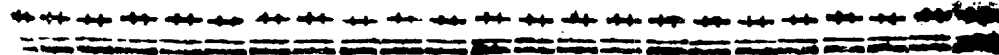


T H E
W O R K O F G O D
FOR THE FRENCH REPUBLIC;
AND THEN HER REFORMATION OR RUIN.



Wolcott
71:5
T H E
WORK OF GOD

FOR
THE FRENCH REPUBLIC,
AND
THEN HER REFORMATION OR RUIN;

OR,
THE NOVEL AND USEFUL EXPERIMENT OF
NATIONAL DEISM, TO US AND ALL
FUTURE AGES.

By SAMUEL E. McCORKLE D. D. Pastor of the
Church at Thyatira Rowan County, N. C.

In a Discourse delivered at Thyatira and in Salisbury
on the Fast-Day appointed by the PRESIDENT,
May 9, 1798.

S A L I S B U R Y:

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M.DCC.XCVIII.

P R E F A C E.

THE reasons of publishing are the wish of friends, and the author's own hope that the publication may serve his loved native country.

The reasons of delay until this date are the unavoidable delay in returning subscription-papers, and a desire to peruse a book which I was told would be useful to me.

I have just procured, perused, and I own availed myself of it. It is entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe. By John Robison, A. M. Prof. of Nat. Phil. dated Edinburg Sept. 5, 1797.

From this Book I have extracted some sentiments, leaving facts as I found them. This Discourse is not therefore printed exactly as it was preached: but this, to the Reader, cannot be material.

WESTFIELD, near Salisbury, }
September 11, 1793. }

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A DISCOURSE, &c.

From M. X, 12.

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the heart of the king of Assyria, and the glory of his high looks.

THE Assyrian was the second great empire of the earth. It originated from Babel or Babylon, Gen. X 11, with which it was afterwards united, and with it considered by Daniel and others as the first of the four celebrated monarchies. See Dan. II.

It was begun by Ashur, second son of Shem, who founded Niniveh its capital, and gave name to the empire—an empire, in the days of Micah, see chap. Y, 6, distinct from the Babylonian. Indeed Babylon, or Caldee, Media, and other countries were its provinces during the reign of Ninus, who perhaps gave name to Niniveh, Semiramis, and other princes until, together with Babylon, it was reduced by Arbaces, Governor of Media, who fixed his capital at Ecbatana about 800 years before Christ. Its independence was recovered by the successors of Pul, and preserved until finally reduced in the effeminate reign of Sardanapulus, 600 years before Christ, by the united forces of Cyaxares, the Mede, and Nebuchadnezzar, king of Babylon. From this time we hear no more of the pride, nor even existence of Assyrian kings.

In a word, this empire lived to reach the acme of human pride, and self-glory. It lived to finish the whole work of God upon mount Zion, and on Jerusalem. It lived to be the rod of God's anger to correct his church, to captivate his people, and to diffuse among the Gentiles, the knowledge of his written laws. And when it had thus finished his whole work, its pride was brought down, and the glory of its high looks humbled, agreeably to the prediction in the text, and more explicit denunciations by Nehum and Zephaniah, which were accomplished just 40 years, a day.

day for a year in prophetic style, after the prediction by Jonah, ch. III, 4, yet 40 days, and Nineveh shall be overthrown.

Therefore, says Isaiah, v. 24,—therefore, O Jerusalem, saith the Lord God of hosts, be not afraid of the Assyrian; he, the Lord of hosts, shall smite thee, O Assyrian, with the rod—his rod, v. 26, which in the hand of Moses was stretched over the sea of Egypt, and overwhelmed the king, the host and pride of Egypt in the mighty waters. Thus shall he lift up his staff against thee after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

Thus hath God dealt with all proud nations, and thus will he deal with that "Terrible Republic" whose pride towards us has been the occasion of our assembling this day, with all the congregations of christian people assembled throughout the union, if not in the same place, yet with the same spirit we hope, and confidence with ourselves.

For it shall come to pass, that when the Lord hath performed his whole work, part of which may be to humble us—when he hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of this "Terrible Republic," and the glory of her high locks.

Therefore, O my loved country, fear not thou the pride of this "Terrible Republic," for in due time God shall smite her with the rod of Egypt. Humble thyself therefore, O my country, under the mighty hand of God, and in due time God shall exalt thee.

What work God, in the vast scheme of his providence, has yet to do for this Republic on mount Zion, or in his church, I know not. I only propose to consider,

I. What work he has visibly performed, or is performing by her.

II. Shew that whenever this work is performed God shall humble her pride either by reformation or ruin.

III. That our duty now is to humble ourselves before God, and unite, with firmness, to oppose her pride.

IV. I am to shew what work God has visibly performed, or is performing, by this Republic, on mount Zion or Jerusalem.

1. Then for this Republic has God reserved the giving the last deadly blow to the tyranny, and persecution of both priests and kings. In France this blow has been decisive already, and eventually it will be so in other nations.

Many causes conspired to raise this Republic, and many things have been reformed by their leaders.

The combination of causes have been—the writings of Montesque, and other great men—the employment of French officers and armies in the American war—and the fascinating tale of American liberty told to their countrymen on their return—and, say some, the theatrical entertainments of the French minister to keep up the spirits of the people during the war, and to prejudice them against British oppression—the mad prodigality of the royal family, foretelling every livre of the revenue—and then issuing edicts for new taxes and forced loans—In this irritable state of the public mind, fell the dreadful storm of July, 1788, which swept off the fruits of the earth to an amazing extent, and rendered the people discontented, and unhappy.

I have said that many things now needed reform, but the irritated populace, or rather their leaders know not where to pause, or did not pause at the proper place. The clergy, says the historian, 30,000 in number, formed the first estate. The Cures or Vicaires were in poverty. And the small still voice of a few useful and active examples among them was lost in loud clamours against the corruption of the higher orders, whose revenues were immense, and who passed their lives for the most part at Paris, or Versailles, in the intrigues, and dissipation of a gay corrupt court, and capital.

The noblesse or nobility, the second order, were 30,000 in number. The revenues of some of them were immense. The prince of Conde is said to have been worth 200,000 pounds sterling a year, and the Duke of Orleans twice that sum. They looked down with

with indignity on the people, and their characters, as well as those of the clergy had become frivolous and contemptible. They were both wholly exempt from taxation, and this threw down the whole burden on the people, who were obliged to support the whole, while neither king nor court were responsible for any thing. * "In short all oppression was at its height. Religion in its worst form. The clergy immoral, and the nation infidel."

To these grievances, though established by custom or law, a deadly blow has been given, a monarchy that has come down from Pharamond (anno 47) through three lines of kings; and a church established and supported by Clovis the first Christian king (anno 487)—a monarchy then which few have been more absolute—and a national established church, than which few have been more persecuting, are, as I believe, no more forever. The haughty orders of an hereditary nobility, and the proud dignitaries of an established church are no more, the road to preferment lies open for all, the people may choose their own rulers, and the rich may be taxed in common with the poor. So far all is well. But again,

For this republic has been reserved in the fullest of time to plant the tree of liberty before the capital of Rome; the seat and center of imperial, and ecclesiastic domination and persecution. And for this republic has been reserved to accomplish many prophecies which mark, with astonishing precision, the time, place, and the people by whom these prophecies were
to

* To all this may be added, that the king by *lettre de cachet* could imprison at pleasure. *Quere. Was it the true love of liberty that induced France to aid us? Was the state offered by Great Britain worse than the actual state of France at the time we interfered for it?*

† It is long since interpreters have said that this would be effected by the French, and that the events would fall between the years 1780, and 1810. Particularly that a church domination, worse center is Rome, and

to be accomplished, or the work of God performed on mount Zion.

