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UNITED STATES OF AMERICA.







SERMON,

DELIVERED AT

PORTSMOUTH, N. H.

APPROPRIATE TO THE OCCASION OF A DAY OF

Humiliation and Prayer,

RECOMMENDED BY THE

PRESIDENT OF THE UNITED STATES,

ON THE

20TH OF AUGUST, 1812.

BY HOSEA BALLOU,

PASTOR OF THE UNIVERSALIST SOCIETY.

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A SERMON, &c.

ST. JOHN XVIII. THIS CLAUSE OF THE 36TH VERSE.

“IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY
SERVANTS FIGHT.”

FOR the establishment, building up and defence of any form of government, means are required which correspond with such an ultimate object.

This seems to be the general sense, or maxim of our text. It is implied also, that the Saviour's kingdom is of such a nature, that it does not require the same means for its establishment, growth and defence, as are required by a worldly kingdom or government.

Though the scriptures of the prophets represent the Messiah as a conqueror, in such language as follows, “Gird thy sword upon thy thigh, O most mighty; with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.” And an apostle saith, of the faithful and true, “in righteousness he doth judge and make war.” Yet we are assured that “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

On reverting to the first ages of the christian church, we find the promulgators of the gospel not only destitute of worldly authority, but sorely persecuted and grievously oppressed by it. In room of having it in their power to issue edicts requiring implicit submission to the doctrine of the gospel, and to enforce such edicts by the terror of the sword, they were the defenceless subjects of contrary edicts and the innocent victims of this ever active sword. So entirely useless is the civil authority in the building up of the cause of Christ, that their alliance proved the most deadly poison with which it was ever distracted. From the fatal moment that the current of persecution was diverted from the christian church and turned against the pagan worship, by Constantine the great, though an overflowing flood of christian profession succeeded to cover the Roman provinces, an undulating tide of pagan superstitions found its way into the vitals of the church; and, laying hold of the civil sword, has set up and maintained, for ages, the kingdom of antichrist.

But temporal governments, necessary to secure to society, and to each individual, their respective rights, of a civil or temporal nature, require very different means for their establishment, building up and defence, from those required by the spiritual kingdom of Christ. This is implied in the words chosen on this occasion. "*If my kingdom were of this world, then would my servants fight.*" Not in an unjust, unrighteous, unnecessary cause, but in a righteous vindication of an established supremacy, and in the necessary defence of any of its rights which might possibly be infringed.

Had it been the pleasure of the great disposer of all worldly power, by whom kings reign, and princes decree justice, to have anointed Jesus a temporal prince, with this anointing he would have received the right to command and put into motion all the springs of government against any power of earth, who should attempt to impede, or circumscribe the just and lawful exercise of his sceptre.

This being the natural sense of these words of the unerring teacher, who taught as never man did, it is thought to be a safe subject, on which to build a discourse appropriate to the momentous occasion of this national solemnity. That this discourse may have a form familiar to the mind, the following method is proposed:

1. An attempt to illustrate from scripture, and support by reason, some of those occasions which may justify a resistance which falls within the definition of war.

2. Apply the foregoing instances and arguments, by way of comparison, to the occasions which have led the constitutional authorities of our nation to exercise the physical force of the country, to oppose the power of Great-Britain, in manner and form which are called war.

1. The first and most important of all causes which can justify the means and measures called war, is personal defence; not more particularly our own persons, than others, who have a natural claim on us for protection. The law of moral right does not clash with that of consanguinity. Our Creator having placed under our more immediate charge our nearest connexions, by family and blood, has there more particularly fixed our respective posts; though not in such a manner as to excuse us from defending others, when circumstances will permit. The following supposable case may illustrate this idea: Two friendly neighbors have their respective houses assaulted by a savage foe at the same time; the one cannot, consistently with duty, abandon his wife and children to go to the assistance of the other. But varying the case, so that but one is in danger, it then becomes the duty of the other to put his life in jeopardy, with all his skill and physical force, to rescue his exposed neighbor and family.

There is an account, in the sacred history of Abraham, recorded in the 14th chapter of Genesis, of his putting himself at the head of a very small company, and rescuing his brother Lot and many others, with considerable spoil, all which had been captured in war, by a combination of a number of kings. That Abraham was fully justified, in this exploit of heroism, is not only evident from those natural sentiments of duty to which our nature is necessarily alive, but from a special approbation with which he was favored on that occasion. It was on his return from the slaughter of those kings, that Melchizedec, priest of the most high God, met him and blessed him. He not only approbated Abraham's courage and conduct by his blessing, but he received tithes of the spoil which Abraham had taken.

We have a remarkable account of a war for self-defence, pursuant to a decree of king Ahasuerus in favor of the Jews, against whom, through the wicked and malicious advice of Haman, his prime minister, he had issued a decree of extermination. This decree, against the Jews, is set forth in the following words: "And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews both young and old, little children and women, in one day." For an account of the bitter lamentation and mourning, fasting, weeping and wailing which this unmerciful decree caused among the Jews, wherever it was promulgated, reference may be made to the 4th chapter of the book of Esther.

That eternal, over-ruling Mind, which is ever watchful that wickedness shall not go unpunished, nor the innocent unprotected, by a wise direction of divine Providence, had already introduced a Jewess, who was the perfection of female beauty and virtue, to the throne of his royal majesty. This favorite queen was viewed by Mordecai, her cousin, and to whom she was an adopted daughter, as a favorable mediator between the unjust wrath of the king's decree and the devoted people on whom it was intended to fall. Mordecai, therefore, sent to the queen a copy of the decree given forth at Shushan to destroy the Jews, and requested her to go in before the king to make supplication unto him, and to make request before him for her people. On account of a law of the court, that whoever came in before the king without being called, should be put to death, unless the king should be pleased to hold out to the person thus before him the golden sceptre, Esther at first declined the hazardous attempt. But Mordecai proceeded to set the matter before the queen in its true light, and to show her that the crisis was such that even danger ought by no means to repel her from this all-important duty, which she owed to herself and to her people. Like a wise politician, he reminded her that the decree was as much against her as any of the Jews, and that her father's house was as much exposed as any family of her nation. And who knoweth, said he, whether thou art come to the kingdom for such a time as this. His expostulation prevailed, for it was assisted by a virtuous, magnanimous mind in her.

