

CIVIL AND RELIGIOUS LIBERTY, PRECIOUS
AND WORTH PRESERVING.

A

SERMON,

DELIVERED AT GREENFIELD, JULY 4th, 1810.

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By *ELIAS GILBERT*,  
Pastor of the Congregational Church in said town.  
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FOR BRETHREN, YE HAVE BEEN CALLED UNTO LIBERTY; ONLY
USE NOT LIBERTY FOR AN OCCASION TO THE FLESH,
BUT BY LOVE SERVE ONE ANOTHER.

ST. PAUL.

SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED
BY THE LAW OF LIBERTY.

ST. JAMES.

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BALLSTON SPA: [M. 4]

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1810.

nominations. How well he succeeds in this endeavour others must judge.

He is fully sensible of what every intelligent, judicious reader will readily discover to be true, that the composition is no ways extraordinary, and is attended with many imperfections. In this view he asks the forgiveness of the reader for thus intruding on his patience ; requests his candor, and bids him farewell.

A

S E R M O N .

GALLATIANS, 5. 1.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

THE word liberty is used in a variety of senses. It generally imports a persons being unrestrained, or uncontrouled in his choice, and in his actions. When a person has his free choice, and does as he pleases he may then be said to enjoy liberty. A person may be brought into bondage by the power and usurpation of another, and so be deprived of liberty, as is the unhappy case of the negro slaves in some parts of the United States, and in the West-India Islands. And a person may, by his own voluntary act deprive himself of his liberty, in a degree, either by binding himself to another, or by imprudent or wicked conduct, procure himself to be thrown into prison. Those who are not in any of these entanglements have what may be called natural liberty.

There are two senses of the word liberty which will comprehend all I shall have to say on this occasion. These are civil and religious liberty. It is the latter of these which the text refers ultimately to. The context will show to the attentive reader what liberty the Apostle speaks of, and what was the bondage he warned them against.

Civil liberty, as the phrase is commonly used, is not the most full and unrestrained liberty which the nature of things will admit of, but is attended with some degree of restraint. It is that state of society which mankind have found, by long experience to be necessary for the protection of life and property. To prevent the strong from tyrannising over the weak, and the many from injuring or destroying the few. Nations and bodies of people have found it necessary to combine together, to enact and establish laws which should be binding on every member of

the society, the community or nation. On this plan it is easy to see that each individual gives up some part of natural liberty, as well as property to the good of the community.

A person or a people may be said to possess or enjoy civil liberty; when the laws are not oppressive or tyrannical, but calculated to promote the general good, and when good laws are impartially executed. When each individual is protected in his life, liberty, religion and property; and when good order is maintained and promoted.

Religious liberty is that state of things which allows to each one to believe and judge for himself what is truth, and what is the revealed will of God, and how he may worship him acceptably, and not to be intercepted or dictated to, or controuled in his privilege by any power below God himself.

In the text it is enjoined that we stand fast in the liberty wherewith *Christ* has made us free. It will be readily allowed, I conceive on all hands, among those who believe in the Bible, that Christ makes us free as to *religious* liberty; but then it may be a query in the minds of some, whether this will apply equally to *civil* liberty? It may be a question how, or in what sense does Christ set us free in a civil state?

To this it may be answered, all the laws of Christ are congenial or friendly to the most pure and perfect liberty, both civil and religious. It is true, they have their restrictions; they enjoin virtue and forbid vice. They require proper subordination to government, subjection to magistrates and other rulers; but this is no more than every civilized people approve of, and enjoin by their laws; and no more than is conducive to the best civil freedom. Let the commands of Christ be kept, and his laws well observed by all, and all will be peace, harmony, and good order among men.

But I have further to observe in answer. Christ is King. However much he may be slighted and contemned by proud men; he is nevertheless king, the great King over all the earth. Thus he said to his disciples, all power is given unto me in heaven and earth. He is called in the book of inspiration, the Prince of the kings of the earth; and he declares that power is given him over all flesh. His providence is extended to all nations, and he superintends, orders and overrules their state and circum-

stances. If any people or any individuals are put in possession and enjoyment of true and rational liberty, civil or religious, they ought to consider it as the gift of God ; and this is the same as to be made free by Christ.

Having made these preliminary observations in explanation of the text, I now proceed to consider the subject with more special reference to the present occasion.

