
S E R M O N,

ON THE
COMPARATIVE HAPPINESS AND DUTY
OF THE
UNITED STATES OF AMERICA,
Contrasted with other NATIONS, particularly the
ISRAELITES.

Delivered in SALISBURY, on WEDNESDAY, FEBRUARY 18th; and at THYATIRA, on THURSDAY, FEBRUARY 19th, 1795: Being the Day of GENERAL THANKSGIVING and PRAYER, appointed by the PRESIDENT of the UNITED STATES.

Published by the Request of the Hearers.

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P R E F A C E.

THE Author expresses to his friends a grateful sense of the pains they have taken, to forward the publication of the following sermon.

Because a man should think for himself, he has therefore laid his own plan, and pursued his own thoughts. Because we should read, he has availed himself of the thoughts of others, especially his compatriots and countrymen, whose sentiments on liberty and republican government are most congenial to his own.

In transcribing he has added a few thoughts, and through the whole has studied to render it useful to his loved native country; to whose candour, under Heaven, he commits his little production.



A S E R M O N, &c.

DEUT. iv. 32.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of Heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

I KNOW that there has been among many nations a contest which of them has been most ancient,† most brave, and most favoured of heaven. It is true, notwithstanding that some nations have been favoured more than others, never were words more applicable than these were to Israel at the time they were uttered, that is, near four thousand years ago; and never were words more applicable to any nation than these are to United America this day.

Are we, my brethren, as much distinguished by the exercise of religion, as we are by those things which should make us religious?

† See Justin's account of the disputes between the Egyptians and other nations.

We are called on by the providence of God, and under him by the President of the United States, not to boast of our past exploits, but to realize our present enjoyments; not to observe a day of rioting and revelling, but †“ to observe a day of thanksgiving and prayer, to meet together and render our sincere and hearty thanks to the Great Ruler of nations, for the manifold and signal mercies which distinguish us as a nation. Particularly for the possession of constitutions of government which unite, and by their union establish, liberty with order; for the preservation of our peace both foreign and domestic; for the seasonable controul of the late insurrection; and for the prosperous course of our affairs, both public and private.”

“ At the same time publicly and fervently to beseech the kind Author of these blessings graciously ~~to prolong them to us~~; to imprint on our hearts a deep and solemn sense of our obligations to him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity; to dispose us to merit a continuation of his favours by our gratitude for them; to render this country a safe and propitious asylum for the unfortunate of all countries; to extend among us true and useful human knowledge; to diffuse and establish habits of industry, sobriety, order and morality; and finally to impart the blessings we possess or ask for ourselves, to the whole family of mankind.”

These, my friends, are the grand objects for which we are convened. O my God, how solemn the occasion! A whole extensive nation, reaching from the torrid to the frozen zone, Fifteen States, *one & indivisible*—many millions of souls—called to

† See Proclamation by the President, Philad. Jan. 1, 1795.

tender thanks for the mercies which *distinguish* us as a nation from all the nations that ever have been, or that now are upon the face of the whole earth.

For ask now of the days that are past, and ask from the one side of Heaven to the other; lift up your eyes to the east, see Solomon in his glory, behold all the pride and pomp of monarchs, and hear the clanking chains of their wretched vassals; in fine, look to every other quarter of the earth, and then say with the American poet,

“Hail my lov’d country, dearer to my eyes

Than all the pomp a vassal world supplies :

Hail fair Columbia! where no clanking chains,

No complaints are heard, no gloomy tyrant reigns.”†

No country on earth for which God hath done so great things as he hath done for America—United America: No where any such thing as this great thing is, or hath been heard like it.

Some of you will say this language is too bold and daring, that it depreciates the wonders, nay miracles, that God has wrought for his favourite Israel.

But I say, No, if miracles be well defined. A miracle is not properly that agency or event which suspends or counteracts the course of nature; for there was a time when nature had no course; there was a time when there was no man. The scripture says he arose from earth. This was the course that nature then began; and had this been continued, infidels would have ridiculed a belief of the possibility of any other course; the present for example, as much as they now do the story of Jonah and the whale.

Nor is a miracle that which exceeds created power; for who can tell how far created power may extend? What may be a miracle to a man, may be no

† Prospect of America.

miracle to an angel who may do the supposed miracle. Angels also may have their miracles if there be created orders of existence more powerful than themselves.

The best definition that ever was given of a miracle is, That it is super-human, an act or event that surpasses human skill or power to effect. This is the scriptural definition of a miracle. No man says Nicodemus to Jesus, (John iii. 2.) can do the things thou doest, except God be with him—with him either immediately or by some delegated power which is more than human.

How instructive and how pleasing is the notion of subordinate power and skill! Angels, guardians & governors of nations—angels that excel in power, (See Psal. iii. 20.) controuling inferior feeble man, and doing those things which he deems miracles! Man, lord and guardian of the brutal world, excelling in wisdom the beasts of the field, and doing those things which their instincts may perhaps deem miracles!

With no other orders are we acquainted—to each of these has God assigned different degrees of wisdom and power—perhaps every degree but to annihilate or create—and for none of these orders has he ever done any thing which they could do for each other or for themselves. These principles need no proof, and from them we conclude that God has done, probably by superior agents, some things for Israel which were super-human, or which they could not have done for themselves, and many thousand such things has he done for us.

Having thus obviated the objection, I will dare to refer the text to our country, I will dare to institute a comparison, and contrast favour to favour with any nation under heaven, the favoured Israel not excepted.

Would to God I could say we excelled all other nations as much in obedience as we do in obligation!

My design is to consider our distinguishing favours, and the obedience that should result from them. In instituting a comparison, I shall have my eye mostly on the Jewish nation, because the text requires it, because we are best acquainted with the history of that nation, and because it was *then*, but not *now*, the most highly favoured.

In considering our extraordinary favours, I shall not give the history of two nations, nor the history of any nation, but select a few particulars out of the Jewish history, and contrast them with corresponding particulars on our part.

The particulars selected from the Jewish story shall be these—their deliverance out of Egypt—their rescue at the Red-Sea—their laws compleated at Mount Sinai—their manna in the wilderness—the fall of Jericho—the detection of Achan—the peaceable possession of a goodly land—the quieting a dangerous intestine commotion after such a possession—and the effect that all these things together had upon the surrounding nations.

To all these particulars I will oppose fact to fact, and favour to favour, and in most if not in all things, bring out the contrast in our favour. I begin with the deliverance out of Egypt. Great indeed was the deliverance, and to us many the miracles that accompanied it. To angels, who were perhaps the agents, these might be no miracles. They might not be super-angelic though they were super-human. Nothing was done that required a creative or annihilating power. Nothing above the modification of matter and motion. Nothing superior to the philosophy, the causes and effects of nature, in the potent hands of an angel. These were the

Jewish miracles, and many such miracles have been wrought for America.