Then Esther bade them return Mordecai this answer :
 “ Go, gather together all the Jews that are present in Shu-
 fhan, and fast ye for me, and neither eat nor drink three
 days, night nor day. I also, and my maidens will fast like-
 wife ; and so will I go in unto the king, which is not accord-
 ing to the law ; and if I perish, I perish.” According to
 her resolution, she went in before the king and obtained
 the token of favor. She fell down before him and made
 supplication that the writing which had been obtained by
 Haman against the Jews, might be reversed. How mov-
 ing are her words. “ For how can I endure to see the
 evil that shall come unto my people ? Or how can I en-
 dure to see the destruction of my kindred ?” Her suppli-
 cations prevailed, and a decree was obtained which author-
 ised the Jews to arm themselves and to stand in their own
 defence in all the provinces of the vast empire, and the
 Lord gave them victory over their enemies.

The account given in the 30th chapter of the 1st of Sam-
 uel, of David’s recovering from the Amalekites his two
 wives, and the wives, the sons and daughters of those who
 were with him, cannot fail to obtain applause from any who
 possess the sense of feeling, or the powers of sensibility.
 When David and the people with him came to Ziklag and
 found the city burnt, and that their wives, their sons and
 their daughters were taken captives, they lifted up their
 voice and wept, until they had no more power to weep !
 How deep must have been this wound ! The ashes of the
 city was before their eyes, their property was carried off as
 the spoil of victory in war, but what was infinitely worse
 than this, and which touched the tenderest and most deli-
 cate passions of their hearts, was the captivity of their
 wives and children. Strengthening himself in the Lord,
 David soon came to a determination to put his little band
 of heroes to a noble test. He had but six hundred men in
 his whole army, and out of them, but four hundred who
 were not too faint to pass a water, which divided them
 from their enemies. With this handful of well tried men,
 this youthful hero plunged through the flood, pursued,
 overtook and attacked a vast host, put the whole to rout,
 and recovered all that the enemy had taken. The cause of
 justice will prevail, the arm that defends it will God make
 strong.

2. Next to the defence of our persons and of those who depend on us for protection, may be placed the asserting of our national rights and independence. In this is comprehended, not only the defence of those rights, but also the recovery of them, if by force they may have been taken from us. The recovery of the independency of the Israelites, from the hard hand of oppression, under the king of Canaan, who mightily oppressed them for twenty years, by the counsel of Deborah, the valor of Barak, and the heroine Jael, who, with a nail of her tent, slew the captain-general of the host, who fought against Israel, has ever been celebrated as an honorable achievement, worthy of the memorable song of praise to Almighty God, recorded in the 5th chapter of Judges.

For the sins of the house of Israel, it appears, that God delivered them into the hands of the Philistines and into the hands of the children of Ammon, who sorely oppressed them eighteen years. But on their repentance, it pleased the God of unalterable justice and unconfined goodness, to deliver them by the hand of Jephthah. The diplomatic correspondence between the king of the children of Ammon and Jephthah recorded in the 11th chapter of Judges, plainly shows, that the cause of the latter was just. The following words show the ground on which he rested his cause. "So now, the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy God giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess." He discovered in all this, no desire to claim any right which he was not willing to allow his adversary, on like principles.

3. Next to freedom and independence, may be placed the defence of property, against the depredations of wanton, unprincipled plunderers. Divine authority is furnished, for the defence of property, in the memorable instance of the war, in which Gideon was miraculously victorious over the numerous host of Midianites, Amalekites, and the children of the east, at the head of only three hundred men. An account of the depredations committed, by this combination of free-booters, on the produce of the Israelites, is recorded in the 6th chapter of Judges.

That the best reason, of which the human mind is possessed, will not only consent to the expediency of contending for the safety of our persons, the security of our independence and the defence of our property, but will urge the thing by arguments not to be resisted, is evident. Reason also teaches us, that the defence of life and personal liberty, stands on the highest ground for which contention can be justified ; and also, that the defence of national independence ought to receive a higher rank than the defence of private property, as a commodity of merchandize.

In the infinitely wise economy of our Creator, it appears to have been his pleasure that mankind should ascend, by degrees, above the vile propensities and sordid appetites of his sinful state, and that he should learn to appreciate and enjoy the blessings suited to his nature, by first feeling the want of them.

The pains endured for the attainment of important objects, generally serve to heighten the value of the acquisitions, and a recurrence to the cost, generally serves to perpetuate, in the mind, the high estimation in which such attainments are held. The long and intolerable bondage, under which the Hebrews groaned in the land of Ham, gave spirit to the song sang on the opposite margin of the sea, where God wrought their deliverance. Those dangerous perils suffered by mariners on the disturbed bosom of the mighty deep, fail not to contribute most liberally to the joyful tranquility of the desired haven. The toils of the field, where the weary laborer fatigues in hope, serve to exhilarate the songs of harvest and to make the autumn doubly welcome. The fond embrace, in which the affectionate mother holds her beloved, tender care, derives no small proportion of its strength from the sorrows, pains and dangers which time can never erase from her recollection.

The sentiment which gives propriety to these maxims, has been wonderfully exemplified by the high estimation in which the political liberty and independence of our favored nation has been held by the freemen of our union. They wisely compare the advantages of our independence with those which a colonial state afforded ; they carefully treasure up, in the recesses of recollection, the hard and

perilous struggle, which was encountered by their fathers, their brethren and themselves, to obtain this achievement; they are more choice of the remembrance of the rich blood, which was shed to gain the freedom of our country, than of the revenue of gold. And from their sacred treasures, they enjoy a perpetual felicity, perfectly suited to an exalted elevation of our nature.