I know that the public mind is too much agitated at present by deism, and Jacobinism, or French politics and religion much to regard either the future or the past; but this will neither do away the existence nor force either of the prophecies, or their explanation. On record they are, and on record they will remain

and seat, 10 kingdoms of Europe, should last 1260 years—that the first rise of this period was about the year 500, when the Roman church separated from the Greek, and acted for herself as the Roman church—(a little after Theodoric the Goth conquered Gosacer king of the Heruli, and deposed Augustulus the last Roman emperor, anno 487) and that the last step, when the domination was fully seen was about the year 550, when Marcellus, the Gen. of Justinian the Emp. of Constantinople, destroyed the Gothic government, and thus ended the 7th form of laws or government which had from the building of the city been at Rome—that the 8th form is papal. see Rev. XI. 11, which 8th form is said to be of the seven, that is, co-temporary with some one of these seven that is, with the Gothic which, v. 10 must continue but a short space, or about 50 years. Now suppose the first step of the rise to be first at the year 500, the first step of the fall will be 1760, when the Jesuits, who had nearly recovered what was lost at the reformation, were banished; and if we take the last step of the rise at 550, the last step of the fall will be first at 1810, or time of the final ruin of this domination. See ~~Revelations~~ Langdon, and Austin on Revelation. Mr. Austin has referred to present events in France, Rev. XI 7—13. A collection of explications has been made by F. Lomas Towers, which I have not seen. But I have seen this extract from Fleming's Fulfilment. "The French king now (1701) takes the sun for his emblem, and for his motto, nec pluribus impar, a match for many; but before the year 1791 the monarchy itself will be even singulis impar, no match for one. Picm. Full. page 53.

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remain until the present tumults be overpast, and then will they be more generally regarded.

The prophecies I have compared to the anchor of a ship, which, though out of view, holds her still fast in her moorings, and causes her at last to outride the storm. Thus will the prophecies hold revelation.

The happy effects of the downfall of church and regal tyranny will hereafter be enjoyed by us all; though the present view of it appears to be lost in contemplating a new, and another tyranny by which the former have been, or will be destroyed. This leads to observe a

2d Work which God has to be done on mount Zion. That is to destroy the destroyer—to destroy that deistic domination which is destroying the tyranny of priests and kings; and perhaps to make this domination to be a *felo de se*, a destroyer of itself, without any other visible agency but its own.

The denial of revelation, and prophecy will call for a more critical investigation, in which *perhaps* it will be found that this very deistic domination has been predicted. I say *perhaps* for I believe there is no rational doubt respecting the prediction of that domination which is ecclesiastic. ‡

Another work of God for the French Republic, or rather another part of the same work is to establish on mount Zion a proof that national deism must destroy

‡ I am afraid to give a positive opinion with respect to the Rev. Austin's explication of Rev. XI. I had just closed his book when the papers announced that "Rome was free." I had the curiosity instantly to take 1260 from 1798, and found the year 538. I then turned to the history of Rome, and found that in that very year Rome was taken from Vitiges king of the Goths by Belisarius Justinian's general: but that it was afterwards retaken by Totila, another Gothic king, and that the war was not ended until the conquest by Narjes about the year 550. Is it possible, said I, that "Rome is not yet free. Certainly in other countries her papal power is yet great.

destroy itself by rejecting divine theology; and adopting a refined system of atheism in its room—a system which has been, with little variation, adopted by all men who in all ages have rejected that which is divine. This last observation, as far as my historical reading has extended, is true, and to it I therefore beg the readers most earnest attention.

The divine theology which deism has always rejected, as it respects the two first principles of religion—the nature of God and a future state, is this, “That God is a pure Spirit, infinite, eternal &c.—separate and distinct from the Universe, which is, both as to intellectual and material beings, the work of his hands—that the origin of Spirit and body in man was originally distinct, and that their future state may be also distinct for a time—that the body was formed from dust; but the soul was directly from God—and that at death the body returns to earth as it was, (until the resurrection) and the spirit to God who gave it (until a re-union at the same resurrection). This day, says Christ, to the thief,—this day shalt thou be with me in paradise. See Luke XVI 19—story of Dives.

The atheistic system to which deism always leads, either by a more direct or circuitous course, is this, “That all the intelligence and moral sentiment in the Universe are portions of a general mass which has an inscrutable connection with the material part of the same Universe, resembling the connection between soul and body, and may be considered as the soul of the world. †

“This substance, worshipped as God, has been the source of groundless hopes and fears, and of all the plagues that ever afflicted the human race.

“The soul is separated from this general mass by some operation of nature” (quere: what is this nature) “as water is raised by evaporation, or taken up by the root of a plant, and as water is turned into vegetables and animals, and is at last re-united to the
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† See *Proofs of a Conspiracy* page 38.

great mass of waters: so the soul, after exhibiting a train of ideas, is at last swallowed up in the great ocean of intelligence.

Some have supposed that this intelligence is only the refined and sublimated parts of matter.—that the Deity is only “A'mighty Matter most refined,”—and that of the same materials less refined are made the souls of beasts and men!!! Glorious pre-eminence! Blessed dignity of human nature!

Others have § patched this system with a piece of revelation, by supposing that the soul is only decomposed or de-organized and its elastic undulations or quivering miasma laid to sleep till the resurrection. This is the theory of those who have not yet arrived at the end of their journey. When they shall have arrived, they will write on the church-yards and tomb-stones, as others have done, that “Death is an everlasting sleep, and these undulations and quiverings all over.” This has been often done in France since the revolution by those who have been folly illuminated, or who have gone fairly to the end of their journey.

This system with some little amendment and refinement has been embraced by individuals in all ages, but never by a nation before. It was believed by some Pagans before Christ, who taught that the Universe was God, or that God was the soul of the world. It was revived by the philosophy of Aristotle respecting the eternity of the world in the 6th cent. and then did some injury to christianity. But it raged, says Meisheim, in the 13 and 14 centuries to such a degree that the very existence of christianity was despaired of. It was then called the Pantheistic system, that is all is God, or no God but the Universe. It was nearly the deist Toland's Pantheistic in the beginning of this century. It was revived by a thought accidentally thrown out by Sir I. Newton about a supposed most refined substance which he called Ether. It has been propagated in this country by

by the Philosophic Dictionary—a book which may be called “The book of the knowledge of good and evil,” for it contains, in abundance, the knowledge of both. This system in fine has been carried so far by a modern French philosopher M. de Methini that he has assured his countrymen that before the French Republic be in her teens, he will exhibit the kind of substance or matter, Chrysalization is his own word, of which God is made. *See Proofs of a Conf. p. 316.*

Such a system, in any shape, cannot live long at one time. It is too absurd to reason, and too pernicious to morality. It makes God, says Mosheim, a strange mixture of matter and mind. “It supposes that the world is eternal—no governing providence—but one common intellect among all men—no human liberty—irresistable necessity—materiality—and mortality of the soul.”

“The Deity,” says Newton in the close of his system, “governs the Universe, not as the soul of the world, but as Lord of all. On account of his government he is the Lord God—Pantokrator. Deity is God’s government, not of his body, but of his servants. A being, however perfect, without government is not God. We say “My God not my Eternal.” In his wise contrivance, and final aim we admire him, and we wonder. In his direction and government we venerate and worship him—worship him as his servants, and God without dominion, without providence and final aims is Fate—not the object either of reverence, of hope, of fear, or of love.”

It is a noble triumph to the believer to have Newton on his side, and to see that the profoundest philosophy so perfectly corresponds with the theology of revelation, and so fully refutes the theology of Deism.

Certain it is, that in spite of Deistic efforts to make the above mass an object of love and respect, or to shew any thing in it that can warm the heart of man it will remain only an object of wonder, not of worship. It cannot be the moral governor of the world. It cannot be the Rewarder of those that diligently

seek

seek it, because individuality, immortality, and personal existence are no more after death. No more encouragement in this life for the exercise of wisdom and virtuous dispositions, when we believe that at death we lose ourselves—soul and body, in the great mass of matter and mind, and find *ourselves* no more forever. For such men to talk about a resurrection is solemn trifling and shocking inconsistency. If they so speak they have not yet gone to the bottom of the *material* scheme. But to proceed,

Another part of the work of God for the French Republic is to exhibit to all future generations a practical proof that no nation or government can exist that rejects the morality of revelation, and embraces that morality to which deism or a dereliction of this morality does naturally and necessarily lead. This deistic morality as far as my reading extends, has always been nearly the same. It never before was the morality of a nation: but it has ever been the morality of all individuals who have, in any age, gone away from the pure principles of revealed morality, and it is now the morality of the French Republic.

The principles of revealed morals are, that an action be accompanied with knowledge, without which the mind cannot be good—that wilful ignorance and error are criminal—and that the means of knowledge are humble diligent enquiry—associating with the wise and good—and prayer sincere and persevering—that there are actions in themselves right, and others in themselves wrong—that no motive to a wrong action, however seemingly good, can make it right—that the will of God is that we should know and do what is in itself right and fit, and avoid the contrary—that actions thus done, tend, on the largest scale, to promote general happiness—and, in fine, that the best arguments to enforce these actions are derived from the certainty of future retribution. It could be proved, if necessary, that this is the morality of revelation.