We are this day assembled to commemorate a great political event under Divine Providence, to celebrate our emancipation from a foreign yoke ; and to take a view of our present happy privileged state as a people.

The general Congress formed by delegates from 13 colonies, after taking into consideration the many grievous and oppressive burdens imposed on the people of said colonies, by the British government, and from which they by unwearied endeavours could obtain no national redress ; and after mature deliberation, almost unanimously, on the fourth of July 1776, did declare the said colonies were, and ought to be free from the government and jurisdiction of Great Britain, and to be and remain free, sovereign and independent states.

I need not tell you you are free ; this every one knows and feels to be the case. It may nevertheless, be profitable to have these things often set before us, and our attention called unto them.

To have a just value for our liberties ; to know how to use and improve them, and to know how to keep them, and to feel the importance of this, are matters highly interesting to us, and become a duty of solemn importance for us well and faithfully to discharge. This is the line in which I propose to treat the subject for our present entertainment, and future prosperity.

I. Let us now endeavour to get just views of, and set a just and suitable value on our liberties, civil and religious.

Our civil liberties must be acknowledged to be uncommonly great and pure. I believe as great and pure as the present lapsed imperfect state of mankind will admit. Our constitution of government is certainly free ; our laws, if not perfect, yet it is presumed are such as every member of the community, if well disposed and well behaved, may ordinarily have protection, and be happy under them. It is not to be expected that human wisdom can plan out, or provide laws which will in all cases prevent the exercise of unrighteousness and oppression. Such is the ambition, and intrigue

of some unprincipled people, that they will find ways to evade the force of law, do injustice, and injure their neighbour. But I think it evident however, that there is not a code of human laws in the world so far as my information serves, better, if so well calculated to secure men in the possession and enjoyment of national liberty as ours. I can think of but one exception to this statement, which is the connivance, indulgence and support afforded by law to the enslaving the poor Africans. This is a great evil and ought immediately to be remedied.

According to our general and state Constitutions, our supreme Magistrates, members of Congress, the Governor of the states and members of state Legislatures, are elected, and the other executive officers are appointed in such manner, as that the whole are so far under the controul of the people, that they cannot long abuse their power, while the people are awake, and attentive to their rights, without being liable to be displaced, and others put in their stead. This being the case, if we have not faithful rulers and good laws enacted, and well executed, a great share of the blame, as well as the evil must devolve on the people, to whom their rulers are, and ever ought to be responsible.

How widely different are our circumstances as to liberty from most of the nations of the earth, whose history we are acquainted with. Look into Turkey and Russia, two large and very populous empires. Many millions of people, entirely subject to the controul, both as to life and liberty, if not property too, to the despotic will of one man. Like to what is said of Nebuchadnezzar, whom he would he slew, and whom he would he kept alive, and whom he would he set up and whom he would he put down. If we turn our view to France it is still the same or worse.—As to Britain, her friends and admirers cry up her constitution as a sample of perfection, the best in the world ; but if you wish to know the truth of this pompous assertion ask Ireland ; view the list of her Lords spiritual and temporal, then behold the low cringing, degraded state of the populace ; consult her taxbills, see how the hard earnings of the honest farmer, and the mechanic is wrested from them to support princes, pontiffs, and other pensioners in enormous salaries, in high, pompous and prodigal living. If it was not for these, and a hundred other things her constitution might do. But we need not go far abroad for information on this subject. We can just ask our fathers, and elder brethren, the leading patriots with respect to the ma-

By oppressive laws enacted by the British parliament over these, then British colonies of America, and who were acknowledged subjects of the British king, and which brought on the revolutionary war ?

On the whole, our constitution of government is free, it is good ; so good we should be guilty of unpardonable folly even to wish to change it for any other on earth. And if it is not absolutely perfect, is yet so near the mark, that considering the imperfect state of man, it cannot be essentially mended ; but is well worth our greatest care and vigilance to preserve it. Thus we have great civil liberty.

