day as this. Matters of State policy we leave to statesmen, whose province and study they are, and who have looked at them in

all their intricacies and in all their bearings. If it were a matter of party strife, this sacred desk is not the spot for its discussion. If it were a matter, even seriously concerning the national welfare, or intimately affecting the rights and happiness of private citizens, however important as an individual we might esteem it, and whatever liberty of thought, and speech, and action we might elsewhere claim in our private capacity, it does not belong to us as ministers of Christ, nor to this place to unfold it. We stand before you as the ambassador of God, beseeching you to be reconciled to him. We are set to watch for souls, and to seek the interests of Zion. It is ours to stimulate you in your religious duties, and to lead you to estimate and to improve your religious privileges. And it is because this subject has a religious aspect, no less than a political aspect, that we deem it a fit one to occupy your attention here to day. The American Church has a deep interest in the stability of the American Union. There are duties, which as Christian men, as friends of religion and liberty, as friends of mankind you owe your country above all questions of the strife of parties, or contested policy. By the Bible this Union was formed, and by the Bible it must be preserved, and for the Bible's sake we entreat you guard it.

It was from the word of God that there were first learned those principles of human liberty, which are our boast. It is to the persecutions of the Church of God, and her sufferings for the rights of conscience, that we are indebted for our religious freedom. It is to her, we are indebted for that true basis of human government, the equality of the many as opposed to the lordship of the few. We can trace the origin of the noble sentiments which animated Ameri-

can patriots in their resistance to civil tyranny, directly back to their Puritan ancestry, and to their Huguenot ancestry, and to those men, who on the mountains and in the glens of Scotland suffered themselves to be hunted down like wild beasts, rather than submit to unrighteous rule. We can show you the sentiments of our immortal Declaration of Independence, and in some passages so nearly its words, that the coincidence cannot be casual, in manifestoes issuing from the sturdy Covenanters in those days, when they stood manfully against Erastian tyranny in defence of Christ's crown and covenant.* We can show you where the Presbyterian Church and her clergy stood in the revolution of '76. We can show you the very model of our republican confederated government in the system of Church polity, which we have derived from the Bible, and by which as Presbyterians we are distinguished. And now, when God's word and his Church have brought us these blessings, it does seem more than political folly for us to despise them or cast them away. They are invested with a sacredness greater than that, which attaches to the

* See the proof given at length by Rev. Dr. Smyth, of Charleston, in an article in the Southern Presbyterian Review, September 1847, the drift of which will appear from the following extract, p. 45. "The source, then, to which we would trace the spirit, sentiments, order of arrangement, and to some extent, the very language of these celebrated declarations, is no other than the solemn leagues, bands, and covenants, entered into by our forefathers, at the period of the Reformation, and especially those adopted by our Presbyterian forefathers, in Scotland, and in Ireland. That there is in these national covenants a similarity—in thought, in word, in style, and in arrangement—to the Mecklenburg and National Declarations of Independence, will be the first position we shall attempt to establish; and that the knowledge of these documents, and consequently, of their spirit, manner, and arrangement, was possessed by both Mr. Jefferson and Dr. Brevard, the authors of these declarations, respectively, will be the second point which we shall endeavour to sustain."

ordinary gifts of God's providence; and even those we may not undervalue, and for their proper use we are responsible. But these have been brought us, not in the ordinary course of providence, nor through the agency of natural causes, but through the medium of that supernatural system of agencies, by which God is accomplishing the temporal and the eternal redemption of our race from sin and woe. For Americans to set a light estimate on those liberties, for which they are indebted to so high and holy a source, seems little less than sacrilege. And for them to tear down with unrighteous hands that Union, which has proved the citadel of freedom, which was established for its more successful maintenance, and which could not be destroyed without serious danger, to say the least, of burying the chief that is valuable of our freedom beneath its ruins, seems like despising the goodness and tempting the providence of God. If ever there were a people most sacredly bound to value and preserve the blessings they possess, we are that people.