Great indeed was their deliverance, because great was their bondage; but here the comparison comes out in our favour, for to such bondage were we never reduced. I know it has been said, we were Pharaoh's bondmen in Egypt; (See ch. vi. 21.†) but this was in design not in fact. He was forging our chains and concealing them in darkness. We saw, we reasoned, we united, we took arms, and resisted. We have been honoured with being the first nation that reasoned before it felt—the first nation that reason ever roused to arms. Never had the passions less to do in any war than in ours. We had no Cæsar to rouse our ambition, no Cromwell to kindle our enthusiasm, no Tamerlane to teach us to be cruel.

The history of the Israelites commences with bondage—bondage the vilest and most servile; and so does the history of most other nations, unless their origin be involved in ‡ Cimmerian darkness. Our national history begins with liberty. Liberty is lettered in capitals on the frontispiece, and Liberty may be read in every page. For Liberty we fought, and with Liberty has the kind Ruler of nations vouchsafed to bless us. §

Great was the rescue on the banks of the Red-

† I have heard an excellent sermon on the above text by my good friend the Rev. James M. Ree—a sermon I hope to see published.

‡ Cimmerium, a place in Campania in Italy, where was the cave of the Sybil. The word is used to express things hidden or obscure.

§ The foundation of our government was not laid in the gloomy age of ignorance and superstition; but at an epocha when the rights of man were more clearly understood, and better defined than at any former period.

General Washington's Circular Letters

Sea ; but to this I can contrast ours on the banks of the Delaware. Nothing at the Red-Sea was above angelic power, and some power more than human was exerted at the Delaware. Angels, guardian angels, were surely sent to rescue us from ruin.— Was the situation of Israel more desperate or deplorable ? Were they a feeble band, pursued by the armed hosts of a tyrant ? So were we. A handful of routed, dispersed and dispirited troops, fleeing before a powerful army, enraged at opposition and insolent with victory. Nor was the deliverance less sudden or surprising. Moses says to Israel, “ Go forward before your foes ;” but another Moses says to the America, “ Turn back to battle.” He said—and like the waters of the Red-Sea, they swept down their foes—they sunk them like lead in the mighty waters.

When Israel came to Sinai they received the full code of laws—laws moral, civil and ceremonial—circumcision and the passover they had received before. By these laws were they distinguished from other nations, which made the Psalmist say, (Psalm cxlvii. 19. 20.) “ He sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with every nation, and as for his judgments they have not known them.”

These for the time then present were great things to Israel. Compare them, and what are they all ? We have had the same moral law—we oppose to their bloody rite of circumcision, the early ordinance of baptism ; and the communion of saints, to the laborious ceremonies of a Jewish passover : we rejoice that we are delivered from the “ yoke of bondage ; the hand-writing of ordinances now nailed to the cross.” For ye are not come—here is a comparison between the Jewish and Christian churches—ye are not come to the Mount that might be touch-

ed, and that burned with fire, nor unto blackness; and darkness and tempest; but ye are come unto Mount Zion, not Sinai; to the Christian, not Jewish church; ye are come to Mount Zion, and to the city of the living God. See Heb. xii.

Such are the distinguishing privileges of the Christian church; and what Christian church on earth enjoys such privileges as the church in the United States of America? Where does it enjoy such religious liberty? Where is it so free from religious tests and religious establishments? Where is there so much liberality of sentiment, so much freedom of investigation, and so much candour in researches for truth?

But you will say that the law was given at Sinai, in majesty most awful, and by Jehovah himself. I reply, God then treated them as children in making civil laws for them, while he has honoured us as men in permitting us to make such laws for ourselves. But the law was not immediately from Jehovah, for Paul has assured us that it was given by the ministry of angels. See Gal. iii. 19. Is there any thing in the transaction above angelic power? And must not that power be super-human that presided over our strong prejudices and passions, while we were making civil or political laws for ourselves?

Tell me, my friends and fellow-citizens, which of these is the greatest miracle or the greatest mercy—in lightnings and thunders to give laws by angels to half a million of people assembled at one place, with but one interest, and without prejudice or prepossession for any political form—or to preside over the prejudices and passions of many millions, extended over all climates and soils, divided into all the forms of religion and government, and opposed by all the jarring interests of agriculture, manufacture, trade and commerce?

My soul, I charge thee never to reflect on this without a devout aspiration to Heaven. When I forget this, let my tongue cleave to the roof of my mouth, and my right hand forget her cunning.

That nation whose feeble bands are bursting asunder, or even effecting a small reform “ is an awful spectacle.”† A change even for the better is to be deplored by the generation in which it is effected, because much happiness must be sacrificed and more must be hazarded. Revolutions and political changes are necessary to human happiness, but they are necessary on a scale too vast for most men to comprehend. They are necessary on that scale which extends to all the nations and generations of the world, not to that age or that place in which they are attempted.

Through the period of our Conventional debates my heart has often trembled for my loved native country. We may all tremble at the retrospect, and turn pale at the recollection. Surely the providence of God has presided over the passions of men, and has made our ‡ contests and concessions to be equally useful. Our concessions established the federal government, and our contests diffused poli-

† Federalist.

‡ It is remarkable, that in the Federal Convention the Dissentients were only three, Messieurs Gerry, Randolph and Mason. “ Such an instance of unanimity, on a great national object, can scarcely be paralleled in any country, and can only be ascribed to the influence of that Being in whose hand are the hearts and understandings of men.”

Anonymous.

In the State Conventions there was more dissention. As many states assented as were necessary to adopt the Federal Constitution; as many dissented as were necessary to procure the amendments. On the whole, our concessions and dissensions appear to be balanced by a wisdom and power more than human.

tical information, and taught our rulers that they have freemen to govern.

The Israelites through the wilderness were fed with manna, which disappeared on their arrival at the promised land. Would it be deemed fanciful should I paralyze this with our Continental money ; and yet it has been paralyzed both by statesmen and divines. Certainly paper money has, like manna, supported us through the wilderness, that is through the war, and then, like manna, it almost instantly disappeared.