More particularly,—that there is a divine institution for an oath, and a divine penalty expressed against

against perjury, and profane swearing—that there is a divine institution for a sabbath, a divine penalty for profaning it—and the divine appointment of a class of men, as religious instructors to officiate on the sabbath—that there is a divine prohibition and penalty for suicide, murder, assassination, adultery, and fornication—and a divine institution for marriage and monogamy, or the having but one wife or husband at the same time, and a divine law for divorce, only in the cases of adultery or wilful desertion—that property, however enormous, when legally obtained by inheritance or industry should be deemed sacred—that we should be subject to the laws of civil subordination, render to all their dues—speak truth every man to his neighbour—and when legally called confirm it by oath or affirmation.

Now reverse almost every particular and you have the morality—the ethical and political morality of Deism, and of the French Republic, i. e. of her rulers. Will not God be avenged on such a nation as this?

I pass over the morals of Pagans, and baptized infidels who have in past ages rejected the law of the Lord, and despised the words of the Holy one, and come down to take a particular view of the moral, rather immoral principles and practices of the deistic nation.

This is “First to form a secret, now open, conspiracy against all the religions and governments of Europe. † That sensual pleasures be restored to the same rank they held in the Epicurean philosophy. That self-murder was justifiable on Stoical principles. That patriotism and loyalty are narrow minded monopolizing principles incompatible with universal benevolence. That mankind would never be happy until they were all formed into one great patriarchal family, in which each individual fell exactly into the place to which his reason, inclination and talents directed him. That liberty, or freedom from

from all government or controul but reason, and equality or freedom from civil or national subordination, are the unalienable and imprescriptable rights of man. That accumulated property was baleful to the happiness of a nation. That it was right to use, for a good end, any means which the wicked use for a bad one. That the means are always sanctified by the end." And therefore I add, that between "evil and good, light and darkness" virtue and vice, there is in neither according to the nature of things, nor the will of God, any real or essential distinction.

More particularly, there can be, on the principles of deistic morality, no divine institution, nor precept for an oath, nor penalty expressed for violating it. That the civil society may punish perjury when detected, yet there is no express divine penalty when not detected, nor punishment for profane swearing at all. And indeed on the principles of the preceding deistic Theology there can be none. That there is no divine institution for a sabbath, consequently no divine penalty for profaning, indeed it cannot be profaned at all if it does not exist, where is no law is no transgression. But more of this hereafter. With the denial of the sabbath is connected the denial of the divine appointment of any class of men to prefer public prayer, or give religious instruction on that day, and the human appointment of such men is a kind of religious establishment, an encroachment on the consciences of men. There can be therefore on deistic principles no public teachers of religion at all.

When men cast off the law of God there is no divine prohibition for self-murder, nor any murder because a divine prohibition would certainly be divine interposition or revelation which deists can never admit. Nor can there, for the same plain reason, be any divine institution for marriage or monogamy—no divine law for divorce—nor divine penalty threatened for the violation of the marriage contract. And tho' adultery or breach of marriage as a civil contract, may be punished by civil laws

yet what civil laws, on deistic principles, should or any way punish fornication, which breaks marriage, or civil contract at all. If there be no divine revelation there can be no divine restraint in the civil ruler to seize the immense accumulated property of the individual, no matter how legally secured or obtained, when the good of the nation *seems* to demand it; and this may *seem* to be the case at any time if the means be sanctified by the end. And if there be no express divine injunction to put away lying, and to speak truth, there is nothing divine to hinder me from telling a lie whenever a *present* advantage can be gained by it, or even to confirm it by perjury if that should be necessary to obtain the good end, which always sanctifies the means.

In a word, if there be no essential distinction between moral good and evil; if God has not enjoined us to do, and avoid actions in themselves right, or wrong; and if we are only to act as present and personal interest *seems* to require, without considering what would be the consequences were our conduct to become universal—all moral principle and practice is at an end. Farewell virtue and religion, for ever.

Eve *seemed* to have a good motive in eating the forbidden fruit. Aaron *seemed* to have a good motive in making the golden Calf. Peter *seemed* to have a good motive in denying his Saviour. Nebuchadnezzar, Alexander, Cæsar, Charles XII of Sweden, and the French Assemblies, and Directory *seem* to have had good motives in all that they have done. If the motive *only*, and not the nature of things, determines the morality of the action, then the nation or individual need not wait to *know* what would be the consequence to human happiness should their conduct become universal. But both the present motive and means are sanctified by the present or *near* end; and with respect to the *far end* it is to be left wholly out of the question. I know some deists who have not hesitated to declare that the best motives to morality are taken from *present* worldly considerations

tion, and that preachers would do better to make less or even no use of arguments derived from future rewards, and punishments especially.

This is not the morality of revelation, but it is the natural and necessary morality of deism whether personal or national.

Nothing will better illustrate and confirm my subject than a review of the conduct of the French Republic ever since it became fairly deistic.

I pass the Assembly of Notables, or States General called Dec. '86, and dissolved almost as soon as convened. I pass the royal project for a Cour plénière, and the recalling of the States General May '89. I pass the debates of that assembly with the court, until it assumed the name of the National Assembly, formed the first constitution of '91, and under that constitution called a legislative assembly (Sept 30 same year). From this new Assembly the members of the Constituent Assembly, had, without considering the rights of the people, and thro' a false modesty, excluded themselves. The consequence was that it was made up of men, who very little regarded a constitution they had not formed; and, tho' in common with others, they had sworn to support it, yet they were the first to violate it by immediately decreeing the abolition of royalty.

I pass the bloody scene of taking the Bastille, (July 14. '89) and come down to the time when the above principle was first urged by Mirabeau and Robespierre against M. Lally, and other friends to order, who, after the massacre of Toulon and others, urged that none be punished without legal trial. Against this it was argued that the populace ought to put any man to death, on the spot, who had been seen at the head of their enemies. This was to encourage mobs and murders, and Robespierre perished by his own argument (July '94). He was executed by a mob without trial. Many of his friends shared the same fate, and died on the same principle that "The end sanctifies the means used to obtain it." The mountain party, of which Robespierre was the leader, never hesitated says the historian about the means to obtain

obtain any end whatever. They were generally deists, and they have long governed France.

A proposition was made in 1789, by M. Tal eyrand, bishop of Autun, advanced, says the historian, for this very purpose,—to seize all the church-lands, tho' as legally secured as the enormous revenues of the nobility, or any other property in France. But a fund was wanted for issuing assignats, or assignments, and the means were sanctified by the end.

On this same principle, and perhaps about this time, did the National Assembly seize a part of the immense property of a rich citizen (I believe of Lyons) who was said to have amassed this property in a short time from some lucrative public office. Generously resigning him some part of his own, the republic wanted the remainder, and the means were sanctified by the end. I now cite from memory, but believe I am correct.

In the year '90 a committee of the National Assembly, with great entreaty, and most solemn assurances of secrecy, obtained from M. Neckar a red book, or list of pensioners supported by the crown. Neckar heard no more of this list until it was published for sale by all the booksellers in Paris. But the end sanctifies the means. The king's brothers, and M. Polygnac had received 2 or 3 millions, during the short ministry of Calonne, and it was necessary that the populace should be irritated at the court and king.

The committee boasted, says the history, that the Assembly would never call them to account, and none of them ever waited to compare the *present* and partial advantage of one particular action with the future and universal disadvantages which would result from a universal violation of the most solemn engagements. But this is deistic morality—the means are sanctified by the end—a good motive is all that is wanting to a good action—for in itself considered there is nothing right or wrong—moral good and evil in this view are the same—and there is no essential distinction between them.

What confidence after this could they put in the
G. solemn

solemn oath of confederation sworn with unusual solemnity by all parties on the 14th of July '90? Why reprobate the King for attempting to escape in June '91? Or for a supposed violation of his oath to support the constitution Sept. 13, same year?

The king was punished, it is said, for violating his oath. Who punished the Assembly, and people for violating theirs?

In the beginning of '92 died Leopold the emperor, and the king of Sweden was assassinated, war was declared against Francis I, and soon after the Paris mob encouraged by their leaders broke into the Thuilleries to co-erce the king to violate the constitution, by withdrawing a *Veto* or negative it had given him on the decrees of the Assembly. And on the 9th of Aug. same year, it appeared, says the history, from the acquittal of Fayette that the republican party were a minority of 200, and despairing of overthrowing the constitution by vote, they had recourse to insurrection and force.