The law of reason and virtue was implanted in man, not for the inglorious purpose of eternal submission to sin and folly, nor for the purpose of forever struggling in vain, against them. This divine emanation, from the author of our being, was here implanted for the glorious purpose of subduing the imperfections of our nature, and to raise us to the rational enjoyment of the enlightened offspring of God. To effect this object, INJUSTICE, which comprises all, in the moral and civil world, against which we are called to contend, must be combated, in every form, in which it appears, and by whatever means it may operate. Nor are we to consider the necessity of this contest as unfortunate to our race of being; it being the school in which it was the pleasure of infinite goodness to instruct his children, and from which, he has manifested his purpose, to bring his many sons to glory, having made the captain of their salvation perfect through suffering.

According to these evident truths, it is not our duty, nor can it be justly considered a virtue in us, to submit to injustice a moment after it is in our power to resist it with success. Any submission, beyond the point here noticed, is a contribution for the support and increase of that wrong, which we, in a criminal manner, delay to oppose. Until injustice breaks out into overt acts of injury, either to individuals or to community at large, it is considered of a moral nature, and is to be opposed only by moral persuasion: but when it takes a further leap, and puts in motion a system of oppression, and violates the rights of either individuals or the public, it is then the duty of every friend of virtue to step forward and oppose these overt acts of unrighteousness and injustice with all their abilities, whether moral, or natural. Nor can we be justified in a neglect of this on account of any expence which may be required to succeed in so righteous an undertaking.

2. As was proposed, application may now be made of the foregoing instances and arguments, by way of comparison, to the occasions which have led the constitutional authorities of our nation, to exercise the physical force of the country to oppose the power of Great Britain, in manner and form which are called war.

In presenting these occasions, reference will be made to that faithful and luminous manifesto, communicated to the Senate and House of Representatives of the United States, June 1, 1812. The propriety of referring to that document evidently appears from the following reasons.

1. This communication comes from the highest authority, and from a personage against whose veracity no proof has ever appeared, and who must be considered in the highest sense bound by the deepest solemnity, to speak the truth and nothing but the truth.

2. The facts there stated, are known, by the public, to be true, and are acknowledged, by those who oppose the measures recommended and now resorted to, to redress those wrongs.

3. This is a respect which is due to the dignified station of the chief ruler of our nation, especially as no honor necessarily attached to that station, has ever been known to be forfeited, or even tarnished by the author of that communication. In stating these reasons, it is acknowledged that no respect is paid to the abundance of contumely, which has appeared in the public prints, designed to destroy public confidence in our chief magistrate. And as the divine precept strictly enjoins, "Thou shalt not speak evil of the ruler of thy people," it is humbly conceived that no respect is due to an open violation of this divine command. What heart can remain untouched with grief, while so foul a stigma is attached to so many, who profess the religion of Christ! The injustice which ranks the highest, of which America complains against Great Britain, is the violence she commits on the persons of our citizens. This outrage is thus stated in the communication to which reference has been made.

"British cruizers have been in the continued practice of violating the American flag, on the great high way of nations, and of seizing and carrying off persons sailing under

it ; not in the exercise of a belligerent right, founded on the law of nations against an enemy, but of a municipal prerogative over British subjects. British jurisdiction is thus extended to neutral vessels in a situation where no law can operate, but the law of nations and the laws of the country, to which the vessel belongs ; and a self redress is assumed, which if British subjects were wrongfully detained and alone concerned, is that substitution of force, for a resort to the responsible sovereign, which falls within the definition of war."

Here then is seen open, authorized, and continually practiced war on the persons of the citizens of our country ; who, by this violence, are destined to experience what is so very justly expressed in the following words.

"Thousands of American citizens, under the safeguard of public law, and of their national flag, have been torn from their country and from every thing dear to them ; have been dragged on board ships of war of a foreign nation, and exposed, under the severity of their discipline, to be exiled to the most distant and deadly climes, to risk their lives in the battles of their oppressors, and to be the melancholly instruments of taking away those of their own brethren."

If to this picture, there can be any additional horror, it is expressed in the following words.

"British cruisers have been in the practice also of violating the rights and peace of our coasts. They hover over and harrass our entering and departing commerce. To the most insulting pretensions they have added the most lawless proceeding in our very harbors ; and have wantonly spilt American blood, within the sanctuary of our territorial jurisdiction."

If Abraham, the friend of God and the father of the faithful, was blessed on his return from delivering his brother out of the hands of lawless violence, will he who holds the balances of eternal justice, frown on America for resisting those multiplied outrages, committed on the persons of our brethren ? To the God of Abraham we appeal, to him we look for approbation and success in the contest. Abraham is distinguished by the epithet FAITHFUL ; and he never more justly merited this character than when he

manifested his reliance on God, in the cases of the offering up of his son, and the recovery of his brother. Abraham spent no time in endeavoring to excuse himself in the case of his brother's captivity. He did not say, "it is in vain for me to oppose those powerful, victorious kings; my means are not adequate to the contest; I may possibly lose more than I shall gain; these kings have always been in the habit of taking men when and where they pleased, and surely I am under no obligation to go to war to break up an established custom." No, the divinity of eternal justice was before his eyes, and he was an ardent lover of that divinity; yes, and he had a heart to feel for his brother! And so have Americans hearts to feel for their brethren! It was enough that Abraham knew that his cause was just, by that he knew his God would support it.