The Israelites depreciated their manna, - " Our souls, say they, loath this light food." See Num. xxi. 5. Our food was lighter. Manna possessed some intrinsic virtue, but paper money none. And yet this weak and worthless thing was the strength and sinews of the war.† The Israelites who depreciated their manna, were probably dissatisfied with its disappearance ; and so it happened to some of us, though the continuation either of the manna or the money would have been equally pernicious. It would have encouraged idleness and dissipation ; the source of all crimes, the bane of all communities. The Jews could have no question with respect to their manna, but with us the question was, Shall more paper-money be emitted ? This question engrossed the public mind in the years 1786 and 1787, and was fairly and judiciously determined in the negative. Some there are who still complain of this measure as the cause of hard times, scarcity of money and approaching ruin. For my own part,

† Though born with constitution frail,
And feeble strength that soon must fail ;
Yet strangely vers'd in magic lore,
And gifted with transforming power ;
Its skill the wealth Peruvian joins,
With diamond of Brazilian mines.

See *Trumbull's M'Fingall*, an American poem.

I rejoice to hear of such hard times and such scarcity of money, because I hope they will not ruin us but save us from ruin. Such hard times will mend hard times, and such scarcity of money will make it plentier. It will encrease labour, and labour, not money, is the wealth of a nation.† Every industrious citizen, unless defrauded by the injustice of lazy knaves, ought to have money, and will have enough for every useful purpose, and no other man ought to expect or possess it.

I proceed to a view of the fall of Jericho, as the first fruits of the conquest of Canaan. With this I will contrast the fall of York-Town and capture of Cornwallis—an event this more extensive in the scene and more complicated in circumstances. The scene extended to two great nations, on two great continents, separated by a great ocean three thousand miles over. It included a period of not less than seven months, from the plan to the execution. And it was to us the happy termination of the war. No one thing similar can be predicated of the fall of Jericho.

But you will say the fall of Jericho was a miracle. Here I beg leave to recite the words of M. de Baudole, Chaplain to the French Embassy, 1781. In a public discourse delivered before Congress and the French Minister, he thus speaks—"We have seen those miracles that God wrought for his own chosen people; renewed in our favour. We have seen the walls of another Jericho fated to fall before another Joshua. It is he who commands the winds, the seas and seasons, who formed a junction on the same day, in the same hour, between a formidable fleet from the south, and an army rushing from the north like an impetuous torrent."

† See Smith's *Wealth of Nations*, and consider the present state of Spain.

Let us not then ascribe all this to the wisdom of our Generals, or the bravery of our troops ; but to the wisdom and power of the God of armies, who has thus visibly interposed in our behalf.

I proceed to notice the detection of Achan, a fordid wretch, who troubled the camp and cost it a defeat. With this I contrast the detection of Arnold, another fordid wretch, another troubler of the camp, whose plot and detection were more complicated than Achan's—detected by the virtue and patriotism of three plain farmers, PAULDING, VAN VERT and WILLIAMS ; whose names should never be forgotten by the lovers of liberty.

Achan's treachery was confined to the camp—Arnold's extended to our enemy. Achan's cost Israel a defeat, Arnold's cost us nothing though it jeopardized all. Our brave General Washington, judging from the danger and deliverance, has pronounced this event more signal than any that preceded it throughout the course of the war. Take his own words in a letter to a friend—"In no instance since the commencement of the war, has the interposition of Providence appeared more conspicuous, than in the rescue of the post and garrison of West-Point."

The Israelites, after a war that continued seven years, gained peaceable possession of the good land ; but this land was no better than any other land. It was no natural advantages, but the care of Heaven, (see ch. xi. 12.) that distinguished it from other countries. America, in natural advantages is equal to any country under Heaven. Nature here has marked her designs on as large a scale, and executed them with as bold a hand, as in any other part of the world.†

† See Encyclopedia on America—Jefferson's Notes, Query IV.—and Robertson's History of America. Vol. II.

Where will you go to find more stupenduous piles of mountains? What is the Lebanon of Judea, or even the Alps and Pyrennees, compared in extent with the Apalachian, or in altitude with the Andes? The plains of Quito, the base of the Andes, are higher above the level of the sea than the top of the Pyrennees.

The least of our rivers can vie with the river Jordan. The St. Lawrence rolls its waters through more lakes, and along a far greater extent of country. Nor is the Mississippi, the Missouri, the Amazon or La Plata surpassed in the length of course or volume of water, by the Danube, the Nile, the Ganges, or any other river on the face of the earth.

America can boast a soil and vegetation as rich, as luxuriant, and as various as any other quarter of the globe. Where will you find a greater variety of trees and plants, either medicinal, esculent, ornamental, or useful for fabrication. Very probably no less than ten thousand different species are the natives of America, and these are half the whole number yet known.†

More than three hundred are the species of her indigenous animals. Her quadrupeds are in species more than an hundred more numerous than in any other quarter of the world, nearly equal in number to the species of all other quarters put together, and in magnitude greatly surpassing all.‡ The species of birds in America, North and South, are probably not much less than two hundred; and this is

† See Jefferson's Notes. Query II. and VI. and Encyclopedia, on the word Mexico, in which country have been found 1200 species of medicinal plants, not including other kinds.

‡ From the bones of the Mammoth found at the Salines of Holstein, it appears to have been six times the cubit volume of the elephant.

one fourth part of the whole number of species any where to be found.†

America has her mines, her metals and her minerals at least in proportion to any other part of the world. Who has not heard of the gold and silver of Mexico and Peru, and the diamonds of Brazil? In the United States have been found gold, silver, copper and lead; also amethysts, emeralds, and other precious stones; the load-stone, the asbestos; gypseous earths and ochres of various kinds.‡

You see then the variety and magnitude of the objects which America presents. Can these grand objects belittle the human mind, or degenerate the man of America? Is there any thing in fact to countenance the assertion of foreigners, “that America has never produced a man of genius?” Among the *aboriginal* inhabitants, we find all the genius that can be expected in the savage state; and among the *emigrant*, we find a WASHINGTON, a FRANKLIN, a RITTENHOUSE, a JEFFERSON,§ and others, who in the knowledge of war, politics, philosophy, &c. are inferior to none which Europe can now boast.

On the whole, let us render our sincere and hearty thanks to “Him that has appointed the nations their habitation,” that he has given us another

† See Goldsmith’s *Animated Nature*. The Condor of America surpasses in size, courage and strength, the whole flying tribe in any other quarter of the globe.

‡ See Jefferson’s Notes.

§ It has at first roused my indignation, and afterwards excited my compassion, to observe the ignorance and insolence of some foreigners with respect to America, American understanding and American education. These men have *left* the country, the seats of science, and the people they say they *prefer*, and have come and brought their children, to a country, to seminaries, and citizens which they affect to *despise*. Can pride and folly be more united or more displayed?—I have said some foreigners, for this is not the conduct of all.

Canaan not inferior to the former—a land flowing with milk and honey—a country inferior in natural advantages to no country on the face of the earth.