Our religious liberties, also claim attention. They must be acknowledged by every wise impartial observer, to be uncommonly great. But few if any of the nations on earth, have religious liberty. Some are not so much restricted and hampered by the iron-hand of despotism as others ; but none that I know of, excepting ourselves, can in truth be said to enjoy, full entire liberty of conscience. I think it probable, that notwithstanding the extravagance and despotism of Napoleon in other respects, the French nation at present enjoy the most religious liberty. As to England, the dissenters from the established religion, cannot be said to enjoy full liberty of conscience. The laws there have, in ages past, been extremely severe. By the act of uniformity, and other like despotic acts and laws, all the people were required to attend and worship with the established church ; and were forbid to hold any other meetings, on pains of fine and imprisonment, and in many instances, death. All the bishops and priests, were strictly required to conform to the habits of dress established by law, such as the square cap and surpliss, and many ceremonies too tedious now particularly to mention. These were viewed by many of the clergy and others, as relics of Popery ; as unnecessary, and even as superstitious ; highly unbecoming a reformed church and ministry ; and what they could not in conscience conform to. As the government would not relax any thing, but pressed them to conformity, the consequence was, that many learned, pious, godly ministers, were turned out of their office, forbid to preach, or to administer sacraments ; and were of course reduced to poverty, driven to hard labor, or to live on the charity of the people. Many were imprisoned, both ministers and others, for holding such religious meetings, as their conscience dictated to be their duty ; and some perished in prison. But I forbear the painful story. Yet it is necessary for me to observe,

that these tyrannical laws and proceedings, were viewed and felt to be so grievous a yoke of bondage ; so persecuting and oppressive, as not to be borne with. Several therefore, pious godly ministers, and some with their congregations, sought an asylum in foreign countries, particularly in Holland.--- But the government of England, for fear of losing their subjects, soon put a stop to these emigrations ; so that to use the expressions of a noted historian. " they were persecuted at home, and forbid to go abroad." All dissenters, as they were called, from the established church, were involved in this humiliating, suffering state of oppression, by church tyranny. In this class of people, were involved Presbyterians, Congregationals, Baptists, and Quakers or Friends.

Things remained in this state, until a respectable number of conscientious dissenters, formed the resolution of crossing the Atlantic ocean ; a voyage of three thousand miles or more, to flee and escape from Ecclesiastical usurpation and oppression, and seek an asylum in the uncultivated, inhospitable wilds of North America ; where they might enjoy liberty of conscience, in the pure and scriptural worship of God, unmolested. They *resolved*, and a kind and gracious Providence smiled on their endeavors, and finally crowned them with success. Here was the foundation, the beginning of the settlement of the New-England States. As to those dissenters, who remained in England, they continued to suffer more or less, until the act of toleration, passed in the reign of William and Mary (if I mistake not) whereby the severity of the laws, were, in a great measure, taken off or repealed ; and dissenters were no longer subject to fines and imprisonment, for adhering to those principles, and maintaining that mode of worship, which their consciences dictated to be right. This was, to be sure, a great relief ; but then their liberty was not complete ; for they *were*, and *are* still, holden to pay to the support of the church clergy, over and above maintaining their own ministers.

I say not these things to reflect on, or to wound the feelings of any of our brethren of the Episcopal order ; but to let the rising generations among us. who are not acquainted with the history of these times, know what our liberties have cost our forefathers, that they may learn the worth of them.

And as to Ireland, I believe no people under heaven, have experienced greater oppression, both in civil and religious

matters, than they, to the almost total deprivation of every degree of liberty.†

Now compare this state of things, with the free and happy state, a gracious Providence has placed us in. See the wide difference, and learn to set a high value on our privileges.— Do we wish, in a public and solemn manner, to worship God, and hear his word? There are none to forbid us; no lordly prelate to dictate to us what we must believe, and how we must worship. No spies to watch us; no officers to hunt us in our religious assemblies, to seize and drag us away to courts to be tried and condemned, and hurried to dungeons and prisons! No, my beloved—our consciences are free! We may choose our creed; we may form it ourselves from the word of God. We may meet as often as we think proper, and feel free, and worship as we judge the word of the Lord directs. Nor is any person bound to pay to the support of a Preacher, whom he conscientiously views as unqualified or heretical. These are the outlines of that state of liberty, both civil and religious, wherewith Christ hath made us free.

And now, what shall we think of our liberties? Are they not great? Could we wish or propose to have them altered for the better? To alter them in any respect, would it not be to injure them? Let us then be concerned to improve them well, that we may keep and enjoy them.