How long has Great Britain violated the rights of our citizens in this inhuman manner? See the answer in the address of the minority in Congress, in the following words: "Ever since the United States have been a nation, this subject has been a matter of complaint and negotiation." Are the minority successful in vindicating the right of Great Britain in this thing? No, for they thus condemn her, in the following words: "Concerning the subject of impressment, the undersigned sympathize with our unfortunate seamen, THE VICTIMS OF THIS ABUSE OF POWER. Have the United States remonstrated against this wickedness? Has any assurance been given to that power that there was a readiness, on the part of the United States to make a satisfactory arrangement, whereby the real subjects of Great Britain should be secured to her? See the answer in the President's communication. "Against this crying enormity, which Great Britain would be so prompt to avenge if committed against herself, the United States have in vain exhausted remonstrances and expostulations. And that no proof might be wanting of their conciliatory disposition, and no pretext left for a continuance of the practice, the British government was formally assured of the readiness of the United States to enter into arrangements, such as could not be rejected, if the recovery of British subjects were the real and sole object. The communication passed without effect." No, no arrangement can be made;

the war on the persons of our brethren must continue! Thousands of Americans, who have a just claim on their country for protection, must be dragged into the worst and most hated captivity! How many poor feeble mothers now lie at the door of charity, whose sole dependance was on these miserable captives! How many wives are worse than widows, by this inhuman practice! How many children are made miserable orphans by this lawless outrage on human liberty! If the arm of David was made strong against the Amalekites, for the recovery of those whom they had taken captive, may we not rely on the power that gave him victory, to succeed us against a nation worse than Amalekites, in a cause for which the groans of the captive, the pinching wants of bewidowed mothers, the tears of anxious wives, the misery of little children, and all the sensibilities of our nature are now pleading?

Has our government violated the rights of any nation on earth? Has it withholden justice from any? Or has it demanded any thing more than justice of any? If not, have we any reason to fear that God will frown upon us, because we rely on him to succeed a righteous cause! Many and heinous are our sins, which we are bound to acknowledge before God, and for which we deserve, and shall undoubtedly receive suitable chastisement, which it is our duty to pray, may be made emendatory of our lives, and eventuate in turning us from our foolish wanderings, to a more virtuous and humble course of life and conduct. But it would be ingratitude to him, who holds the hearts of rulers in his hand, and can turn them as the rivers of water are turned, not to acknowledge his divine protection and goodness, in preserving our national government from lawless violence, and from making any unjust demands on other nations. Divine wisdom will discriminate, divine justice cannot be wrongfully directed. If our government have done no injustice, if the unclean thing be not found there, God will approve. But if we, as a people, have been ungrateful for the blessings which heaven has sent, if we have too much forgotten God, and lived to ourselves in the pride and vanity of the world, if oppression have been found in the hands of the rich, and envy in the hearts of

the poor, let us not be so vain as to excuse ourselves, but remember that the "soul that sinneth, it shall die."

Astonishment has been greatly excited on reading and on hearing sermons, whose manifest design was to turn the hearts of Americans against their rulers, and to represent administration as wickedly inclined to practice injustice. How lost are such declaimers against the constituted authorities, to the divine direction given specially to them, in the New-Testament, which speaks on this wise: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work; to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

In order to do justice to the account of British violence on the persons of our citizens, it is necessary to add the abominable instance of their exciting the savages to murder our women and children, together with their husbands and fathers, surprizing them at unawares and in a defenceless condition. This heart chilling perfidy is thus stated in the communication. "In reviewing the conduct of Great Britain towards the United States, our attention is necessarily drawn to the warfare just renewed by the savages on one of our extensive frontiers; a warfare which is known to spare neither age nor sex, and to be distinguished by features, peculiarly shocking to humanity." Satisfactory evidence of the existence of this wicked policy has been produced to our government and to the public; that we are under the melancholly necessity of believing that a price is allowed for the scalps of the citizens of the United States, of women and children, which is designated and accepted as an inducement to the commission of those dreadful outrages on our frontiers.

If Esther, the queen, could be justified in putting her life in jeopardy to obtain a decree that the Jews should stand in their own defence, and fight for their lives, the lives of their women and children, then the cry of our exposed and suffering brethren to congress for a similar decree, must be justifiable in like manner. And as it pleased a just God to display his righteous indignation against the wicked counsel of Haman, the enemy of the Jews, in a most signal manner, and to grant deliverance and enlarge-

this cause that God gave us a Washington to lead our armies against the same foe who now refuses to do us justice? Was it not in such a cause that the Almighty's arm was made visible, and the world astonished?

Notwithstanding our sins call aloud for the rod of correction; and notwithstanding God is calling on us to repent of our evil doings, we are not to suppose that a righteous cause will be forsaken by him; but we ought to repose unwavering confidence in his divine goodness, and from a sense of his favors, reproach ourselves for ingratitude. Does it not behove us all to unite, according to the spirit of that proclamation which invited us together, in an humble supplication of the divine assistance, in the great and indispensable duties of repentance and amendment of life; to ask of our Creator his merciful clemency towards our beloved country, in this trying season of calamity and war; and humbly beseech him to take the American people under his peculiar care and protection; guide our public councils, animate our patriotism, and bestow his blessing on our arms? Does not the spirit of the gospel move us to implore the divine agency in turning the hearts of our enemies from their long practised injustice, to a disposition more consistent with that moral rectitude and righteousness which alone exalteth a nation?

Can we be insensible of the necessity of union and concord among ourselves? Shall we not endeavor, to the utmost of our power, to cultivate a spirit of harmony and peace one with another, by endeavoring to exercise that reason which gives our race of being its peculiar distinction, and that charity which our revealed religion inculcates as one of its brightest jewels? May God grant us that prudence by which the honor, the justice and the advancement of our national cause may be cultivated and duly appreciated in all the circles of social life; so that both male and female may lend their respective aid and support. Mention has been made of Deborah, Esther and Jael, with a hope that their examples and characters may influence our wives, our sisters and our daughters to emulate their virtues. You are not called to the perplexing cabinet, nor to the tented field; but if you will encourage your husbands, your brothers and your sons in this momentous conflict;

your tears of pity for their fatigues and suffering, your smiling approbation of your country's cause, and your pious intercessions to the throne above, will be more than an host against our enemies. Is not this a time when God calls us to lay aside the gaudy trappings of pride, to renounce those gratifications which swell the deadly passions which war against heaven and our own peace? Let us not be deaf to the admonition, but, humbling ourselves before him, cry mightily that he may hasten the time when all kings shall fall down before him, when all nations shall serve him; when that most important precept of our holy religion, which teaches us to do as we would be done by, may become the directing wisdom of all the potentates and negotiators of the nations. Then shall that long anticipated day of universal peace commence of which mention is made by the prophet Isaiah, with a portion of which I close this subject, in the following words: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall the people learn war any more."