But besides the sacred origin of our institutions, we wish you to look at the important connexion which exists between the permanency of our Union, and the cause of religion and of the truth of God in our land. The integrity of the American churches will be universally severed the moment our National Union is destroyed. And the opposite of the maxim, that in union is strength, will be felt in the paralyzed arm of a fragmentary Church, as well as in the feebleness of ruptured States. Break up America into hostile, jarring principalities, and what will be the result upon your schemes for the evangelization of this land? and who will there be to care for the destitute and sickly

churches, and for the vast regions away from the thickly populated and wealthy portions of the country, which are illy supplied with the pure word of God? But this is not all, nor the worst. The strifes, the jealousies, the wars that must ensue, how opposite to the mild spirit of the gospel! how demoralizing in their tendency! Religion loves peace, and it is in peace that it flourishes. Where there is agitation, and discord, and tumult, the minds of men are absorbed in things of all others the most unfavourable to piety. There will be a decay of piety in the Church. There will be diminished accessions to it from the world, and its influence for good will be sadly decreased. And if there should follow upon disunion, the loss or the abridgment of religious liberty, or invasions of the dearest rights of conscience, this too is no more than might be expected.

But especially should we augur evil for the Church, if a rupture of the American Union should follow upon the heels of an agitation like the present; not only because of the exasperation of feeling, and the deep resentment for real or imagined wrongs, which would exist, but who does not see that the same spirit of fanaticism, which, in the North, denounces the American Union, and demands that it should be dissolved, is infected with a spirit of universal lawlessness, aims at the subversion of the whole existing order of society, would do away with the law of marriage, and with the rights of property, with the Sabbath, the Church, and the Bible? We are glad to have the cause of our country thus linked with all that is good, and sacred, and holy. We are glad, that its enemies do it the honour to place it in such worthy company. And when we entrench ourselves behind the American Constitution, and defend that national

Union, which has enshrined itself in the hearts of our whole people, we are battling against the foes of religion, and of morality, and of good order; and the victory, which we gain, is a triumph, not only of patriotism, but of virtue, of goodness, and of truth.

The Church of our land has a deep concern in the permanency, and stability of our national government. It asks no governmental aid nor support. It would accept of none, if offered. The alliance of Church and State is an unhallowed one, and it has almost invariably been attended with mischievous results. It is dangerous to the State, and it is entangling to the Church; and in its operation has generally proved itself alike unfriendly to piety, and to civil liberty. We wish no direct action of the State in favour of the Church, or any branch of it. What we desire is peace and quietness, and the just rights of citizens engaged in lawful pursuits. Let us have peace, and union, and protection in our religious rights, and the Church will advance in her holy mission of spreading righteousness and salvation throughout our borders. And he, who, by destroying our National Union, would palsy the right arm of her strength, and cripple her in her career of temporal and eternal blessing, and terminate her successful efforts in the cause of her divine Master, must bear the heavy guilt which would attend such a ruin.

Once more, we should deprecate the dissolution of the American Union, because it would be breaking up one of the strongest bulwarks of Protestant Christianity in the world. We are a great Protestant nation, commanding the respect, and challenging the admiration of all mankind. It is seen here, what the untrammelled principles of Protes-

tantism can do for civil liberty, for national prosperity and greatness, and for the fostering of individual enterprise, virtue, and happiness. We are capable of exerting, and in fact do exert a mighty influence upon all other lands. Our very example does much; and the eyes of all the world are upon us to learn the secret of our success. Our principles are being diffused, our institutions copied; and our very name is a powerful argument for those all over the world, who contend in defence of human rights, and a free Bible, and a voluntary Church. Let this nation be sundered into fragments, and it would be shorn of its strength, and its influence given to the winds. It is only by the Union, that we are known abroad, and that we are accomplishing the great work, which it is given us to do for the world. The cause of human liberty, and of a pure Christianity demand it of us, that we should be faithful to our country, which is one of their ablest champions.