I proceed to remark a dangerous intestine commotion between Israelite and Israelite after the quiet possession of the land.

The story (see Josh. xxii.) is briefly this—The tribes that had taken lots on the other side Jordan, went over to fight for their brethren. At the close of the war they were dismissed by Joshua, and on their return builded an altar. This altar was supposed to have been raised in rebellion, and all Israel rushed together to battle; but by the interposition of Phinehas, peace was restored without shedding of blood.

To this commotion I can oppose another not less alarming, nor less happily issued—the late insurrection in the Western country, and the seasonable controul by another Phinehas.

On this subject let us make a few observations, which I hope will be useful, and then proceed to something more agreeable.

The law which was opposed, I never viewed as a bad one. I have always considered it as a check on luxury, or a tax on transgressors. But had it been in itself a bad law, it ought not to have been opposed until other measures had been attempted, and until it had been known to be intollerable to a majority of the nation. Opposition would then have been justifiable on the principles of justice and also of policy, that is probability of success.

On these principles we must blame our fellow-citizens. For whether deluding or deluded, whether from a love of liberty or anarchy, the tendency of their conduct was to subvert republicanism, to subject majority to minority, and remonstrance to compulsion. In a word, the question was this—“ Shall

the Federal Government be established or sink down to perdition?"

We have therefore to thank the King of Nations, for the continuation of a government, "which establishes liberty with order;" and our beloved President, for the prudence, firmness and moderation, with which he has directed this arduous affair.—What a shame is it to complain of the expence of an armament, which, if less, might have jeopardized the lives of thousands! What is the amount of the whole when balanced with the life of a single citizen?

Over this subject let us now drop the curtain, remembering the shame of our fellow-citizens no more.

The last particular is the effect of the whole upon the nations round about.

Celebrating the effects of deliverance at the Red-Sea, Moses says—"The people shall be afraid, Palestine, Edom, Moab and Canaan, shall be sorrowful, amazed, tremble and melt away." (See Exod. xv.) And in this chapter, (verse 6.) he says, that the nations hearing of these statutes, shall say "surely this great nation is a wise and understanding people."

What are all these effects compared with ours? We have beheld the beams of celestial light streaming, not over the Red-Sea or over Jordan, but across the broad Atlantic. We have seen Kings and Courts, and despots of all descriptions, combined against Liberty. Exulting in their plots.

" 'Tis done, they cried and laugh'd aloud,
The courts of darkness rang with joy,
Th' old serpent hiss'd, and hell grew proud,
And Freedom mourn'd her ruin nigh."†

† Watt's Lyric Poems altered.

But he that sits in heaven has laughed, the Lord has scorned them all. He has roused the friends of freedom. He has irradiated and animated them with his beams. He has benighted and confounded the host of oppressors. He has turned the dark side of the cloud to Pharaoh and the Egyptians. He has taken off their chariot wheels—they sunk like lead in the mighty waters.

He has already hurled down a mighty monarch from the throne, and caused a nation to be “born at once”—a blinded bigotted nation to be regenerated in a day. He has made us hear the sweet voice of Liberty, resounding from the shores of France, and from the forests of Poland.† He is opening the eyes of all nations. He is letting them know, that “to be free, they need only will freedom.”—In a word, he has raised in our own a country, “a monument to liberty as a lesson to the oppressor and the oppressed.”‡

My friends, when you review the celebrated effects which have already arisen from the American Revolution, you may say to your country as the American poet,

“Hail fair Columbia, whose immortal fame,
Thro’ the whole earth already spreads thy name.”

As to the future our hopes can scarcely soar too high. Led on by the lights of revelation and reason what revolutions in favour of liberty may we not expect? To me it is probable that every nation

FOOTNOTES

† Since the preaching of this sermon. (February 19th) I have read the afflicting story of the subjugation of Poland by the armies of the Emperors of the North. Let the patriots of Poland, let the lovers of liberty every where, console themselves, that this measure will accelerate the downfall of crowns and courts, by raising against them universal abhorrence.

‡ Sentiments of the Gallic Hero, the Marquis de la Fayette.

now cursed with a King or a Court will shortly be involved in the flames of war. The world is becoming weary of Kings, and determining to be rid of them—who can read their history and wonder? But pride will not suffer them to come down from their thrones till ruin hurls them down. They will be supported by a tribe of sycophants who will oppose the liberties of the people. Revelation has also assured us that the time will come, perhaps now is, when the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of God. Isa. lii. 10.† When the fowls of Heaven are called to “eat the flesh of kings and the flesh of mighty men.” Rev. xix. 17. 18. These passages very probably express events which are either come or drawing near; for to no former events that I know can they be referred.

In these convulsive struggles between courts and cottages, between liberty and tyranny, with what rational rapture shall our history be read? “Nations shall catch inspiration from the era of 1776.”‡ An era memorable indeed—an era when nerved with desperation we fought and conquered. When nations shall read this—when they shall see the glory to which we have arisen, they shall learn never to despair—“They shall bow to the rising glory of America, and Rome, once mistress of the world, shall fade on remembrance.”§

Antient Rome is often celebrated—but what was antient Rome? She arose to a glaring outside gran-

† See a sermon by Dr. Smith of Philadelphia, on the above text. Also a sermon by the Rev. Silas Mercer, at the beginning of the late war.

‡ See Dr. Ladd's Oration, Charleston, July 4, 1785. In this Oration are many strokes of the Orator.

§ Dr. Ladd's Oration.

deur—she exhibited a fair exterior—she was a whitened sepulchre, but within were rottenness, corruption and dead mens bones.—In the glare of triumphs she hid captive kings and conquered countries. *Judea itself was one of her conquests.* Was this freedom? Was this like independent America, or regenerated France, even in the midst of all her late convulsions? What lessons of instruction may mankind learn from us? Lessons which they can learn from no other nations—lessons which may enlighten, harmonize and meliorate the human race. How great the price put into their hands to get wisdom? How great the glory reflected on us as Legislators for the world, and on our country as the empire of reason, philosophy, and political and religious investigation?

To close the whole—God has done more for United America, and thereby more for all mankind, than he ever did before for Israel, or for any other nation. For though it may be objected that he has not actually fed us with manna, nor kept our clothes from waxing old, nor brought water from the rock, nor divided the waters, nor made the sun stand still for us—yet has he done many things for us which have no parallel in the annals of the Jewish or any other nation.

When Israel became a nation, they were in the wilderness, but half a million in number; all the nations, even their brother Edom, their enemy. At the conquest of Canaan they were in no danger from an army dissatisfied and ambitious; for the nation itself was the army. In other nations it has not been so, witness Julius Cæsar and his veterans.