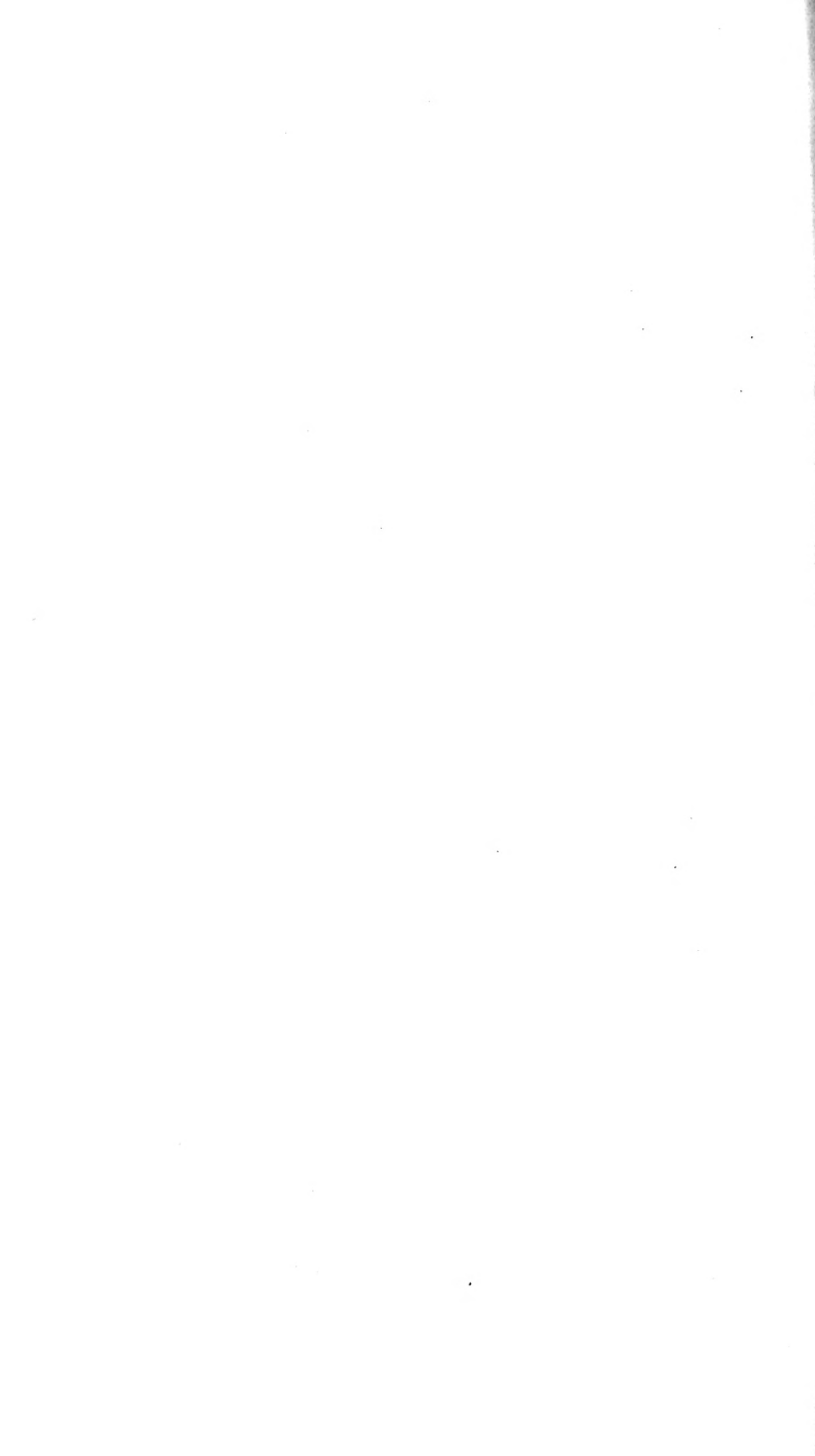


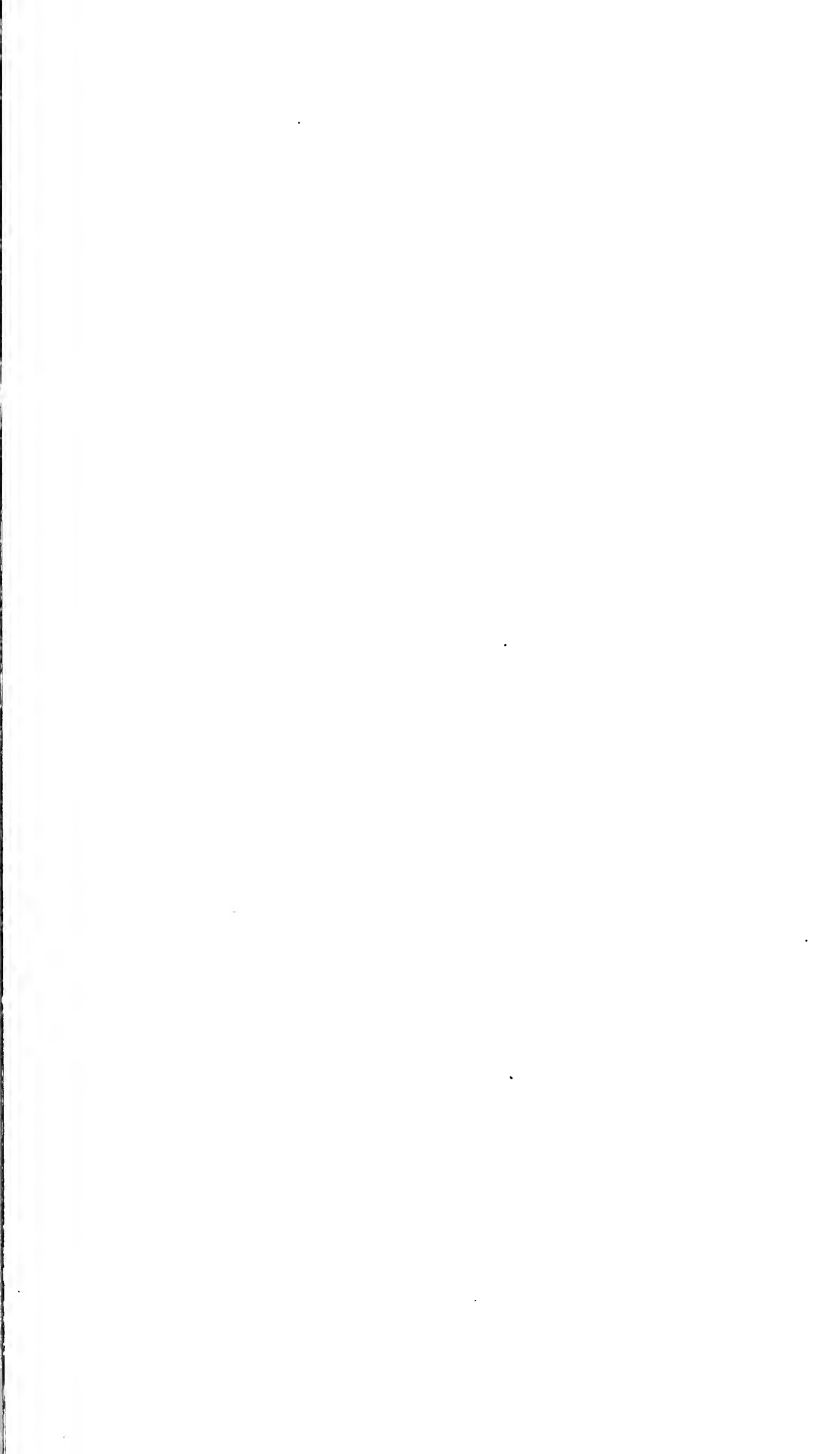