This they effected by means which were sanctified by the end. They pretended business with the officer of the guard whom they dispatched on the spot, and while the guard were in confusion for the want of a commander, they attacked the palace, and compelled the king, and his family to fly to the Assembly for protection, that is, to fly to themselves.

Having thus gotten him in their power, and the mob in their party, they paved the way for the decree of his suspension by themselves, and afterwards for the eternal abolition of monarchy by the National Convention which first met to frame a new Constitution, Sept. 20, '92.

This convention pursued the same measures on the same principles. The mountain party, aided by the Jacobine club, and populace constantly eluded the attempts of the Girondists or Breffotines to punish for the horrid murders and massacres of Sept. 2d and 3d, '92. This same Convention decreed Oct. 9th, same year, that all emigrants when taken should suffer death, and on the following Nov. 15, that fraternity and aid should be given to all people who wish

with to procure liberty. This was viewed as an invitation to rebellion. And this same Convention after declaring war against the king of England, Feb. '93, decreed that no quarters should be given to British prisoners.

These decrees had the aspect of cruelty to minds not sufficiently *illuminated* in the principles of French deistic morality. But the means were sanctified by the end, and so have all the means since used to drag us into the war.

The Constituent Assembly in their Constitution of '91 had declared that marriage was *only* a civil contract, and that elections should be held on the sabbath days. The Legislative Assembly that met under that constitution had decreed that the city Verdun be called Beauripiere, in honour of the man who blew out his own brains because he could no longer defend it, and I believe about this time they abolished the Christian era, and introduced that of the republic in its room.

But this Convention has surpassed all. It conquered the moderate party of Brissot, and in the close of '92 guillotined the king. In Nov. '93 it received with loud applauses the abjuration of Christianity by the Archbishop of Paris and his clergy, and afterwards guillotined them all. See *Proofs of a Conspiracy*, page 280. It then abolished the Christian sabbath, and decreed decades in its room. It now encouraged the Paris Commune to bolt the Church doors against Christian worship, and I believe about the same time it received with loud plaudits the blasphemy of Dupont, who declared himself an atheist, and cried out "Shame on the Convention that any altars of God are allowed yet to remain."

In June '94 it decreed that there was nothing criminal in the promiscuous commerce of the sexes; that the Republic wanted citizens, and that the fruit of such commerce should be preserved from murder or misery by removing the mother from shame or want. See *Proofs of Conspir.* page 321. Here seemed a good motive to obtain a good end, and nothing else is wanting to deistic morality. No need to consider
the

the consequence were the practice universal, and their present wives and daughters included in this commerce.

Perhaps it was about this time (for I have neglected the date) that the divorce-law was enacted—a law which requires but one month previous notice by either party to the dissolution of the marriage contract, and which in 3 months in the city of Paris alone, produced, says record uncontradicted, 361 divorces.

In the year '93 this Convention had rejected a Constitution that was formed by Condorcet, and framed another which was not carried into execution till the year '95.

This Constitution, or perhaps a decree founded upon it, has called for a sort of deistic clergy, the first ever heard of before, to officiate on the decades, to write and read political pamphlets, read public decrees, and prepare war songs to be chaunted on these days to the people. How long this order will continue, is not as we shall soon see, very hard to determine.

The Convention, by decreeing that two thirds of themselves should be members under this new constitution, violated, in the first instance, the elective rights of the people, and have ever since continued to pursue the same measures. All which measures however are sanctified by the end.

In June '93 the mountain-party had surrounded the National Hall with an armed force, and seized and denounced 90 of the Girondists or moderate party: and the French Directory, under the new constitution, and on the same principles, have arrested on the 18th Fructidor, Sept. 4, '97, seventy members of the councils, two of their own body, and a number of printers, and have banished the greater part of them, without hearing or trial, to Cayenne. All this has the aspect of tyranny, but the end always sanctifies the means, and always will do so, and therefore of such seeming tyranny the French people can see no end, while ever her rulers practice on their own principles.

Of this matter the following account has been given by I. H. Stone, an Englishman residing at Paris, who seems to have been well illuminated with French deistical, ethical, and political morality. With a number of the banished, writes he, in a letter to his friend in this country—I am I personally and perfectly acquainted, and aver that they have not left behind them better republicans than themselves. But they attacked the men in power, whom they hated as tyrants. These men, continues he, were too much versed in revolutions not to amalgamate their own personal enemies with the enemies of the state, and hence all the expeditions to Cayenne." Good Heavens! How can such a republic, on such principles, live long!

On this principle has the French Directory passed the detestable decree—a decree in violation of all justice, and all the laws of nature, and nations—a decree without precedent or example in the annals of the human race—a decree to seize, and confiscate all neutral vessels with British merchandize or manufacture on board.

The British cabinet-decree of Nov '93, for bringing into British ports, for legal adjudication, ships bound, with provisions for France, was undoubtedly an unjust decree: but on remonstrance it was soon set aside, and reparation offered, and is now making for the damages sustained. But the French Directory have not only established, but persist to establish iniquity by law. On their own principles however they are perfectly right. The end seems to be a good one—the ruin of an enemy's navy and commerce, and the means are sanctified by the end.

It will be said that all other nations have *always* acted on the same principles. I answer *sometimes* indeed they have. But no nation before has ever professed them, nor upon them acted with such perfect uniformity.

No public enormity has escaped French deism. It has massacred its millions. It has breathed out vengeance against Heaven and Earth. It has cut off the arms of the mother stretched over the child of her

bosom, and the child it has carried off in triumph with its body stuck on the point of a spear. At Arras, a country girl, says the historian, met a cart load of victims going to execution, for how little, said she, do these people die? She was seized and sentenced. Will you for one word, said she, part mother and child? Her head was struck off, and the stream of milk, and blood, mingling together, bathed her executioner. At Lyons the emigrants were arrayed in ranks by the deputies of the Convention, and torn to pieces with grape shot from the mouths of cannon, the guillotine being too slow for its office.

In fine, in the year '95 it was computed that two millions had been massacred. Of these 250,000 were women, many of them pregnant at the time of execution, others previously debauched by proconsuls of the Convention, judges of revolutionary tribunals, and executioners. 30,000 of them were children, and 24,000 ministers of the gospel, many of whom were sunk in the river Loire by the infamous Carriere, deputy to the Convention.

These accounts are authenticated by a history of the cruelty of Jacobines, published at Paris in '95—also by a history of the revolution by a Miss Williams—by a book called the Bloody Buoy—and by another history lately published at Paris, in 6 vol.

Should the *credulous infidel* disbelieve all this, I ask why he so readily believes accounts no better confirmed of the persecutions by christians?

On the whole, deism is destroying itself two ways. It is first blindly forcing into public view a new and useful range of arguments in proof of the most practical institutes of revealed religion; and in the next place it is effectually silencing all its own most powerful objections against revealed religion itself.

This religion says that an oath—a sabbath—a priesthood—and marriage are all of *divine* institution.—Deism says "No."

Let us apply our argument to the sabbath—its supposed divine institution, and change, and it will then be easy for the reader to apply it to the other articles himself.

The French deists, as has been observed, in the close of the year '93, in their rage for reformation laid their hands on the Christian sabbath, and swore as the Lord liveth it shall surely die.

With astonishing inconsistency, they admitted the principle that sabbatic institutions, though religiously or divinely pernicious, are yet politically or humanly essential to national information, and happiness; and therefore they decreed decades, * or tenth days of repose in the room of those that had hitherto been believed to be divine.

These decades were confessedly of *human* institution, and from the original decree, and orations and exhortations of their orators to enforce their observance it is plain that the exercise of public religion, and the ideas of the existence of God and a future state were, and are entirely left out of the question.

These days were appointed for purposes merely political and military. "To assemble the people in the temple" not of Jehovah, but "of the laws—there to be present," not at the preaching of life and immortality, but "at the promulgation of the new public political decrees, and orders of government—to hear the recital of their victories and sing the songs," not of praise to God, but those "composed on their victories—and to hear" not religious discourses to give strength to the love of God, but "political harangues, or pamphlets read to give strength to the love of their country." †

All these exercises are intended, and tend to hold the mind inured to scenes of savage ferocity and carnage, and can exist no longer than the mind can be

* For the whimsical reason that man has ten fingers and ten toes, and not seven only: or that ten is a number of Nature—the Goddess of deists and heathens.