We are now led to the next head of discourse: II. To enquire and shew how we ought to use and improve our liberties. The continuation and preservation of our rights and liberties, depends (under the blessing of God) on a right use and improvement of them. Hence the inquiry we are entering upon becomes interesting and important. I would say in the first place, that we ought to maintain a sense from whom we have received these blessings. It is he who rules in the kingdom of Providence, even Jesus Christ, who in the faithful care of his church, has made us free. And shall we not use and improve our liberties from him? This I think to be a natural dictate of reason and gratitude, if we have any, that we

† While considering what our liberties have cost us (which is one good way to learn to estimate their great value) it should not be omitted to remind us all, of the great expence of the blood and treasure expended in our revolutionary war. It has been tho't that one hundred thousand lives of our people, besides much treasure, and great destruction of property, was the price of our freedom and independence. But for particulars, I must refer you to history on this subject.

use and improve them to the honor and glory of our great and heavenly father and benefactor. This implies, that in our celebrating the day, in commemoration of our independence, we ought in a humble and thankful manner, to pay suitable acknowledgments and praises to Him, the great author and bestower of those inestimable favors. And that we always bear in mind our great indebtedness and growing obligations to Him, to honor and glorify Him in all our ways. It implies further, that we ought to live in obedience to all His commands. It must be very criminal for a people so highly favored of the Lord, to live in sin and rebellion against him. To profane his holy and sacred name; violate his Sabbaths, and trample his laws under our feet, must be shocking impiety, and heaven daring wickedness. It implies also, that we ought to pay a reverential and thankful regard to the gospel of his grace; freely and gladly embrace the Saviour, and live by faith in the Son of God, who hath loved us, and redeemed us with his blood from sin and ruin.

2. We must take special care to use our liberties so, as to promote the best good of our republic. Man is made for society, and we ought not to live merely to please ourselves.— To live to seek and promote the general good, is rational, is manly, is benevolent and praise worthy for all; and is calculated to give and promote peace, friendship and prosperity. To shine in these humane, public virtues, is far more desirable, noble and excellent, than to shine in riches, in honor, or promotion to office. To live so, implies that we are well affected towards the constitution and laws of the republic; that we do nothing to weaken the energy of the laws, nor say nor do any thing which tends to bring into contempt the government which we ourselves have voluntarily set over us. It is justly matter of regret and alarm, that there is so much to the contrary of this, prevailing among us. There is evidently a spirit of licentiousness gone out, and prevails among the people, to a surprising degree, in taking the liberty to speak diminutively, and even reproachfully of the general government. Not making any proper allowance for the embarrassments under which the government labors, by the unrighteous encroachments of foreign nations.— These persons censure without justice or mercy, a government that is laboring for their good.

A stranger, not acquainted with our constitution and mode of appointing our rulers, to come among us and hear the speeches of many people, or read them in the public prints,

would naturally draw the conclusion, that we had a most tyrannical government imposed upon us, by some despotic power, entirely without our choice or consent ; and which was justly abhorrent to all good people. It appears that there is a class of people among us, and that not of a small number, (whether from disappointment in their expectations of promotion to honorable and lucrative offices, or from whatever other cause is not material) who have labored but too successfully in sowing the seeds of discontent, of discord and mutiny, of jealousy and contempt of the government.— Those seeds have sprung up, and having been nourished and cultivated by some malevolent art of misguided, disaffected minds, have spread, and been wonderfully productive of the bitter fruits of wormwood and gall ; and tend directly and strongly to sap the very foundations of order and government among us ; and to overturn and destroy the beautiful fabric of all our precious liberties and privileges. This spirit has so greatly prevailed, that it is not only very fashionable and popular among many of our citizens ; but is grown to be very meritorious, and as a high recommendation, to throw out, on every occasion an invidious cant or slur, on every just measure adopted by the government.

Here let us stop and enquire : Can this be right ? If true in fact, is it not wrong and dangerous in the extreme ? Will the word of God, which expressly forbids us to speak evil of the rulers of our people, justify such conduct ? Will our duty to the community justify it ? Is not this to use liberty as a cloak of maliciousness, rather than as a mantle of love ? Is it not to pervert and abuse it ; to use it as a machine to help and assist the enemies of our liberties---of human freedom, who envy our happiness, easily and expeditiously to destroy us ? From such dangerous, diabolical tools of the grand adversary of our liberties, good Lord deliver us.