And then, the Church of this land is second but to that of Britain in the efforts she is employing, and the zeal she is expending for the conversion of the world to God. We have sent our missionaries bearing the standard of the cross, and preaching a pure gospel into all quarters of the globe. We have churches organized, and schools gathered, and presses in operation, scattering pages of living truth like the leaves of a forest. God is in his providence throwing wide open fields of usefulness white to the harvest. Barriers of intercommunication are breaking down, and never was the Church called upon to extend more largely the scale of her operations, or with richer promise of usefulness. And now, when the calls of a dying world are heard on every breeze, and the Church is buckling herself up to the rescue, and is

plying with a holy zeal and efficiency all this enginery ordained of God for man's salvation, shall any dare, by undermining the foundations of our National Union, to step in between the Church of America and the souls of the perishing all over the globe? to cut the nerves of her strength, and dry up her resources, and disband her schools, and stop her presses, and drive back to their heathenism the disciples that have been gathered, and extinguish the fires of hope, which she has lit, in utter hopeless darkness? Is it no crime against God, is it no crime against the souls of men, if from motives of ambition or resentment, if from any unworthy cause, or any trifling cause, if from any thing short of the direst necessity and the most absolute compulsion, the torch of the incendiary shall be applied to that national Union, under whose protection it is, that the Church of our land is able to put forth its united strength in earnest and successful efforts to save the world?

We mean not, that the Church of God in this land shall perish, though the Union of States be shivered into atoms; nor that the heathen shall not be saved, though America prove unfaithful. If we fail to do the part for which the Most High has made us a great and flourishing people, he will show us that his plans are not dependent on our co-operation for their success. Your federal government may fall asunder, and in place of one free republic you may have thirty military despotisms spread over this fair land, yet the Church shall not die out. It has survived the wreck of empires before, and has come unharmed out of convulsions, which have engulfed liberty, civilization, letters, arts, and everything beside. It has in it an indestructible seed. It may be obscured. It may be checked in its growth. It

may lose its branches, and its foliage may fall. But it is itself imperishable. Its roots shall not die; and when the chilling season of calamity is over, it shall shoot forth again, as lively and vigorous as ever, to feed by its fruits and refresh by its shade a less unfaithful generation.

Let America with suicidal hand blot herself from the registry of the great nations of the earth; let her withdraw the support which it is her present honour, and which it is her obligation to render to the cause of Protestantism and pure Christianity, we shall not expect Protestantism to be crushed because of her defection. And the advance of human liberty, though it may receive a check, shall not be ultimately defeated. The cause of the Bible, and of man's salvation shall have friends raised up from some other quarter, by Him who controls all hearts, that shall not desert them in their hour of need. America may ruin herself, and blast the fond expectations, which have been cherished of her; but her criminal desertion of the post, to which God now calls her, shall not be permitted to cover the world with a perpetual curse. And we believe, that if so dreadful a catastrophe should ever occur, the infinitely wise Governor of the universe would overrule what appears to us only disastrous and evil, for the accomplishment of some higher good. Nevertheless, this does not detract one particle from the guilt, which this nation would incur, should it prove recreant to the charge of God; nor does it in the slightest degree relieve the blackness of the crime, with which in the view of God and of mankind they would be chargeable, who should bring on a crisis, that to human view so endangers the best and dearest interests of the race.

But we have no expectation that such a result will ever

happen. We confidently believe the reverse. Yet, while we might draw reasons for this belief from the settlement already made of exciting questions, in which the good sense of the nation appears to rest as satisfactory, from the attachment to the Union inherent in the people, from the bonds of intercourse and business relationships, from ties of blood, and from a multitude of considerations political or otherwise, the example of Israel warns us not to rely too confidently on even the strongest ties of interest or obligation. Foolish and wicked as it would be to rend the Union in twain, men are capable sometimes of doing the most foolish and wicked things. Indissoluble as seem the bonds which hold us together, jealousies and bickerings may fret them away, till they absolutely fall asunder. Allow me to call your attention to two things, which are alone needed to render our Union perfectly secure.

