

the ministers of men, and to produce the most happy effects on society. Tought from their infancy to be false, to be contrary, and to defy the laws of their country; to be unworthy of God, they are prepared to become good citizens. Impressed with the fear of a hole-and-sterling-politics-that takes cognizance of human actions—directed continually to that righteous tribunal where virtue will meet with the most illustrious rewards, and vice shall feel its deserved punishments—inspired to believe that God regards the heart, the conscience and fountain of conduct, can they enjoy frangezation, a party of life? Or can human wisdom imagine an immortal and disorder more effectual restraints?

This holy religion we enjoy, freed from the degenerating influence of civil, or of ecclesiastical domination. They corrupt in the church whatever they touch. Among us truth is left to propagate itself by its native evidence and beauty. Stripped of those meretricious charms that, under the splendor of an establishment, intensify the senses, it possesses only those modest and simple beauties that touch the heart. It recommends itself by the utility of its precepts. Wealth and power are not to inflate the pride, and fuller the independence of the priesthood, in whose hands religion then degenerates into a lifeless form, or into a frivolous system of foppery and dissipation. But in America, a diligent and faithful clergy resting on the affections, and supported by the zeal of a free people, can secure their favour only in proportion to their useful services. A fair and generous competition among the different denominations of christians, while it does not extinguish their moral charity, promotes an emulation that will have a salutary influence on the public morals. The lovers of morality, convinced that virtue is essential to the prosperity, and even to the existence of free governments, and finding in their religious obligations a more effectual sanction, were often obliged, in order to supply the defect, to have recourse to an austere and rigorous discipline of labour and obedience, that they might prepare their youth to become citizens. To these they added inspectors of the public manners, whose duty it should be to preserve them from degenerating, or to bring them back to their original standard. These advocates, fought to remedy by the great efforts of legislative genius among the ancient, are all happily proceeded to as by the christian religion. Her instructions take possession of the heart from our most tender years—She forms the morals of the citizen under the sacred authority and care of the church—She teaches the parent system of virtue that was ever taught on earth—She adds to virtue the most powerful sanctions that were ever known among men. And what but the diligent with difficulty and but partially accomplished by their efforts of the public manners, the more effectually strains by the moral discipline, and the useful emulation of the different.

Lastly, there has sprung up a set of political empirics, who pretend to deny the necessity or utility of religion, and who would willingly discard it from the state, as they have eradicated it from their hearts. The system of infidelity when once thought to be evil and phony, has at length shown itself to be furious and infamed. In one nation, where it could not exist, we have seen the apostles of atheism more fanatical than the disciples of Omar, who endeavoured to destroy all the monuments of art and genius, and more bloody than the cruelties of Atrois, when they worshipped their infernal idol in the blood of men. Displeasing the living and eternal God, have they not concentrated their impious hopes dedicated to a false and misguided reason with heresies of bigamy and polygamy? I may now speak freely on this subject. Of my humble and imitative countrymen who adopt their opinions implicitly from this nation, and who so flexibly bend after every revolution of party in its capital, will not now deem it profane to un-mettle Danton, Brissot, & Robespierre, or to drag Mirabeau from his pretended godship in his parsonage, where madness and folly had placed him. These men disdaining the examples of other ages, and mad with rage against religion, endeavoured to extinguish it from the republic. The more effectually to infect its worship, they instituted a God, the eternal reason, who framed the universe, whom they meant to adore under a new title? No—God did not form apart of their system—the people were not able to comprehend the metaphysics and abstracted ideas. But, filled with admiration of

their own wisdom, was this which they canonized in their brated imaginations? Each man carried his ridiculous deity in his own brain. It was in the mind of the angels who announced the birth of the Saviour. "Glory to God in the highest and on earth, peace and good will to men." Let us cease and thank our benefactors and the triumphs of heaven—All praise to Salvation, and glory, and honor, and power unto the Lord our God! A M E N.

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