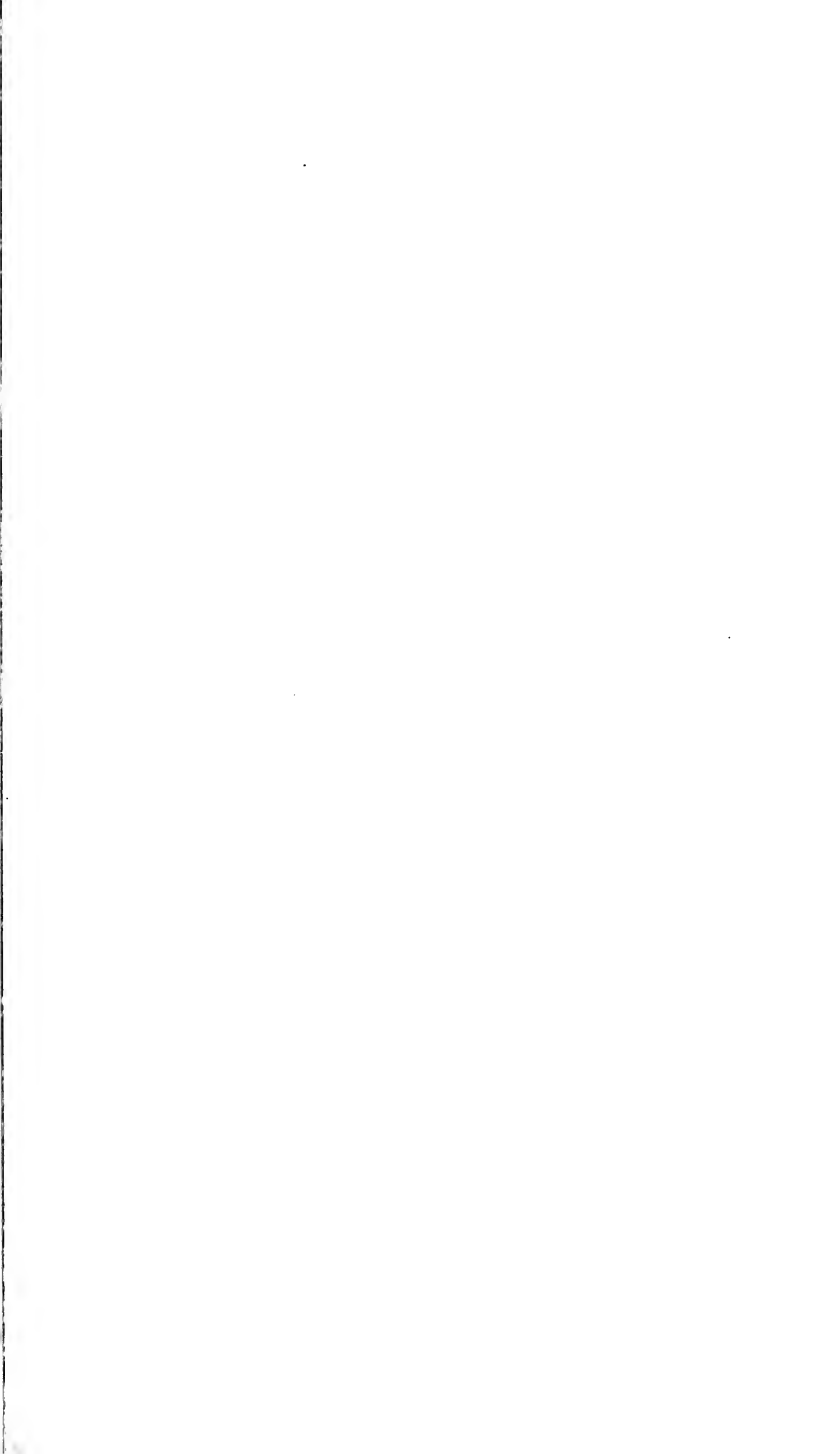




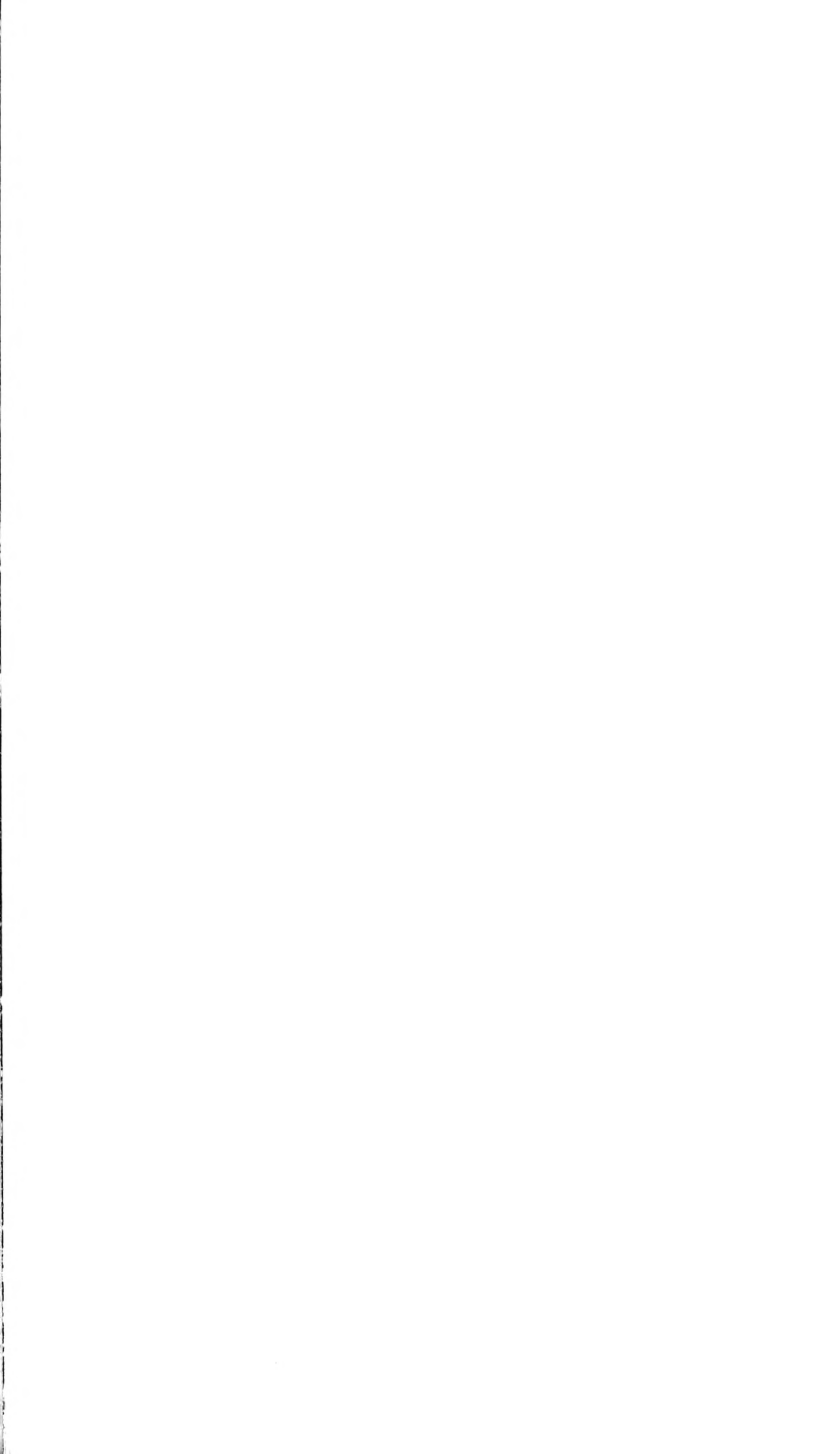