And first, we say, that as the Bible has given us our free institutions, as it is to it that we are indebted for our Union, and for making that Union what it is, we must look to the Bible for its preservation. From the Bible we have learned what liberty is; from the Bible we have learned what our rights are; we must learn from the Bible our duties too; and if with the true spirit of a Christian people, we perform the latter, we shall perpetuate the former. No nation such as ours, so extended in its territory, so various in its local interests, and governed by no law of force, but by the spontaneous attachment of the people, can long subsist undivided, unless there be a supreme love of what is just and right spread all through the land. A selfish preference of ourselves, regardless of what is due to others, will instantly provoke retaliation, and bring on discord and animosity.

Let our people all learn from the Bible to seek in every instance what is fair, and just, and honourable; to extend this readily to others, as well as ask it for themselves; and then instead of jarring, conflicting interests, inducing perpetual strife, and ending perhaps in violent and angry separation, there are broad principles of right which approve themselves to every man's honest convictions, upon which they can meet, to which every question of difference can be referred, and in whose decision all will unhesitatingly acquiesce.

Another thing which we need, and which the Bible will teach us, is a spirit of conciliation; a readiness to yield, where it is right to do so, even what we might in justice claim, for the sake of others. This will beget a similar spirit of kindness in return. This disposition to conciliate, and seek the welfare of others equally with our own, is one before which dissensions must fall. Discord and strife cannot live in such an atmosphere. And the ties of attachment, which will be formed by the uniform exhibition of such a temper in each section of our land toward other sections, would be harder to break than adamant. What difficulty is there, or what one can possibly arise, which, met in a spirit of equity and of conciliation on both sides, could not be amicably and honourably adjusted, and in such a manner as to cement rather than to sunder the bonds of union?

And then, too, we must be a law-abiding people; and this also the Bible will teach us to be. The laws must be sacredly observed; compromises made must be faithfully carried out; pledges given must be kept with all fidelity. This alone can give to each portion of our people confidence in the honesty and upright intentions of every other por-

tion; and without that confidence the Union is a rope of sand. We may esteem a law inexpedient, or even pernicious in some of its aspects; we may think it a highly improper one, and one which ought never to have been enacted; still if it be the law of the land, good faith requires, and our duty to our country requires, that we should render it an honest obedience. We may seek in lawful and proper ways to have that, which we esteem wrong, corrected; but failing in that, the majority must rule, and our own individual preferences and judgments must be given up. And while it is the law (except in the very rare case that it would oblige us contrary to our plain duty to God), we must be submissive to proper authority.

Let these Bible principles prevail. Let them be enshrined in the hearts, and observed in the acts of all our citizens, and our Union will be too strong to be shaken. It is to the piety, and sterling principle of a Bible-reading, Bible-loving population, that we look with the greatest hope for the stability of our political institutions. We have more confidence in this by far, as the harbinger of safety in the midst of agitations and commotions, than we have in what we certainly do not mean to undervalue, the sagacity of our statesmen, the wisdom of our senators, or the firmness of our executive. The officers may be never so skilful, and the pilot never so able, yet they cannot save the vessel, if she be springing a leak at every seam. Hence it is, that we point you to the Bible in its hold on the community, even more than we do to the energy and address of our men in official station, as the safeguard of our country. And we think, that Daniel Webster never uttered

a truer thing, than when he once took an humble colporteur by the hand, and giving him a contribution for the work, in which he was engaged, he said, "You have got hold of the right string, sir; unless the masses of the people have the religious instruction you are carrying to them, our political institutions are not safe for a day." The man, who is spreading the gospel, is the man who best serves his country. It is in the churches that dot our land, the Bible freely circulated, the laborious and efficient ministry, the attachment of the body of our population to the sacred principles of God's word, and the successful schemes, which are in operation for evangelizing our country, that we repose our ultimate hope under God for the stability of the American Union. Who is there, that can doubt, that if more of a Christian spirit had prevailed among our representatives, or if such a spirit had been more strong and pervading in its influence on the entire population of our land, the heated strifes, and angry disputes, and violent agitations of the last stormy session of Congress might have been entirely avoided? Who can doubt, that if Christian counsels prevail, all agitation will now be at an end? Why speak or think of our brethren in other sections of our land, as though they were sworn enemies? or speak of every concession to them as though it were a dishonourable capitulation? or look upon every act of theirs differing from what we desire, as an aggression? or insist on every iota of what we esteem due to us, with a determination to yield nothing of what they with equal sincerity think due to them. Are we not one people? are not their interests ours? Have we not one common country, the pride of the whole earth? Above all, has not Jesus said, "Whatsoever ye would that