† See the Decree of '93, and an Oration by P. Maubailarco in Jan. '98 delivered to the Canton of Calais.

be held in such habits by war. What then is to become of French decades, French priests, and French temples when peace shall come—I say French priests and temples, because Christian churches have been generally converted into stables, and work shops, and the deistic priests, or “committees of public instruction” are directed to the places of the sitting of the general assembly of the commune, where fathers, mothers, and children are *invited* to attend to celebrate on the decades, the warlike actions of their heroes, and sing Ca-Ira, Carmagnole, and Marseillois.

But how prodigious the disappointment already! Even now the advantages of deistic decades, priests, and churches are no more. The mechanics, say the public uncontradicted papers, are busily employed on every decade. The farmers probably regard them as little; and legislators, say all accounts, are too much engaged in their profits and pleasures to regard these days themselves. And thus the whole nation is sinking down into that savage ignorance of religion, and licentiousness of morals into which all nations have sunk that have abandoned sabbaths holy, frequent, and believed to be divine. In a word, they are falling into a state in which there is neither restraint nor protection, and this, to be sure, is the condition of savages.

This picture is not partial. It is drawn by themselves. The whole council of 500, after the famous 18th Fructidor, Sept. 4, '97, thus address the people: “O fair sentiments of liberty—of honour—of national pride! What is become of you all? O names so much prostituted of justice, humanity, and morality! O social public virtues where have you taken refuge? What errors and disorders in the magistrates themselves! What shameful connivances! What guilty weaknesses! Honest men in vain seek support in the dispensation of the laws.

The minister of the police of Paris has since given us a picture of that place. “Liberinism, says he, and prostitution are at their height; almost every quarter of Paris is the public theatre of them. This
dis-

dissolution of manners and debauchery precedes youth, and infamous lust has corrupted infancy itself."

Did ever Christianized France, with her Christian sabbaths, exhibit such a picture before? No verily. But how is all this accounted for? Nothing more easily. Her legislators can *only invite* to the observance of a decade, which every one knows to be a *human* institution. But farmers merchandize, profit and pleasure. State necessity and private necessity will everlastingly keep these days from being regarded. Judge of this my friends, by the inattention you often see to our annual and biennial elections, which, like the decades, are a kind of political repose from daily labour; but certainly suggest much stronger motives to attend.

Of sanctions there are but two kinds—human and divine. Deistic sabbaths can certainly have no *divine* sanction. They never reach the conscience of any man. They never bring into view the authority, the providence or perfections of God, or a future and eternal sabbath, for which, says revelation, sabbaths are here intended to prepare.

Nor can deistic sabbaths be enforced by *human* sanctions. This were utterly inconsistent with Jacobine principles—the principles of equality, and of freedom from all restraint. Jacobinism boasts the rights of conscience, and religious freedom, and abhors "teaching or doctrines the commandments of men."

Decades can therefore have no sanction at all, and a French livre earned in a work-shop, or a wheat-sheaf gathered in harvest will have more charms for the mass of men than all the advantages of the decades decorated, as they may be, with all the embellishments of French oratory.

It is now easy to apply this argument to the question about the divine or human institution of a sabbath—of marriage—and of a priesthood, or a class of men to perform the public offices of religion, and also to the practical institutes of baptism and the holy supper;

I therefore proceed to say that deism is destroying itself by silencing all its own objections against revealed religion on account of the conduct of its priests and professors. These objections are—their cruelty—their voluptuousness—their avarice—ambition—and falsehood or hypocrisy.

Their persecuting cruelty is most frequently objected to the truth of their religion. But O deism! Thou blood-thirsty monster! Hast thou not already destroyed all thy own objections on this subject, nay put it fairly in the power of thy foes to retort all thy objections on thine own head, covered, as it must now forever be, with shame and confusion?

The deists have often been told that neither persecution, voluptuousness, nor other vice have ever come from the precepts or example of the author of christianity; but only from the blind zeal of its ignorant adherents who have not understood its nature and its terms of communion. They have been told that christians are ceasing from persecution as they come to understand christianity. And they have also been told that the very native and genuine effects of deism are cruelty, voluptuousness, and other vices, because it casts off all *divine* restraints, makes future punishment and reward uncertain, removes the far end, brings all things down to the narrow limits of this life, and makes every act a good one which, without considering things in their own nature and extent, can gain its present partial object or end.

These things we have told them, but they would not believe, and now behold a new proof from an example which is perfectly novel, a nation of deists and a proof from this nation on a large scale including the present and all future generations, absolutely necessary to convince those individuals who were determined to be convinced no other way.

The useful example is yet given but in part: but what can deists say to those cruelties and other crimes which deism has already perpetrated? Will they charge them on the relics of christianity? No. Fortunately for christianity the leaders of the revolution

nation were well known to have been deists long before the revolution existed, and to have conspired together for its total extermination. * Will they charge them to the account of civil war? No. France has had many civil wars, and fortunately we have their history to contrast with the present, which is unequalled by all histories on earth. It has been said that more cruelties and crimes have been committed by deistic France in one year than were committed in the whole British civil war between Charles I and his Parliament. French deists have surpassed Creeks and Chactaws, Goths and Vandals. Will they impute all to the combination of kings? No. Almost all Europe was for 13 years combined against France before, and we have the history of the combination to compare with the present. Will they charge the whole on the new republican government? O No. This is the only form of government which they do not abhor.

The plain honest truth is, it is deism—deism—deism—detestable deism that will account for it all. It is deism that has disadjusted and disorganized society. It is deism that has burst all restraints, and let loose the passions of men. In a word, deism has ruined almost every thing but itself, and itself it will finally destroy.

It may be said that my last conclusion is premature, that Deistic France may make peace with other nations, and with other nations live on to enjoy it. I answer, it is possible that God, to make the experiment unexceptionable, may suffer the deistic republic to make peace with her enemies, and live until the time that, without external force, she perish by the consumption which has seized her vitals. In this case the experiment will be most complete.

What can the man do, in experiments for personal happiness, that cometh after the king Eccles. II, 21? And what can the nation do, in deistic experiment, that cometh after the French Republic? Sure—after she shall have tried national deism both in
war

* See *Proofs of a Conspiracy.*

war and in peace, and shall have proven herself to be a mere Volcano, vomiting out rivers of destructive lava all around her, and burning within † with fiercer and more destructive fires; if she shall have proven herself to be, in plain language, more miserable than the nations which she has conquered and plundered; if she shall finally see her own follies, quench her own fires, return to the religion which she shall have tript of its popish absurdities; and to the pure morality which it requires—I think that the deists can have nothing more to say.

Deism is destroying itself by destroying the *only* reason it can give why it has not become universal. This is the restraint laid on the deists themselves by revealed religion and civil laws. These restraints God has suffered to be taken out of the way. They now enjoy perfect liberty, and this liberty they have exercised with a vengeance. If after all this they shall not succeed, surely they can have nothing more to say, especially when it is considered that they have now formed one of the most powerful republics in the world.

I have only to add that deism is destroying itself by proving that no moral or religious institutes can be any longer useful than while they are believed to be *divine*. The moment they are viewed as *human* that moment they become ruinous to society. The feast of *Easter* is now called and is the Jewish bacchanal. The *Agape* or love feasts were soon and shockingly abused by the primitive christians. And so now are our Christmas holidays, and the French *decades*. All these things eventuate as might be expected. They have no authority. They command no respect. I proceed

2d. To shew that God when he shall have finished his whole work for this republic, will bring down her stout heart, by reformation or ruin.

Proud

† Even Jacobines against Jacobines. 28 Jacobines, called Cordeliers, and headed by Hebert and Danton were guillotined by Robespierre and his party in March and April '94.

Proud nations have been always humbled in some manner, and they have been humbled many ways—sometimes they have been conquered, and transplanted to other countries—sometimes almost exterminated by war, famine, or pestilence in their own—sometimes by a bloody revolutionary change in the form of their government—and sometimes by calling down proud profane tyrants and bringing better men in their room, without any other change. This were a ruin devoutly to be wished for the French republic, and that either this, or a more dreadful destruction will fall on her I am as certain as I am of the existence of God. Take my reasons as they follow.

Deism, which is founded on the supposed strength of reason, guided only by experience, and which asserts the sufficiency of reason, thus aided, to lead all mankind to truth, duty and happiness—is most inseparably connected with pride; and pride is most inseparably connected with destruction. At quakers, so deists may individually exist in a nation: but no nation of either can exist. France may continue to be a republic: but a deistic republic she cannot long be. Her deism, that is her pride, must fall.

