

we have many members, in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another"; all followed to the very end of the Epistle by a code of Christian morality, such as the Son of God alone could give, calculated in the highest degree to improve the fallen nature of man, and to advance alike both his temporal and eternal interests.

Being assembled, my Christian Brethren, this day on an occasion, which more particularly calls to our attention the relation in which we stand, as an integral part of a great nation, and as members of society, I shall limit the words of the Apostle, and shall confine myself to the consideration of some of our civil and social duties, of those duties more especially, which as subjects we owe to the Government under which we live, and as members of society we owe to one another.

As subjects, we owe attachment to the land that gave us birth.—This principle prevailed very strongly amongst the most polished nations of antiquity, and what is more to our purpose, we find it recognized in the word of God.—The ancient Greeks carried their love of country to such an extravagant height, that they considered all other nations as barbarous, and therefore far beneath themselves in social and political privileges; (1) and one of their most celebrated poems is founded upon the supposition of a man undergoing the greatest labors both by sea and land, and turning a deaf ear to all temptations of pleasure, profit or honor, if by any means he might regain his beloved native island. (2) There were not wanting amongst them men who were ready to sacrifice even their lives for their country's safety and welfare, and many are on record, who enriched and beautified the Capital and other parts at their own expense.—In the history of the Romans we read similar instances of the same devoted attachment to country, of (3) one in particular, who rather than sign a treaty for peace, that he knew

(1) *Odyssey* of Homer. (2) *Codrus* and *Pericles* may be here particularly named. (3) *Regulus*, vide *Hor. lib. 2, Ode 5.*

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