men should do unto you, do ye even the same unto them?" That golden rule is the talisman of our political safety.

I trust that I shall be excused in this connexion for saying a single word upon the subject of slavery, which is made the pretext for never-ending agitation, and which has done more than any thing else to endanger our national Union. We may regret it, if our Southern brethren do not see upon this subject as we do; but I fear it would be very easy for them to retort upon us, and point to things among ourselves, which are equal violations of the law of God, and equally oppressive in their results; more ruinous it may be to some of our fellows than even this, and done under a less powerful bias of self-interest. I have regretted deeply to see sentiments occasionally advanced in the South, as though the African were an inferior race of beings; or as though the highest state of civilization was one in which slavery existed, and it was desirable to have it for ever perpetuated. But it should not be forgotten, that these are not the sentiments of the whole Southern people; they are as odious there as they are here. It should not be forgotten, what sacrifices have been made among them for the freedom of the slave by voluntary individual effort, more it may be proved in dollars and cents than was voted from the national treasury of England at the abolition of slavery in her West India possessions.* It should not be forgotten, what they have done and do for the welfare of those that continue in bondage; that they are not responsible for the existence of slavery, which was forced upon

* The authority for this statement is an article from the pen of Mr. Morse, originally published in England, and subsequently reprinted in the New York Observer. I am obliged to speak from memory, not having a file of that paper before me.

them in opposition to their earnest remonstrance; and that they cannot now get rid of it. Their laws, in many cases, are severe and oppressive, and we wish they were otherwise; and so do the best men among themselves. But they are not more so than some in Northern States, and in those too where abolition is most rife, toward free blacks.

I regret it, if popular sentiment in the slave States has gone backward upon this subject. I do not profess to know whether it has. There are some things, which look that way, and make me fear that such is the case. I say I do not know; but if it has, I regret it. And yet I think it can be accounted for, without throwing all the blame upon them. The origin of the mischief has been in an attempt to force them by denunciation to a stricter morality than the Bible requires; and this, as might be expected, has created a revulsion. They have been denounced as man-stealers, robbers, monsters of cruelty, and every thing horrible and outrageous, because they would not do what in their circumstances was impossible, not only from the sacrifice of property it would require, but with safety to their lives; and what as conscientious men, who were actuated by a regard for the best interests of their slaves, they could not do. And these denunciations, too, came from men, who suffered none of the inconveniences of their position, and were willing to bear none of the expense and sacrifice; men in some instances at least of no principle, and unscrupulous in the measures they employed, possessed of no real love to the slave, but only of bitterness against the master. If the work of emancipation has been thrown backward, and the chains of thralldom have been drawn more tightly, let not our Southern brethren bear

all the blame. Leave this denunciation alone; give it no countenance. They have been denounced as unworthy to sit with us at the communion table, or have fellowship with us in our churches. Patriarchial, and even apostolic example and precept have been disregarded to charge sin upon them; and no wonder, if in their resistance of what they felt to be unjust, they have gone too far the other way, or feel sorely toward us, or look suspiciously upon us, or are distrustful of our good faith. Let us embrace them as brethren; leave them to manage their own concerns, who can best understand them; reason with them in a friendly way; stand ready to help them in their labours of love to the slave; give them credit for what they have done, and share with them the burden of what is yet to do. Let Judah cease to vex Ephraim, and Ephraim to envy Judah.