To me it appears like an axiom, that deism, which tells me that my own powers are *sufficient*, tends to inspire me with pride; and that revelation which tells me just the reverse, tends to inspire me with humility. And it seems like another axiom that true humility will raise me up; and that pride will pull me down. If any proofs be wanted they may be taken from the conduct of divine providence—and the immorality—and instability of the deistic republic, as far as her history is yet known.

Two things have been supposed with regard to the providence of God. One is that he governs by a system of established laws, reserving to himself the liberty of either a visible or mental interposition, when there seems to a “*Nodus vindice dignus*” an occasion worthy of a God. This is the belief of all christians, nay of all men but the deists themselves, and their opinion is that God always governs by such established laws without any interposition at all, or that

that he is the bare Spectator, not Governor of the world.

Now though I believe that the last opinion is egrigiously wrong, yet I can see that even on this principle, wretched as it is, the pride of the deistic republic must fall. For if there ever were any fixed established laws, or any connection between causes and effects, they certainly will be "That deism goes before pride, and pride before destruction."

There is nothing more natural than for two or three weak unoffending men to unite against one strong proud insulting tyrant, and if their power fail it is natural to accumulate force until it be sufficient. If there be not courage enough in the French nation to contradict Mr. Monroe's account, that "they are nothing, and government all"—if they rise not en masse, against the deistic tyranny of their rulers, all Europe and all America will soon be compelled to rise en masse against them; for who can be at peace with injustice and cruelty?

Surely if there ever was an occasion worthy of a holy God to interpose it will be to save the world from the pride of a nation that has proclaimed war against heaven and earth, and is going on conquering and to conquer.

However it be accounted for, proud nations have always been humbled, or destroyed, most frequently destroyed, for seldom have nations been taught by the experience of others. Read the thirty-first chapter of Ezekiel, and you will read, in lofty language, the fate of proud Assyria after it had done the whole work of God upon mount Zion.

Some change must soon be expected from the immorality of the deistic republic. She set out on the principles of reform and defence, and is terminating her career on the principles of power and plunder. She decreed that she was not contending for territory nor property; but for liberty at home against the combination of tyrants abroad. These decrees warmed my heart, and the hearts of all her friends, and produced attachments which her horrid immoralities have been too long insufficient to dissolve.

But

But what a dereliction of all principles at last ! Though she declared war only against kings and courts; yet has she made war on cottages and republics, and ruined them, while kings are her allies. Where now is the independence of Holland—of Hamburg—of Switzerland—of Geneva—and Venice, to whose envoy she had given assurance of support ? And where without a spirited resistance will soon be the independence of the United States ? I say independence, for no nation is independent whose councils are dictated, or controuled by another.

I know it has been said that we are the aggressors. But what do facts say ? Have we robbed the republic of a single cent ? No verily. How then are we the aggressors ?

The whole dispute is commonly supposed to have originated in the British treaty, and no official complaints were ever exhibited until Adet's Note of Nov. 1796. But the fact is attested by Mr. Skipworth's letter to our minister at Paris in Oct. '94, that many depredations had been committed on our trade long before that period, and of course long before the British treaty, which was not concluded until Nov. '94.

With regard to this treaty itself the radical charge is that we have abandoned the law of nations, the armed neutrality of Russia and Sweden, and our own anterior treaty of 1778 with the French nation, by which treaty it had been agreed that "Friendly bottoms should make friendly goods." That is, that in case of war among other nations, neither French nor American ships should be reciprocally seized or searched by each other, whatever goods each might carry.

We answer to this charge that this humane law never was the general law of nations, nor even of the French nation previously to this particular treaty with us. That the armed neutrality was a partial matter, that the general law is to seize enemy's goods wherever they can be found, that Britain would not recede from this law, and that we had neither the power nor the right to compel.

We

We acknowledge that our treaty with France operated against her while she is at war, and we at peace with Great Britain, because while British property is secured on board an American bottom, French property may, on the same bottom, be liable to search and seizure. But it is easy to see that the same French treaty would have equally operated against ourselves had we been at war with Britain, and France at peace. For then would British property have been secured on French bottoms; while, on the same bottoms, American property would have been exposed to seizure and search.

It was not in our power, but it was in the power of the French, to have redressed themselves by searching our ships for British property. Of this I suppose we would not have complained. But they have made seizure of our ships and cargoes. They have tried to drive us from the ocean, which is as *really* ours as the land we tread on; and when we have demanded restitution for the millions taken, they have insulted our ambassadors of peace, by demanding millions more as a loan before they would even listen to our complaints. In a word, they have treated us as a robber would treat me, who first seized my property by force, and then insolently tells me when I demand it "Not a single cent until you lend me as much as I have plundered, and allow me to pay the whole when I please. †

Such

† To compendize the dispute on both sides is almost impossible. I have begun with the British treaty because Genet's charge of our taking cognizance of prizes taken by the French, not on the high seas, but in our own sea territory, without regard to the judgment of French consulates, was given up by Genet himself in a letter to the French consul at Charleston May 27, '93; and on this principle he gave up the Grange, captured within the Delaware.

Our exposition of Article 17 of the French treaty, that it only excluded British ships accompanied with French prizes, was made known in the year '93, and

Such is the deistic nation whose unstable conduct and condition promise some speedy change. Scarcely one thing ever yet done by this deistic nation has been marked with the duration of three years. The grand confederation of 1790, introduced with all the pomp and majesty of deism itself, lasted but one year. Lequeneo wrote a book to prove that oaths were nothing, and the solemn confederation was no more. The constitution of '91 which was completely deistic, and which the deists extolled as the perfection of human genius, lived but one year. And where now is its successor which was panegyrized as a mighty improvement on a constitution which could not be improved? All we know of it is that it was called the constitution of '92, and that it expired in its cradle. And where is the present constitution of '95? It is in the hands of a deistic directory, who have torn out its bowels, and left it a putrescent mass, when on the 18th Fructidor, Sept. 4th, without a hearing and without a trial, it ostracised Pichegru, and the other deputies to Cayenne.

What deistic decree, passed under any of these constitutions or passed without them, has been carried into effect for the short space of even three successive years? Scarcely one. Where are the decrees for changing the names of the cities Verdun, Havre de Grace, and Lyons? It is well known that three public solemn legislative decrees were passed for this purpose with all the authority of a deistic republic,—and these towns are Verdun, Havre de Grace, and
Lyons

was not officially complained of till some time after the British treaty. I have therefore begun with this treaty, which though I have never approved it en masse, yet I believe prevented that war with Great Britain which it was the constant aim of the French, ever since they proclaimed war in Feb. '93, to bring on.

For the detail I can only refer to Jefferson's letter to Genet, Instructions to Pinckney, Pastoret's speech to the French Council of 500, and the letter of our late envoys to Talleyrand.

Lyon: 9th. Where is now the decree for butchering first prisoners? French soldiers rejected it with abhorrence. Where are the decrees for abolishing the Christian sabbath, and Christian clergy, and substituting decades, and committees of instruction in their room. Their legislators and orators complain that they cannot, even now, make them to be respected, and for reasons already given, it is obvious that they never can. The only decree that has been executed with eagerness has been the decree which give a divorce for any cause on a months warning. The date of this decree I do not recollect: but it promises just such a duration as the flames of stubble. O America, O my Country abhor this decree.

Unhappy French nation! Thy own wickedness shall correct thee, and thy backslidings shall reprove thee. Know therefore that it is an evil thing to depart from the living God.

Where are the decrees that have respected our own country? It was first decreed that we should be treated as we suffered Britain to treat us. On remonstrance, this was repealed, and in a few days after, decreed again. On another remonstrance, it was again repealed, and as soon decreed again, and soon after the sweeping decree passed, which seizes all neutral ships with any articles of British merchandise or manufacture on board. This is probably to be repealed by the deep toned cannon of Europe and America, for it seems as if nothing else could effect it. The

3d Division of my subj. & now calls me to shew that our present duty is to humble ourselves before God, and unite with sinners to oppose the pride of this deistic republic.

I am opposed to any humiliating terms with her. Were we a little trifling state we might have at great, and perhaps greater hopes of safety from humiliation; but a great nation is too much envied and dreaded to find safety in this way. Respectability is not to be gotten by begging. They who beg favours can only find them in the mercy of those whom they supplicate, and of such mercy they ought to be well assured.

affured before they ask it. Such mercy appears not in this republic; but it is certainly in our God. Before this God then whom we have all offended, and not before them whom we have not injured, let us humble ourselves; and to this God, who will give an audience, let us pray; and not to them who will not even hear; but shew themselves more inaccessible than Jehovah himself.