You will say---“ But we *ought* to investigate public measures ; to be watchful, and guard against arbitrary, despotic conduct of men in power. Freedom of speech, and freedom of the press, is the natural right of all men, and the grand bulwark of liberty.” All this is readily granted. To be careless and indifferent towards the administration of our laws, and of our public affairs, would be highly criminal, and utterly unworthy a free people, and an independent nation rising to greatness. But how ought we to examine and investigate ? With prejudice ; or with candor ? As enemies, or as friends ? With a disposition to make the worst

of every thing; or with a disposition to make all reasonable allowance for human imperfections, and for public embarrassments? Let the candid attend to, and answer these queries for themselves. I am free to give mine opinion. Oppressive laws, and tyrannical measures, ought never to be tamely and silently submitted to. With respect to what are such, the *people* must judge and determine. But let all know and remember, that we are bound by all the solemn ties of duty to God and to our country, to make a righteous judgment. We had need take heed of wrong or false information; and of being influenced and led away by ignorant or prejudiced partizans. It is a tender subject, and ought to be attended to with great care, candor and caution, whilst we are endeavoring to guard our rights. In this way, by wise and prudent means, and legal measures, we must guard against the contrary extreme; not to indulge in those notions, and that spirit of liberty, which would lead to rise up against the constituted authorities; to be impatient of all restraint; to oppose necessary measures for the preservation of our sovereignty and independence, our just rights and liberties, and to throw our happy republic into a state of anarchy, disorder and confusion. But it is time I proceed to the next head of discourse, which was—

III. To endeavor to impress on our minds a feeling sense of the importance of preserving our just rights and liberties, and to give some directions how to do this.

That it is important to keep and preserve our liberties, I trust has in some measure appeared by what has been said. This will appear further, by considering that life without liberty, is bondage and slavery. Bondage and slavery in any case, is but little better, in many cases, worse than death. If we were to take a view of multitudes of poor, miserable wretches, groaning, starving, and dragging out a miserable life under the merciless hand of some unfeeling, cruel despot, we might then form some idea of what must be our doleful state, if deprived of our liberties. Think how dreadful would be our state and condition, if we were constrained to worship images; to bend the knee to Idol gods; to renounce our Christian creed, and to deny Christ, or be burnt at the stake if we refused compliance. Think how dismal our state, if some aspiring, ambitious usurper, like Bonaparte, should gain the ascendancy, and get proclaimed supreme, sole monarch over us. Our lives, our property, our liberties, and all that is dear to us on earth, at his sovereign dis-

posal. We, our sons and daughters, our nearest and dearest connections, liable every hour to be seized by merciless executioners, dragged to prisons and to dungeons, there in starving, stinking cells, to languish, pine and die a lingering death; or it may be to suffer death by the barbarous hand, in a private manner, of some commissioned, cruel assassin. It would be impossible for me, in this short discourse especially, to paint to you, or describe to the life, the horrors attendant on the reign of despotism. History, both sacred and profane, abound with instances, shocking to humanity, of the sufferings of people thus enslaved. Israel in Egypt, must work and toil for their masters; must make brick without straw, and be cruelly flogged if they fail of their daily task. And this is not all. To gratify the insatiate ambition of the inhuman Pharaoh, their young children, the objects of the fond parent's affection, their joy and delight, their hope and dependence to support their tottering years, must be thrown into the river and drowned. Nor are the present native inhabitants of that country, through the barbarity of despotic governors, in much better circumstances. In South America, in the great and flourishing Empire of Mexico, the despotic, inhuman Montezuma, their Emperor, if history may be credited, has sacrificed many thousands of his subjects in a day, under the influence and direction of their heathen priests, at the dedication of their heathen temples.

If we look into Asia, the country where the Bible was promulgated, where the Saviour was born, and where religion greatly flourished for several of the first ages of Christianity, through the unfaithfulness and backslidings of Christians; through the invasion of the Saracens, Turks, and other barbarous nations; through the propagation and enforcing the Mahomedan imposture; and through the barbarity, inhumanity, and depouling of their invaders and conquerors, their liberties and privileges, both civil and religious, are wrested from them, and so completely torn away, that scarcely the least vestige of them now remains. The miserable inhabitants (many of them at least) drag out a life of ignorance, of slavery and wretchedness, passing the power of description. These considerations may teach us the great worth and importance of our precious liberties, both civil and religious, and the obligation we are under of gratitude to God, of watchful, diligent exertions, to preserve them inviolate.--- Civil liberty is important, both in itself, and as it is necessa-

ry to the continuation and enjoyment of religious liberty.--- The latter is seldom continued or enjoyed long, where the former is given up, or wrested from a people. In this view our texts applies to our minds with force and energy : Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

And now if you ask me, according as I proposed, to give you some advice and directions how to preserve your liberties, listen to, and take the following hints.

