

## ATTACK ON OUR CONSTITUTION.

The following is an extract from a sermon preached by Rev. Dr. Wilson of Albany, to his congregation, on Sunday October 23, 1831. It was reported by one of the Doctor's admirers, and published by him in the Albany Daily Advertiser, and may be depended on, therefore, as generally correct. The reader will perceive that it is a direct attack on those wise men who framed the Constitution of the United States; and there is an evident wish manifested by the preacher to carry orthodox influence into our national councils.

“The preacher would not particularize the Constitutions of the several States; to do this, his remarks must be extended beyond the limits of a single sermon. He would confine himself at this time to the Constitution of the United States, only. There was no acknowledgement of God in that instrument. He knew, indeed, that it was therein stated to have been done in Convention the 17th of September, in the year of our Lord, 1787, but that was no acknowledgement of God or his divine agency in that great work.

Neither did the old articles of confederation of the States contain any acknowledgement of God, except by way of recital in their date, of the 15th day of November, in the year of our Lord, 1777. These omissions were great sins; direct acts of rebellion against the God that upheld, nourished and brought them up. It was one indeed, in the ratification of these articles by Congress, in Philadelphia eight or nine months afterwards, on the 9th of July, 1778, and about nine years and two months before the Constitution was formed, and at a time of great peril and alarm; when the hand of God had been, as it were, visibly seen and felt in the struggle for their deliverance, the Congress in Philadelphia, in 1778, do make an acknowledgement of God as the Supreme Governor and Ruler in the hearts of the people. They recite, “whereas it has pleased the Great Governor of the world to incline the hearts of the Legislators,” &c. Here was a clear and direct acknowledgement of God's presence, and of his work in the minds and actions of men, honorable to those of whom that Congress was composed. This was about the darkest period of the revolution. But when the war was over, and the victory won, and the blessings of liberty and peace secured, the Constitution was framed and God neglected. He was not merely forgotten—He was absolutely voted out of the Constitution. The proceedings as published by Thompson, the Secretary, and the history of that day, show that the question was gravely debated in Congress, whether God should be in the Constitution or not, and after a solemn debate, He was deliberately voted out of it. This was a great sin, an act of rebellion against the Majesty of heaven and earth, who had nourished and brought them up, and wrought for them so great a deliverance. It was the height of ingratitude in a Christian people. The savages of our wilderness, and the inhabitants of the Isles of the Sea acknowledge the sovereignty of a Great Spirit—all nature around proclaims the God that governs and sustains it. How great then are the sins of those blessed with the more resplendent light of the gospel of his grace, to refuse their homage and acknowledgements to him. But as if it were not enough to vote God out of the Constitution; in the amendments to it one year afterwards, 1788, the first article declares, “Congress shall make no laws respecting an establishment of religion,” &c. The men whose arguments swayed to vote God out of the Constitution; to declare that there should be no religious test; that Congress should make no law to establish religion, &c. were Atheists in principle.—They had also their own ambitious ends in view; were worldly minded men; they sought for worldly honors and distinctions. Some of them were Deists, blasphemers of the Son of God, of the same stamp of Tom Paine, in his Age of Reason, or blind Palmer. They would therefore neither acknowledge nor honor him nor his religion.”

After this the preacher proceeded to declaim against the Presidents of the United States, beginning at Washington and coming regularly down to the present incumbent. Washington, it is said, was not a Christian; he slighted the Lord's Supper: the elder Adams was a Socinian: Jefferson was an infidel: Madison was an infidel: Munroe was an “Athenian philosopher:” the younger Adams is a Unitarian: President Jackson is a little better; but on the whole God does not bless his administration.

Like the kings of the Jews from the time of Jeroboam, God says of them in Hosea, “they have set up kings, but not by me, they have made princes, but I knew it not.”—Not that God did not know these men, but that they were not of his appointment, did not know and acknowledge him, and he therefore did not recognise them as set up by him. It might be supposed by some that these were matters not to be discussed in the pulpit, but he thought otherwise. He would assure his hearers that if other ministers did not preach upon these subjects, it was not because they did not think of them, and talk of them too, among themselves: they were the frequent subjects of conversation among them, and if they did not preach about them they did not do their duty. For his own part, he would fearlessly do his duty, and expose the vices and sins of the high as well as the low, regardless of the frowns or the favor of men.

Again,

Having noticed all the Presidents, I may remark, said the preacher, that were we to look into the other departments of the General State governments, and among the members of Congress, we should find generally, the same deplorable disregard of religion among them. I am told that Mr. Frelinghuysen, the worthy Senator from New-Jersey, states that out of all the members of the two houses of the last Congress he could find only seven who were willing to join him in the prayer meetings.

The preacher concluded as follows:—

The preacher said the application of this subject demanded a national reformation. In the name of God the Son, the Redeemer of men, he exhorted this nation to reform. In the name of the Triune Jehovah, he invoked the Divine influence on the hearts of the people of this nation, and especially upon his hearers, to enable them to treasure up these things in their memory; and contribute their time, their talents, and their influence to produce national repentance and reformation, etc. etc. etc.