Great, many, and very aggravated are our public and private crimes. And the sum of all is that we have been imitating our enemies in breaking through the two great classes of restraints which God has laid on us by civil government and revealed religion. Deism has not yet reached our legislature and laws; but towards this its late strides are large and rapid.

Sabbaths frequent, holy, and believed to be divine have been experienced in all ages to be great restraints on the vices of men, and all wise good men, even moralizing statesmen have tried to encrease the energy of these restraints. Constantine, early in the Christian era, prohibited public pagan pleadings on the Sabbath, and the council of Laodicea prohibited all servile labour. A number of laws have been enacted in the reigns of different British monarchs for the observation of the Sabbath. These laws are ours, but we know them not. Few understand what is either a legal transgression or penalty, because few magistrates explain or execute them. For many years I have not heard of a penalty inflicted, and surely in that time there have been many transgressions.

Without repentance and reformation, will not God be avenged for his Sabbaths? Yes verily. He was avenged on the Israelites, and so will he on us, if we repent not and reform.

Sabbaths are the best indices of the religion or immorality of a people, as well as of their happiness or misery. If matters be wrong here we may expect to find them so every where else.

Sabbaths are directed to parents, and call us to view the state of education.

Early religious education is a great restraint on
youth.

youthful lusts that war against the soul; but our modern Jacobine deistic plan is to give children no religious knowledge until they arrive at eighteen, and that any use of the rod is barbarous and Gothic. For children are to be governed wholly by reason. Diabolic as this is, I have heard it urged by the patrons of literature, and parents of families.

On such teachers God will take vengeance if he has ever spoken in his word, unless they repent and reform.

A belief that marriage is a divine institution and fornication expressly forbid, are certainly great restraints on licentiousness. But we are guilty of breaking down these restraints as fast as we can. Our Jacobine citizens, without a blush, assert, with French deists, "That marriage is *only* a civil contract, and consequently no divine institution at all; but whatever deistic debauched legislators please to make it, and as to fornication it is no crime, because it breaks no contract at all.

It is high time for christians to be alarmed, and beat the rock in at our elections for legislators, and other officers, and to give their suffrages to none who advocate the doctrines of deism, or cavil at the bible.

It is some time since our deists have, perhaps insidiously, taken in some unsuspecting friends of revelation to vote for a divorce bill, and this bill is the more dangerous, because against the body of it lie no Scriptural objections. It specifies the only two Scriptural cases of divorce—adultery, and wilful desertion. Yet its object is certainly deistic, that is to facilitate divorce by bringing it home to our doors, and inviting us to seek it, when it ought to be rendered as distant and as difficult as possible.

For myself I never saw the danger of this bill until I read the history of the French revolution, and I now call on all christians to be on their guard against it, and its advocates. Remember that every deist is an advocate for this bill, and that his principles demand him to believe "That marriage is *only* a civil contract, while the principles of a believer are that it is both

both *civil* and *divine*—*divine*, inasmuch as *divine* revelation declares that God made but one pair at the first, that he made them both one, that he declares that every man shall have his own wife, and every wife her own husband, that he has most expressly forbidden fornication and adultery, and that, except the two cases mentioned, *he hates putting away*, and does not even demand the injured to do it unless it be their own free choice. And farther that marriage is only *civil* with regard to the mere words and actions of the ceremony, which God has not thought necessary to prescribe, and which have been regulated by the different civil customs, usages, or laws of every nation. It is also the principle of a believer that marriage is a civil contract with regard to the maintenance of widows, and descent of inheritance to children born in wedlock. In all this there is no contradiction, and I pity the weakness of the deist who cannot see that there is none.

I am convinced on the whole that the power of divorce is much better in the hands of our legislature than in the hands of our courts by any divine law whatever. * It is easier to amend a law than to make one, and as all deists believe that marriage is *only* a civil contract, the time might arrive when this divorce law might be put into the hands of a single magistrate, with power to issue the divorce on a month's warning, and for any cause. The French nation was once apparently as far from such a law as we now are. It is high time for christians to take the alarm. It is high time for them to consider what they are about. †

Again

* I have been lately told by a respectable Senator that 30 cases of divorce were urged at our last Assembly at Raleigh, as reasons for a divorce law. This shows what would be the immediate consequence of such a law.

† In the new Georgia Constitution, the framers appear to have taken the alarm. To procure a divorce requires first a jury trial, and then the votes of two thirds of both houses.

Again, the fixt belief of the certainty of future punishment which can be certain only from revelation, may be a restraint on profane swearing, and perjury, both which affront the Deity, and poison the streams of justice. But many of us are guilty of tearing down this restraint. And because of swearing the land mourns, and God has a controversy with it. We have not yet proceeded as far in this matter as the deistic republic: but our statesmen themselves begin to say "That perjury lately has reached to a most alarming height." † They feel the effect, why will they not see that their own doctrines and practices are the cause? I have heard some say that the deists are more afraid of perjury than christians. If this be so, when education, interest, and other things are equal, I only say it is a miracle in Morals—an effect without a cause.

Once more, it would seem to be some restraint from lies which are so destructive to society, to be told that revelation has, in all cases most expressly forbidden them, and enjoined the speaking truth in all cases when we do speak; that Jesus was sometimes silent before Pilate, but when he did speak it was always the truth, tho' his own life was at stake, and that he severely reprov'd Peter for lying even to save his life, that God's children are children that will not lie, and that the prohibition of lying, and injunction of truth are pointedly expressed without any exceptions whatever. See 1st. LXIII, 8, Eph. IV, 25, Col. III, 9.

All this seems a burden grievous to be borne by some who have therefore can it from them, advocated the reverse, and produced their own *inferences* from the story of Manab, and other places in order to counterbalance *express scriptural precepts and examples*. The historical passages, by the way have been explained by all the commentators in different sense. Indeed

† The words of Mr. Jones, Solicitor General, in open court in Salisbury, Sept. present year '88; and without all doubt they are true.

Indeed if deistic morality be true that the end sanctifies the means, and that there is no essential distinction between virtue and vice, then is this morality right; but the Scriptural morality is wrong, for it requires motives and more than motives to make an action right. It says Wo to them that call evil good and good evil. That is, Wo to them that destroy the difference between right and wrong. And this is certainly done when morality is placed wholly in motives, and not also in the nature of actions as they are in themselves.

Eve seemed to have a good motive in eating the forbidden fruit. She would be wise. But it was in itself wrong to violate an express unrepealed prohibition, and therefore the very existence of such a seeming good motive was a crime, for in no similar case ought such a motive to have existed. Surely it was in itself right that Eve and Adam should obey God, and not that God should obey them.

Saul's motive in offering sacrifice, and Aaron's in making the golden calf might here be considered. But I pass on to other cases more directly in point.

Peter appeared to have a good motive in denying his Lord—the highest that can be conceived—the saving of life, and the means to gain this end was a lie and an oath to confirm it. And if it be right to tell a lie to save life, why is not perjury justifiable on the same principle? But the truth is that lies and perjuries are in themselves wrong, and no motives or measures can make them right. No end can sanctify such means, and therefore in the judgment of the best judge, and in Peter's own judgment, on reflection he was guilty.

Sapphira Danvelt of Holland seemed to have a good motive in prostituting herself to the tyrant Rynsault to save her husband's life; and the tyrant seemed to have a good motive in telling her that her husband was privately dispatched by his order that he might not prevent their future amours. But poor unhappy and guilty Sapphira surely had a better motive in turning the monster with ineffable abhorrence: and her prince the Duke of Burgundy had an equally good

good motive in ordering his governor Rynsault to be executed for his horrid crimes. See this well authenticated and affecting story in the Encyc. under the word Justice.

Were lies lawful to gain any advantage whatever, all men ought to be convinced that it is so, and then no advantage at all could be gained because no person in such case would be credited. And thus the argument, like deism, brings destruction on itself. The same thing may be said with respect to prostitution and perjury.

To believe that God has appointed a set of men to teach, reprove and exercise ecclesiastical government, is now, more than ever, a matter grievous to be borne, and there are few who will bear it. The clergy are therefore viewed as a very troublesome class of men, that are as great enemies to liberty and happiness as Elija was to Ahab, and that, like the Apostle's turn the world upside down.

The subject is to me delicate, but justice demands me to say that no class of men among us have met with more unjust and ungenerous treatment than the clergy in the United States, and no class of men have done less to deserve it.