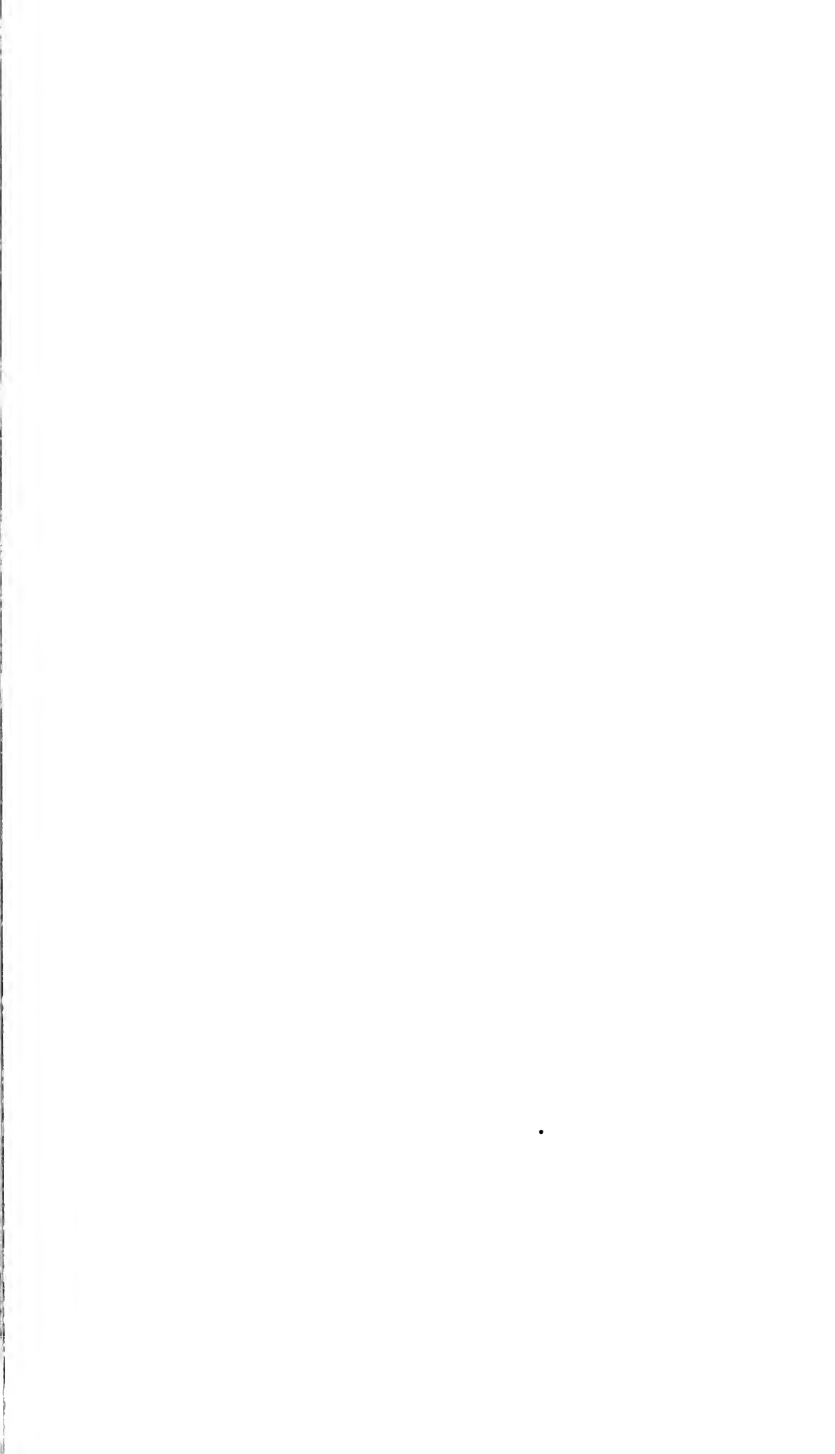


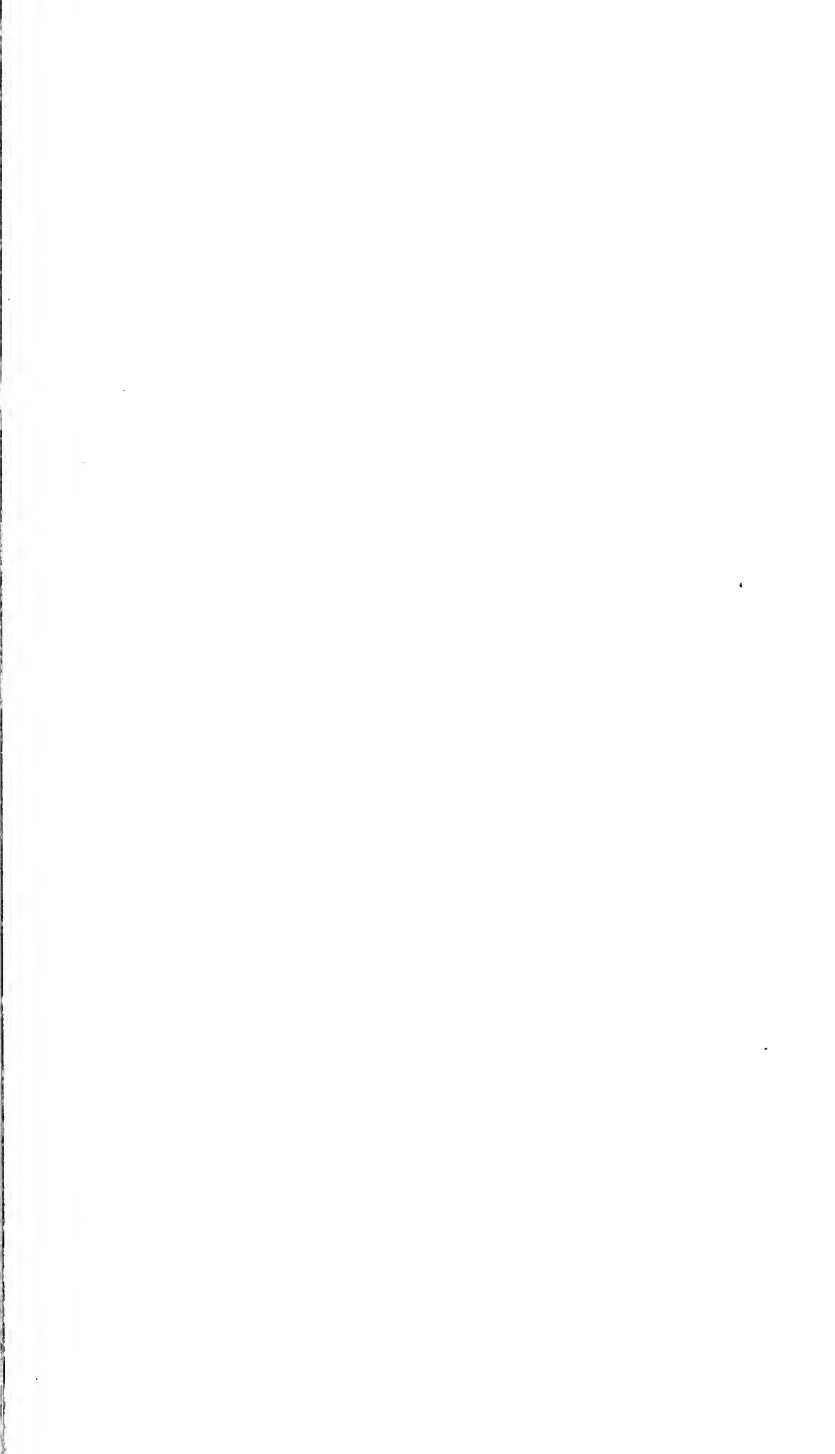














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