† See chap. viii. 4. which some think only means that they were timeously supplied with new garments, as they were with flour, oil, &c. (See Numb. vii. 5.) by Midian. or some other tribe in the wilderness.

When we became a nation the heathen had been already cast out, and we in possession of the promised land. We were more than three millions in number, and many nations our friends—some of them allies to aid us through the war. During the war, and at the close of it, how perilous was our situation, and how great our deliverance from ourselves? Who did not tremble at the revolt of the Pennsylvania line, when they charged bayonets on their beloved Wayne, when they cried out—“General, we love, we revere, we venerate you, but if you attempt to stop us you are a dead man?” Who was not struck with sublime astonishment to see them seizing two British emissaries from a British General, and delivering them up to the vengeance of their country—that very country of whose ingratitude they were complaining, and from whose service they were revolting!

Not less astonishing was the conduct of the whole army at the end of the war—when they exhibited two wonders to the world—an army first victorious over its enemies, then over itself. An army less brave never would have fought through the war, and one less patient would not have disbanded at the end of it. Oh my loved country—how tottering thy independence, when a few fiery spirits attempted to inflame the whole army? Where were thy liberty had a Julius Cæsar been there? But by the wisdom of a WASHINGTON, who pledged himself that public justice should be done them, they put off the soldier and assumed the citizen, laid down their arms and returned to their farms.

“Swords turn’d to shares, and wars to rural toil,
The men who sav’d, now cultivate the soil.
In no heroic age since time began,
Appeared so great the majesty of man.”†

† Colonel Humphries.

So sings the American poet, and so speaks General Washington of this dignified action—"Had this day," says he. (March 15, 1783,) "been wanting, the world had never seen the last stage of perfection to which human nature is capable of attaining."

On a review of our public affairs, we may see that, besides the beauties of heaven common to us and other nations, we are now in possession of three singular favours—independence—a free federal government—and peace foreign and domestic.

Our independence was the result of force, our general government the consequence of reflection and experience, and peace was the issue of the whole. For independence we struggled with a foreign foe, for government we contended with our own passions and prejudices, and peace was again the issue of the whole.

When Israel crossed the Red-Sea, they thought that their labours and dangers were at an end, so thought we when independence was gained; but then began our danger. Our foes spread the snare and we rushed headlong into foreign luxuries, foreign vices and foreign debts. "We forsook the trade of those nations by whom we had been well treated, and rushed into the arms of Britain with a spirit not honourable, and a haste not profitable, for which we suffered as we deserved."† Our public virtue and public credit sunk down together. By habits of idleness and dissipation contracted through the war, by the laxity of our federal government and the looseness of our morals, we verged to a crisis which I tremble to think of.

It was during this crisis that a wise American ‡ said, "It is yet to be decided whether the Revolu-

† Sylvius's Letters.—Supposed to be written by Dr. Williamson.

‡ General Washington.

tion be ultimately considered a blessing or a curse.”

It was at this crisis that another American preferred this prayer and this plaint :

“ Restrain dread Power, our land from crimes,
What seeks, tho’ blest beyond all times,
So querulous an age !

What means to freedom such disgust
Of change, of anarchy the lust,
The fickleness and rage !

The storm is calm’d, seren’d the heaven,
And mildly o’er the climes of even
Expands th’ imperial day.

O God, the source of light supreme,
Shed on our dusky morn a beam,
To guide our doubtful way.”

It was at this crisis that we were told by a foreigner,† “ You are become the derision of Europe, you have waded to independence through a sea of blood, and you are now wading to a general government through a sea of blunders.” At the same crisis we were told by another foreigner,‡ “ The eyes of all Europe are upon you. They respect you for what you have been, admire you for what you might be, and despise you for what you are.”

But Heaven opened our eyes—we saw the delusive snares our foes had spread for our feet. We were roused from our delusive pursuits. We saw the winged bolt of destruction poised at our heads. We united and formed a firm, free, federal government.

Instantaneous was the change. Industry, honesty and order again visited our habitations; public credit once more gave us character and consequence among the nations ; and has very probably at this

† Dr. Price. ‡ Marquis de Chastellux.

crisis prevented the horrors of war foreign or domestic. So that with a poet co-patriot and countryman we sing,

“ Hail Peace thou witness of our happier days,
Hail heavenly born, to thee we tune our lays. § ”

While almost all the nations on earth are now tearing each other to pieces, America enjoys peace and public tranquility. No country on earth now is, and none perhaps ever were so prosperous. Heaven has succeeded the wisdom and bravery of General Wayne and his army. The Indian war is successful and drawing to an end. The great mass of the people have displayed laudable zeal to support the general government, and the mistaken few have returned to their duty. Our foreign negotiations have probably been successful, and the present possessors of our Western Posts will soon recede from their menaced intrusions.

For these favours we are, under Heaven, indebted to the universal success of the French armies; to the negotiations of our Minister at the British court, to the good sense and pacific disposition of the people and President of the United States, to the prompt and active support of the federal government by the citizens of the Middle States, and to the brave and patriotic exertions of our army and citizens along the northwestern frontier.

May the prosperity we enjoy become universal to the nations! may the peace we possess be the dawn of peace permanent and universal! Let us with the American poet,

Hail the fair dawn of universal peace,
When hell-born discord thro' the earth shall cease.

Peace! “ Thou mild and modest harbinger of felicity, thou amiable wanderer ” † through the world,

§ Col. Humphrey.

† Wilson's Oration. Philadelphia, July 4, 1788.

be America thy first future residence, be her metropolis the capital of thy vast dominions, and may thy dominions be extensive as the habitable earth :

I M P R O V E M E N T.

“ And now O Israel ”—rather now O America, United America, “ what doth the Lord require of thee ? ” The answer is, “ to fear the Lord thy God, to walk in his ways, and to love him. To do justly, to love mercy, and to walk humbly with thy God.” Ch. x. 12, 13. Micah vi. 8.

The chief duties of this day are these—to give thanks for past favours—to pray for their prolongation—and to use a proper diligence to prolong them.

To exercise the first of these you must be sensible of your obligations to the giver, of the immense value of the gift, and of the capacity of estimating it.

You must be sensible of the independence of the giver, and of your dependence on him—on him to whom your goodness extendeth not—on him who is not profited by your righteousness—on him who needeth but to gather his breath, and all creatures must perish together. Psal. xvi. 2. Job xxxv. 8.

You must consider him as your creator, preserver, benefactor and friend—you must consider that creation and providence lay a just foundation for government ; and that therefore you should submit to his laws, because *they are for your good*. The King of Kings is no arbitrary tyrant, the Governor of the nations rules them by justice and mercy.

