

ment by an incautious or intemperate censure of its measures.

3rd. We ought to show our respect to the king by a ready obedience to his laws. To obey, we are told in holy writ, is better than sacrifice, and to harken than the fat of rams. And if this be the care even of kings themselves in relation to God, who in that respect are no other than subjects to the King of Kings, it cannot be otherwise with us who are their subjects. And whatever men may pretend under the specious names of patriotism or public good it is as great a solecism in politics for a man to call himself a good subject who lives in contempt and defiance of the laws of his country as it is in religion for a man to call himself a good christian who lives in direct contradiction to the laws of God. Such a mask is too thin to deceive any but the credulous and unthinking vulgar, and will never impose on those who in political as well as religious matters think it the wisest and safest way not to give credit to every pretender to superior excellence on his own word, but rather to judge of the tree by its fruits.

Lastly, we ought to show our respect to the king, but not meddling with those who are given to change. The necessary qualifications which some politicians have required in a leader of faction are much eloquence and little understanding; much eloquence to persuade and mislead others, but not understanding enough to foresee the dangers arising from his own conduct, lest he should be discouraged from his ruinous enterprises. And men of these qualifications are to be found in every state, who under pretense of redressing imaginary grievances or reforming abuses which never existed, are ever ready to turn the world upside down. But before men give way to their insidious harrangues they would do well to consider, what the experience of all ages will teach them, that however auspicious the pretenses of such demagogues may be, self interest generally lies at the bottom of all they do or say;

that, however, some grievances may and must exist even in the best and wisest civil constitutions, yet that an imperfect administration is preferable to that anarchy and violence which always follows the subversion of legal and settled government, and lastly, that however the powers of government may change hands, yet that the people are seldom gainers by the change. And should any man doubt the truth of these positions we need only refer him to the consideration of those unhappy times in Great Britain when legal authority was abolished and the powers of government usurped by factious disturbers or canting zealots; or again, to those successive revolutions in the Roman state by which the governing powers were transferred in turns to kings, consuls, tribunes, triumvirates, decemvirates and emperors, and in each of which the people, ever shifting, ever restless, gained only an accumulated load of misery and oppression. If, indeed, our constitutional liberties were taken from us, if we were forcibly despoiled of our property, if the laws were trampled under foot and the iron hand of power or the wide stretched grasp of prerogative were ready to snatch away our sacred claims or chartered rights, we might then justly complain, and think it time to look for expedients and defenders. But the reverse of all these things is true and for a striking proof of this I need only appeal singly to the impartiality with which justice is administered to all ranks of people by men of learning and talents, and now happily independent of the will of the crown to convince every reasonable man that he is a free member of the most mild, wise and equitable government in the world, which therefore it is his interest as well as his duty to support by every mark of cheerful obedience in himself and by discouraging every factious innovation in others. Let, therefore, past experience teach us wisdom, and whilst we set every man under his own vine, and under his own fig tree, let us fear God and honor the king. Let us study