Cultivate and maintain a growing sense of the real value, and great worth of your liberties. Think nothing too much to do or to sacrifice, (consistent with the revealed will of God,) for their preservation. Those who are young and inexperienced should take pains, and use all proper means to get knowledge and useful information, that they may be able to discern and distinguish between true rational, civil and religious liberty, and that liberty which is no better than licentiousness, and which tends to promote vice, anarchy, and confusion. We must submit to their straits of laws, both Divine and human. If we would preserve our liberties ; all men are not capable of forming a correct judgment of all public measures. Many have not knowledge and information enough for this. Yet it is desirable, as much as may be, to obtain this knowledge. Let our youth then make it their first care to gain, and to grow in profitable knowledge, both in civil and religious matters. All who are capable of it, ought to keep a look out, and exercise a watchful, (though not invidious,) eye on all public measures, and on all public concerns. We ought not receive and entertain groundless jealousies, and prejudices against our rulers, nor join in the wicked calumnies which are raised and propagated against them. And on the other hand, we ought not to give any countenance or support to wicked laws, or tyrannical proceedings. We ought not to hold any man, whether in public office or not so dear, as to countenance or uphold a violation of right, or at the expense of the public good and safety. Judges and Magistrates, with all other executive, or peace-officers ought to exert themselves in their proper spheres, to have the laws well, and impartially executed.

Here I must take the liberty to remark, that there is one law of the land, which, in my opinion is one of the best, and which is generally, and grossly violated. I mean the law relating to the observation of the Christian Sabbath. This

law is borrowed from the *Divine law*; and if properly observed would greatly tend to the public good. But this, notwithstanding how little is it regarded; how flagrantly is it violated!! Can we hope for or expect the Divine protection and benediction while we break his laws, and profane his Sabbaths? Let all whose proper business it is, look well to this matter.

Let all those who are endowed with the elective franchise, act on principle, with caution and sound judgment. Take pains to get the best information respecting the character of proposed candidates for office. Choose the best both with the respect to talents, integrity, and morality; but never give your suffrage for the openly vicious, immoral, or profane, nor for the violators of the laws. Depend on it he will make but a poor, and bad use of the power you give him, who can easily violate the good and wholesome laws of the land. If you would wish not to have tyrants set up to rule over you, take good heed that you do not yourselves make choice of such.

Let the daughters of America, who are also the daughters of freedom, learn to appreciate, and set a due value on their liberties. While the laws afford you ample protection from insult and violence, and you share largely in the public welfare, let not your own exertions be wanting to promote the public good. Be concerned to shine and excel in all the beauties of true virtue and moral worth. We do not expect you to come forward into the cabinet, or the field, to act as public rulers or soldiers; you may do much by your pure examples; and pious prayers to promote the public good. You must, in your proper sphere, strive to promote knowledge, true virtue and patriotism. Never think that woman was made to stand as a mere cypher in the community. Deborah, by her patriotic exertions under God delivered the nation from thralldom.—Esther did the like, and saved the nation from impending ruin and destruction. You with others have your faculties to learn; your talents to use and improve for the public good. And if ever Heaven, indignant for our crimes, should suffer us to be involved in war, and our rights and liberties invaded and in danger, use your influence, (which is by no means small) with the sons of freedom, to stimulate them to firmness in the cause, to a truly patriotic fire; to deeds truly heroic and worthy of Americans.

In a word let all be concerned to strive for peace and union among ourselves; and to act well our parts on the grand

theatre of liberty. Let us all remember that to live a life of true virtue, in obedience to God, and in conformity to the good and wholesome laws of the land is by far the most important concern. To this let us attend with the utmost diligence, and perseverance. Without this our liberties cannot long be preserved. With this we have nothing to fear.

And while we hail the continuation of the blessings of peace with grateful praise to our great and kind preserver, let us stand prepared for war. And should we ever be called to defend our liberties at the risk of our lives in the high places of the field, and at the expense of blood, we hope and trust that our brave sons of American freedom will come forward with the undaunted spirit of patriotism, in firm indissoluble phalanx; and may the God of armies, the patron and protector of our liberties crown them with success and victory.—AMEN.

F I N I S.