They have at no time been employed in plots or conspiracies against government, and during the revolutionary war they have been generally the uniform, and steady friends of liberty and independence. In that war their small salaries depreciated down to nothing. They did not complain. When the war was at an end the people generally refused to put them even in the same state they were in at its commencement, and ever since have they been treated with growing coldness and neglect.

But for the "Age of Reason," was it reserved to add insult to injustice? All the enemies of religion, Frenchified Jacobines, and all others rallied round the standard of Paine, and did not fail to insult, not the yielding, the ignorant, the illiberal or unprincipled, but the most dignified and enlightened, nay the very office itself. And the most covetous and sordid souls have cried out "So much a year, avarice, avarice"

rice" to clergymen who were contented with their daily bread, and uttering no invectives against the men who were insulting them for asking it.

In general what have the clergy suffered and done? They have sacrificed to their country, their temporal interest, their fortune, families, and fame; and they have been trying to make sabbaths to be respected, to educate the growing age in the principles of the best religion, to make marriage honourable, to make oaths and truth to be deemed sacred, to make perjury and lies to be abominable, to say as little as possible about the divinity of their own office, or the authority of church-government, to preach the law of God, the Christian morality, and the gospel of Christ, and to hold up all these restraints, whether civil or sacred, that their enemies are trying to pull down.

Their greatest crime, and now I include myself, has been that they have yielded too much to a licentious generation, and not done enough to hold up all these restraints. But if there be a God, who has lent forth his servants, wrath is gone forth for the treatment that has been given them—wrath which nothing but repentance and reformation will avert.

With regard to the restraints from church-government I will only say, as Virgil said of Troy after its destruction "Troy was." "These restraints have been."

Some of our statesmen, in imitation of French deistic masters, have, by vilifying the clergy, destroyed their influence, then ungenerously complained that both themselves and their religion were useless to society, and have declared their resolution to try to restrain and govern without them. On this principle they have abandoned the temples of God, and by example, inviting all others to live without sabbaths, or temples, or priests, or prayers, or praises, or any kind of public religious instruction. I suppose even without decades, for from their French masters they are learning that even these are useless.

If we must have this experiment, in the name of God let us have it. The sooner the better. The

priests

priests against whom they are vomiting out their venom must in any possible event be gainers by the issue.

If the experiment succeed not, they must be recalled with honour to their office. If it succeed, as men they are certainly equal, and in erudition perhaps superior to the most of our modern statesmen. The transition from the altar to places more lucrative will be easy. Indeed emoluments can scarcely be less, nor insults greater than those which they have for some years past met with from an unjust and ungenerous generation.

For my own part I solemnly and sincerely declare that I feel no pecuniary nor personal interest in the issue of the experiment, and had I no regard for the interest of the best religion, and of my loved native country, I would this moment abandon my profession. I would make this the last discourse I would ever prepare for an unjust and ungenerous age. I would go farther, and urge my brethren of every denomination to follow my example, and on one appointed day to abandon the word, the worship, the sabbaths, and temples of Jehovah, deny the providence of God, fast-days, and days of public thanksgiving, the divine institution of sabbaths, of marriage, of oaths, of priests, and prayers, and praise. I would, in fine, totally abandon the religious education of youth, and leave our wonderfully wise statesmen to restrain and govern them and their parents just as they please.

This would be at once to make the experiment which is wished for. But O God forbid! My office I will never resign till I resign my breath. Come poverty, contempt obloquy or what will, I will lift up my voice like a trumpet, and my pen should my voice fail, and shew my people their transgressions, and the house of Jacob their sins. I will tell the great world that "Great men are not always wise." I will tell them "That they have rejected the law of the Lord," and that, in this respect. "There is no wisdom in them." I will tell them, that with regard to the first principles of religion and pure morality, they

they have not studied them, do not understand them, and will not examine them, nor ask the source of all knowledge to instruct them.

I know that my voice will not now be regarded; but I do believe it will be heard hereafter. Our Statesmen do not yet feel themselves wrong enough to be set right. * But they will hear when they shall have, by their doctrines, and example, rendered those ungovernable whom, without the aid of religion they have set out to govern. When they shall have prepared and let loose a horde of ignorant unprincipled savage sansculottes to ravage and destroy, and finally to pour on themselves that infamy and insult which they are now pouring out in full vials on religion, and its ministers. This time is rapidly rushing upon us. This leads me to observe a

2d Class of restraints, through which we are attempting to burst—the restraints of civil government. This commenced with an attack on the proclamation of neutrality, and has been since continued without much interruption. The object of the proclamation was certainly to restrain our citizens from waging war against nations with whom our government was, and ought to be at peace.

How extremely absurd is it to suppose that *any* individual in a nation has a right to wage war against another nation, and that *every* individual has not the same right. And how absurd to suppose that *every* individual may exercise such a right, and the nation or government be at peace? Yet how long was it before many of our citizens could be convinced of this absurdity, and cease to abuse the government for asserting and enforcing the contrary.

I frankly confess that so powerful was my own attachment to the French nation, that I did not at first view, perceive the distinction between Frenchmen leaving their own country and in our territory assisting into our service, and our own citizens within

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* The old infidel king of Prussia at last declared that he would give up the honour of his best fought battle to save his subjects as he found them.

our own territory enlisting into the service of France against a nation with whom we were at peace.

It deserves here to be particularly noticed, that the greatest enemies to our religion have, with few exceptions, been the greatest enemies to our government; and also that the friends to one have generally been the friends of both.

The first class are beginning, as I trust, to feel the effects of their own folly, and I hope they will be reclaimed: while the other class, as I hope, will feel the necessity of some more zeal and attention both to government and religion. My prayer is that good may result from the whole.

I close the doctrine with two remarks. The first is, that never was deism propagated with so much zeal and assiduity by our statesmen before, for they have now brought it down among the common people. And the other remark is, that since deism began to be thus propagated, which is not longer than three or four years, there have been more profanation of sabbaths, more mobs, and murders, and massacres, more suicide, adultery, fornication, rapes and robberies, more profane swearing and perjuries, and forgeries, more speculations, bribes, bankruptcies, and imprisonments, than have happened in five times the number of any preceding years. I say nothing of the state of religion and morals in the land of atheism and infidelity.

With mingled sensations of hope and fear, I now call my dear native country to her duty to God—to herself—and to other nations.

Your duty to God my fellow-citizens and fellow-christians is repentance—gratitude—and prayer. To yourselves Union in council—and firmness and resolution in execution—and with regard to other nations, caution against any foreign influence and foreign connections whatever.

1. Repentance towards God, connected with faith towards our Lord Jesus Christ. That is, such a deep sense of the baseness and ingratitude of sin as arises from an apprehension of the mercy of God through Jesus Christ, and produces a hearty hatred to sin, and a sincere resolution to forsake it; accompanied with

such a view and choice of a Redeemer, as to excite in us a humble hope of pardon through the redemption that is in him.

From such a view and such a volition will flow gratitude for all favours public or personal, and prayer for all we need for all time to come for ourselves, for our friends, and for our foes, our personal or national foes. In fine, as citizens of the world we are to pray for all nations: but as citizens of the United States we are not to forget our own.

This direction may be applied to the churches.

2d. To ourselves we owe union in council—and firmness in execution. Whatever work God may have to do for the French republic, this is our duty.

1. Union in council. The necessity of this we may learn from antient Assyria, and from all the modern nations of Europe. The good king Hezekiah was made tributary to this proud kingdom, see 2 Kings, XVIII, and it is generally believed that this was effected by *Assyrian diplomatic intrigue*, for Hezekiah had beaten down the gods of Assyria among his own subjects, and this raised a powerful faction of his own subjects in favour of the Assyrian king. But lessons of Union may be learned nearer home, for a truth it is that the deistic republic has never yet conquered a united people. In the name of God then let us all be one.

This will concentrate all our energies, and produce that firmness in the execution of our councils which our intriguing enemies shall not be able to withstand. It will either effect peace with honour or war with energy. Let us not then be afraid. If we contrast our present situation with our condition in the late revolutionary war, I think the comparison will come out in our favour. God blessed us then. I hope he will not forsake us now.

3. Let us as far as possible guard against all foreign influence and foreign connections. The man is most happy who depends most on the eternal God, and list on man whose breath is in his nostrils. The same thing may be said of a nation.

May God take the United States into his wise, gracious, and powerful protection. AMEN.