To all this you must add a proper estimate of the gifts, and also of the capacity of making the estimation ; for liberty can only be conceived by minds

that are free—the souls of slaves are too much debased to comprehend either the number or the value of your blessings. In number indeed they are infinite, and in value immense. We can but enumerate some of them, and of these we can take but an imperfect view. Passing over a recital of the common bounties of Heaven, let us try to estimate the value of Independence, government and peace.

In order to this be pleased to consider what was our situation while we were struggling for these blessings, what would have been our situation had we not obtained them, and what is our condition now we enjoy them.

Place before your eyes the deplorable scenes of the late war, and the more deplorable scenes of servitude, had we not been victorious. Hark! the sound of the trumpet, “The battle of the warrior with confused noise,” and behold, “The garments rolled in blood.” Isa. ix. 5.

Again call up to view the alarming crisis of your Conventional debates. Ask your own hearts what would have been the consequence had your bonds burst asunder! When would you have united in another General Convention, or in another constitution of a federal form?

The truth is had you lost either independence or a good general government, an experiment the most fair, and a prospect the most flattering would have discouraged the efforts of freedom, and opened in future a wider scene for servitude and woe than ever was opened since the days that God created man upon the earth.

How very different are both our possessions and our prospects! Heaven has vouchsafed to bless us with the ineffable blessing of peace; a blessing which gives a relish to every other, and when united with freedom and fame, is on earth the supreme good.

This blessing we now enjoy, and look forward to the happy, happy days when it shall be enjoyed by all the nations.

“ When Peace, fair Peace, shall spread from shore
to shore,
Till conquest cease and slavery be no more.”

The next duty is prayer—prayer to the kind author of these favours graciously to *prolong* them. I say not to *encrease* but *prolong* them. I have no thoughts of praying for the extending of our empire, or encrease of our outward prosperity. I will pray, as the wise Roman tribune, not that the empire be extended, but that its present limits be preserved; that there be “ no breaking in” by invasion, “ nor going out” by captivity, “ nor complaining” of grievances “ in our streets.” See Psal. cxliv.

Nor will I pray, nor ask you, my friends, to pray for the encrease of our outward prosperity, because that we already enjoy as much at present as ungrateful creatures are able to bear. I believe that more territory—have we not too much already?—more national wealth or national glory, without more public wisdom and virtue, would tumble us down from the giddy precipice, and be a curse instead of a blessing. I have on this subject one prayer for my country and myself: It is this, “ Give neither riches nor poverty, but convenient food.” Give neither the refinement of a luxurious, nor the rudeness of a barbarous state; but let me live,

“ Where holds society its middle stage,
Between too rude and too refin’d an age.”

As to other things I have but another petition—“ Grant wisdom and virtue.” This was the prayer of the wise King of Israel for himself. See

1 Kings iii. This was the prayer of Moses for his nation. Deut. xxxiii. 29. This was the prayer of ancient Sparta, and should be the prayer of all wise nations and wise men.

Wisdom and virtue! Laconic style! what do they not comprehend! My friends, let them be your daily prayer. *Wisdom!*—this comprehends knowledge, of which it is the right use, and it also includes the means of obtaining it. To pray for the extending of “true and useful knowledge,” is an important part of the business of this day, and contains a petition for the University of North-Carolina, and for all other seminaries of literature throughout the world.

To recommend this grand object to your prayers need I say any thing of its utility and importance? Surely I need not enumerate the exertions that have been every where made by wise nations nor those now making by our sister-states.

“May our University prosper,” is my daily prayer.

“*Wisdom and virtue!*” A part of the business of this day is to pray for *virtue*; for the exercise and habits of industry and order, of sobriety, temperance, justice and mercy.

How powerful, my friends, is the efficacy of prayer, and how important to our happiness are the blessings sought for! And not to us alone, but to all nations. Consider the present state of the nations, and you must see the importance of one asylum at least, *one last retreat for man.*

“O thou Supreme! whose hand sustains this ball,
Beneath whose nod the nations rise and fall;
Propitious smile, and shed diviner charms
On this blest land, the seat of arts and arms:”

† A discourse had been delivered on the above subject, in Salisbury, shortly before this sermon was delivered there.

Make our great empire rise on wisdom's plan,
The seat of bliss, and *last retreat of man.*"†

While we hold out this asylum, while we open this retreat, let us not extend our arms too wide to foreigners; let us distinguish, if possible, the temperate and steady friends of freedom, from the friends of despotism, or the enemies of all government; let us neither encourage emigration by peculiar immunities, nor discourage it by unnecessary obstructions.

I am sensible of the difficulty of making this distinction, and of the danger of wholly neglecting it. Our governments are founded on the free principles of natural reason and right. These are not the principles of despotic government, nor are they the principles of those men that have been much profited or much injured by them. Few will stop at the "point of temperate liberty;"‡ but either hate all restraint, or love despotism.

It becomes us therefore to give every private encouragement to the true and temperate friends of freedom; and at the same time to remember, that though the glory of a nation consists in the multitude of her citizens, (See Prov. xiv. 28.) yet it also consists in their character and consequence—in their knowledge, their moderation, and their well regulated love of liberty. O God,

Thy sure defence through nations round
Hath spread our rising name,
And all our feeble efforts crown'd
With freedom and with fame.
In deep distress our injured land
Implor'd thy pow'r to save,
For life we pray'd, thy bounteous hand
The timely blessing gave.

† History of America by Col. Humphreys.

‡ Jefferson.

And wilt thou not O God hear our prayer for the nations of the earth ! Wilt thou not give them the “ timely blessing,” which thou hast given us ! When wilt thou be pleased to vouchsafe them that civil and religious liberty *at home*, which they are flying here to enjoy ?

Shine, mighty God, on Zion thine,
With beams of heav’nly grace :
Reveal thy pow’r thro’ all the earth,
And shew thy smiling face.
God the Redeemer scatters round,
His choic’st blessing *here* :
While the creation’s utmost bound,
Shall see, adore and fear.

Barlow’s Improv : Ps. xxii & lxxvii.

The last part of our duty is, to use a proper diligence to prolong these blessings to ourselves, and extend them to others.

God has done his part but he will not do ours. He gives rain and sunshine, but he will not break up the ground nor sow it with seed. He has not given freedom, but “ the will to be free.” He will do nothing for us that we can do for ourselves, but he will do every thing for us which we cannot, that is, all our *proper and persevering* exertions he will crown with success. He has so constituted things, that a proper industry shall lead to every †moral excellence that can adorn human nature, and to every †kind of happiness it can enjoy either in this life or that which is to come.