We say not in what way slavery will be done away, nor how soon. We hope it will be. We know it shall be. We trust it will be in a voluntary and peaceful manner, and in such a way as to bless both Africa and America. The Lord deliver us above all from a servile or a civil war, or both combined. Slavery cannot be, it will not be perpetuated. But it is not to be broken up by denunciation. There is no subject, which more needs wise and moderate counsels. Our Southern brethren are in very difficult circumstances. Instead of making their case more difficult, we should compassionate and assist them. And instead of looking wholly at their failures and neglects, we may find more profitable occupation perhaps in looking at home, and asking if we are doing our duty to the coloured class of the population among ourselves. Let me

ask the citizens of Philadelphia, if we are doing that for the instruction, and comfort, and moral elevation of this portion of our people, which we might do and ought to do; and if there is not room for the reproach sometimes cast upon us, that much of our free coloured population at the North is worse off than those that are in bondage.

We have spoken of Bible principles prevailing among our people as one of the two things necessary to the security of our National Union; the next is the blessing, and gracious protection of God. We must in this, and in what we have yet to say, be extremely brief. Human duty and the Divine blessing go together. The surest way to obtain the latter, is to be faithful in the former. Thankfulness for past mercies, humiliation for past transgressions, sincere amendment for the future, diligence in the discharge of our various obligations, and humble supplication, will obtain for us a continuance of that Divine favour, which has smiled upon us so wonderfully thus far. This day of thanksgiving to God should be one in fact, and not merely in name. And the gratitude this day publicly and unitedly expressed should be devoutly felt every day in the year. Our public and individual sins should be penitently acknowledged and forsaken. And here we had intended, as we thought peculiarly appropriate to this day and to this place, to have called your attention to the sacredness of God's holy Sabbaths, the positiveness of his law enjoining their devout observance, the guilt incurred in the sight of God by their desecration, and the retribution which must be expected to follow. We had desired to call your attention, too, solemnly and pointedly, to what we fear we must denominate the largely increasing sin of intemperance in

our midst, the wrath of the Most High, which it is provoking, and the ruin temporal, and eternal, which it is spreading. But this hasty notice, of what time will not permit us to dwell upon, must suffice.

A few words upon the duties of a Christian citizen, and we shall close. First, and foremost, stand by the UNION; for your own sakes, and your children's, for the Church of God, and for a dying world STAND BY THE UNION. Remember, too, that this is a Christian people; and its government should be conducted upon Christian principles, and we should have good men, and wise men, rather than partizans to rule over us. To the majority of us it is personally a matter of indifference in the hands of what individuals the government of the country be placed; we want only to see it well and wisely administered. Party organization, we suppose, is necessary. It is only by such combination, that they, who agree in great matters of public policy, can secure the attainment of those ends, or the enactment of those measures which they consider will be for the best interests of their country. This can only be done by harmonizing on great questions, and then acting in concert upon all questions. And carried to a certain extent, this is conducive to the purity and equity of the administration, whichever party has sway. But furious strife, defamation of character, unjust impugning of motives, unfairness in elections, false issues, low trickery— is this right? or manly? or honourable? or Christian? Is this enlightened statesmanship? Is it the interest of the country to encourage a race of political aspirants, who seek office not by fidelity to obligations, nor by seeking the good of the country, but by unscrupulous attachment to party,

and the promotion of party ends? Should not the high minded, upright men of all parties set their faces against this? Let politics be something elevated, and noble, as so noble a science ought to be, and as the Christian people of this land can make it, if they but determinedly fix their hearts upon it. Let party ever be subordinate to country; and be firm in your adherence to your party, simply because it is your honest belief and well considered conviction, that by the establishment of the policy, which it proposes, the best interests of the country will be most effectually promoted.

Be conscientious as a politician. Seek to have good men as rulers, and to have righteous laws. Seek to have the government administered on enlightened, Christian principles; the plain law of God supreme; the rights and duties of all our citizens properly regarded. Then shall this nation be perpetuated, and flourish to the end of time, and do a great work for religion and for man; and annual thanksgivings, such as we this day celebrate, shall never cease.

12 DE 67