Such is the importance of a well directed industry, and such the view of it by all wise men. Solomon has multiplied proverbs on this subject. Hear what he says to the sluggard—“ Go to the ant thou

† The two preceding sentiments had been amplified in a sermon delivered before.

Suggard, consider her ways and be wise. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. The hand of the diligent shall bear rule, but the slothful shall be under tribute. Seest thou a man diligent in business, he shall stand before Kings ;" that is, he shall be honoured, for what have we any more to do with Kings? " I went by the field of the slothful, and by the vineyard of the man void of understanding. And lo it was all overgrown with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well. I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man." These are some of the proverbs of Solomon.

I am so much pleased with the short sentimental rules and reasons of our æconomical Franklin, that I beg leave to adorn my sermons with some of them. These two in particular have engaged my attention, and may be useful to my country.

1. " Let industry and honesty be thy constant companions, and

2. Spend a penny less annually than thy clear gain. Observe these two rules and be happy.

Thus shalt thou banish the bleak winds of adversity from thy soul, and thus have independence for thy shield and buckler, thy helmet and thy crown." Again he speaks to this effect—

" Americans, you have two great fields for industry, two great sources of wealth, the ocean and the land, agriculture and the fisheries. He who puts a seed into the ground, shall be rewarded with forty ; and he who draws up a fish from the waters, draws up a piece of silver."

I wish that time would permit me to say many things on the dignity, utility and happiness of the agricultural state. I judge them by no means below the dignity of the most dignified preacher.

Solomon the wise King of Israel, deigns to treat such subjects as these. He has said, that who so tilleth his land, shall be satisfied with bread; and who so keepeth a fig-tree, shall eat of the fruit; and the King himself is served by the field. Than agriculture, there is no state comes nearer to the original intention of Heaven. Both for virtue and happiness, it greatly surpasses either the shepherd, hunter or commercial state; and all the mechanic arts borrow their dignity and utility from it. They are honourable, or otherwise, only as they are connected with agriculture.

No state can be happier than that of the farmer, and no farmer happier than the American, who is subject to no imperious landlord, but calls the soil his own, and cultivates it with conscious freedom. On the retrospect, and in prospect he can say,

“Hail agriculture, by whose parent aid,
The deep foundation of our states was laid.

O still conduct us on thy sober plan,

Great source of wealth, and earliest friend of man.”

Earliest friend of man. Agriculture is the first of sciences and arts. In a philosophic view, it is great and extensive. In a political, it is the † only firm and stable way to national greatness. In morals, it increases virtue by encouraging industry; and it discourages vice by discouraging idleness and dissipation. It is both business and amusement. It requires no fatigue. It indulges no indolence. In a religious view, it inspires with piety and devoti-

† The other ways are war and commerce—the last is often, the first always unjust.

an. It leads to an admiration of the works of God, to a dependence on the providence of God, and to justice and charity to men.

Such being the importance of agriculture, why is it not more revered and more improved? Many causes combine to produce this effect. I select but a few of them. It has not been taught in our seats of † science. It has been too much cramped by poverty, ‡ and too little cultivated by the rich and great. Our farms are too large, § and furnished on the niggard plan. Too many countries opening to the west, and to ascend to the source of all—the habits of industry are greatly wanting. We now stand at the unhappy place, where all countries have been, or will be, a stage between two states, in one of which men may live without labour; and in the other of which they must live by it. The first is the state of a new country; the last, the condition of an old one—and the unhappiest place is the point between.

How honourable is agriculture? How-majestic the conduct of the Roman || Cincinnatus, who re-

† This paragraph and the preceding, are extracted from a system of lectures on agriculture, which I have delivered to the Students under my direction at Zion-Parnassus.

‡ It is said that a farmer in England, will expend a capital of 500l. sterling, to furnish a farm of 150 acres.

§ It is not easy to convince some of our citizens, that North-Carolina is not become too populous to live in; and yet there are two infallible rules to determine the perfect state of population. The first is when the balance between life and death is nearly equal. The second is when every industrious individual can live comfortably by one occupation. By these rules we can easily decide the above question of population.

|| The story of Manius Curius is less known, but not less worthy of notice. After driving Pyrrhus out of Italy, he retired to his cottage, and cultivated his farm. Here the ambassadors of the Samnites found him dressing turnips. To them, offering him money, he replied, "A man thus

turning from conquering the enemies of his country, refusing all pecuniary rewards, and retiring to the peaceful cultivation of his farms? No less dignified are our American heroes, who

“ Once march’d to glory o’er the field and now,
With equal honour march behind the plough.”

Agriculture then my friends, I address you all—agriculture is the greatest earthly object, to which your industry can be directed. And be assured that if your industry be directed to this object, it will with the blessing of heaven, lead you to all the happiness a nation can enjoy. I know it has been said, that there never has been a spirited agriculture without commerce.† I acknowledge myself not much acquainted with the principles of commerce. Perhaps the assertion may be true, but still let agriculture be the *principal* object. It will then become the parent of commerce, and will hold her progeny in proper subjection. But when manufacture and commerce become *capital* objects, the parent is enfeebled, and her progeny destroyed. Hence, say wise statesmen, “ Cultivate your farms, venerate the plough, and let commerce alone to take care of itself.”

As far as commerce ought to be regarded, few nations can equal, and none excel us, either in soil or situation. Our soil will produce the materials, and our situation make it easy to vend them.

Again, let your industry be directed to the preservation of your independence—that independence which agriculture has assisted you to obtain—that independence by which you have been freed from the double domination of the beast and his image,
See Rev. xv. King-craft and priest-craft combined,

satisfied, needs no gold; and judges it more glorious to conquer the owners of it, than possess it himself.

† Anderson on commerce.

where the priest has taught “ the *divine right* of royal roguery ;”† and the King has in turn rewarded him with a share of the plunder. You have no grim tyrant—no mitred pontiff—exalted worms ! to lord it over your conscience—to trample on your freedom—to seize the fruits of your fields, and make you thank them for what they leave.

Contrast your present happy situation, with the unhappy state of those nations, who have formed such a coalition between church and state. Preserve your independence, and be assured, that it is never out of danger, while there is a King or a Pope on earth.

Again, let your industry be directed to the preservation of your government—a government you may contrast with any that ever was in any nation, since the day that God created man upon earth.

The Jewish government was given by angels ; and who will say that angels acted no part in giving ours ? In one view, it is more divine than the Jewish, or any other in any former age.

“ *The voice of the people is the voice of God.*” Power in the people is like light in the sun, original, unborrowed. The Jewish government was not from this source. It was formed by no delegation. It was adopted by no Convention of the people. The same thing may be said of the ancient governments of Greece and Rome. They were formed by *unappointed* individuals ; and mostly introduced by force or fraud. See the story of Draco, Numa, &c.

The Jewish government was never intended by the Deity, to be either permanent or extensive. It was wisely intended to separate Israel from surrounding idolatry ; and to continue till the Shiloh

† Gov. Livingston.

should come. It was accommodated to an early, rude, and I may say, savage state of society. In this view, it was not good, See Ezek. xx 25. but the best their hard hearts would bear, Matt. xix 8. Our government needs no such temporizing peculiarities. “No such middle wall of partition.” It opens an intercourse with the whole family of mankind; and allows us to call every man *brother*. Nor is there any thing in its nature, to limit its duration. It is not a monarchy, that may be born and die—be a dotard or a child. It is not a democracy, that must be confined to a narrow bound, and, “conceal like a volcano, the fiery materials of its own destruction.”†

But it is a republic, a representative government. Not like the British, “a mockery of popular representation; ‡ but a representation apportioned to numbers. It is not like the Grecian council of Amphyction, a confederacy of a few petty towns and states; but it is a republic of republics—a confederacy of great and powerful states—a confederacy of a continent that may “give food, and freedom, which is better than food—the food of the mind, to fifty millions of happy people.”§

To this government adhere. Let it be considered by you and all others, as your temple of freedom and of fame. Let your days of election, be your political sabbaths; and fail not on such occasions, to meet and adore the divine Architect, for rearing you up so stately an edifice.

Again, let your industry be directed to the government of your manners and morals. Experi-

† Mr. Ames of Massachusetts.

‡ It appears from Burg’s disquisitions, that the British House of Commons, is chosen by about a ninth part of the people of England.

§ Mr. Ames.

ence is a severe but honest preceptor. It tells us to avoid the luxurious manners of foreign, especially despotic nations. There is not this day a foreign nation under heaven, whose manners we should imitate. Let us then assume a rationality of character—let us be Americans. Some body has very fitly compared our imitation of the Europeans, to the transplanting of an orange-tree, to the cold regions of Labradore or Esquimeux.

Cultivate all the moral virtues. Deal justice to all men, especially to your rulers, who are called to do justice to you. Be contented, cheerful, vigilant and active—not querulous, over jealous or supine. Give honour to whom honour is due. Treat all men according to *office and honour*. True liberty and equality are consistent with subordination—nay, they absolutely demand it. Subordination is a dictate of nature. When you look up to the heavens, you see lights *greater and less*, and *one star differing from another in glory*. A similar subordination reigns through all nature; and perfectly corresponds with the strictest justice—for justice demands, not that all should be treated alike; but that all should be treated according to *station and behaviour*. This too is liberty—this is equality, when the station lies *equally* open to all who defend it.

Opposed to this, is, speculating on the public and public slander. The one is injustice to public property; the other to public character; and both are as much more criminal than private, as the happiness of a nation is superior to the happiness of an individual.

Let us exercise justice public and private—let us be just as a nation, and just as private citizens; and we shall thus establish that national faith, and that national credit, without which we can never be a happy people.

Cultivate charity and brotherly love. Love each other as fellow-citizens, and all men of whatever nation, as members of the same great family. Behold how good a thing it is, and how becoming well for such as are brethren to dwell together in unity. Ps. cxxxiii. Such universal love is a natural law. There is a striking resemblance between that attractive influence, which binds the natural world, and that general love of benevolence, which should bind the moral world together.

Away then with prejudice—away with bigotry, in both politics and religion. Away with discord, foreign and domestic. How horrible is war, and yet how much practised by the nations? It has hitherto been made the principal object of education, and the chief occupation of men. How horrible is foreign war? It prevents nations from knowing each other's virtues, and makes them only acquainted with their vices and cruelties. This is the principal acquisition of even victory itself. Victory in war, civil or domestic, acquires a little more ; and that is the necessity of being cruel. “ In civil war says the Roman orator, even victory is dreadful, though falling to the right cause ; for if the better side be disposed to be mild by nature, they must be cruel from necessity.”

Let us pay as much attention to the arts of love and peace, as other nations have done to the arts of hatred and war, and we shall be one of the happiest nations under heaven.

To close the whole, be religious. This includes two things—be sincerely good—and be catholic and liberal.

1. Be sincerely good. Observe the procedure of divine providence, to the nations of the earth, and particularly to your own. Remember that, “ Who is wise, and will observe these things, even he

shall understand the loving kindness of the Lord.”
Ps. cvii 43.

“ Search the scriptures, for in them is eternal life,” notwithstanding all that may be told you to the contrary. *Distinguish between christianity and its abuse*, and you will never want an answer for the unbeliever. I own that some things in christianity, are hard to be believed ; but to me the contrary is harder still. It is therefore wisest and safest for me and for you too, my friends, to believe.

2. Be catholic and liberal—this makes good men better—better members of the church and nation. It is a false assertion, that christianity makes men bigots. The *abuse of christianity* has, but *christianity itself* never has, nor never will produce bigotry. The life, the doctrines, precepts and example of its divine Author, all militate against bigotry ; and tend, unless prevented, to make us sincerely and universally good.

Should you suspect the minister of religion, will you in favour of christianity, hear the minister of state. “ While we perform our duty, and promote our happiness in this world, shall we bestow no regard on the next? But here let us pause—unassisted reason can guide us no farther—the directs us to that heaven-descended science, by which life and immortality, have been brought to light.”†

To this “ heaven-descended science,” let me refer you and your children. Fathers and mothers, take the advice of a stranger. “ Americans, attend

† Judge Wilson’s Oration, Philadelphia, July 4, 1788, on the grandest procession, that ever was exhibited to the world. See Museum, vol. iv page 57. Most despicable is a Roman triumph, compared to this. What most arrested my attention, was, to read of a Jewish Rabbi, a Roman priest, and a protestant preacher, all walking with arms linked together. Detested be the bigot, whose soul would have sickened at the sight.

to the education of your children," and listen to his reason, "Where ever the youth is depraved, the nation is on the decline."† Tell all these wonderful things God has done—tell them to your children—and tell them to tell the generation that is to come.

Young men and women, "Remember your creator in the days of your youth." Love your parents and teachers. Love one another. Love your dear native country ; and by seeking useful knowledge, prepare yourselves to serve it.

This day, my friends, is a day of joy and gladness. Rejoice that you are called christians and republicans ; and again I say rejoice. Rejoice that you have done with Popes and Kings ; and again I say rejoice. Rejoice that, "not George the third, but Jehovah the first and the last is your King ;"‡ and again I say rejoice.

To Jehovah our King, be glory forever. **AMEN.**

† Abbe Raynal.

‡ Dr. Ladd's Oration.