

The Nature and Manner of giving
Thanks to GOD, Illustrated.

A
S E R M O N,

D E L I V E R E D

O N T H E D A Y

O F T H E

NATIONAL THANKSGIVING

FEBRUARY 19, 1795.

BY EBENEZER BRADFORD, A. M.

PASTOR OF THE FIRST CHURCH IN ROWLEY.

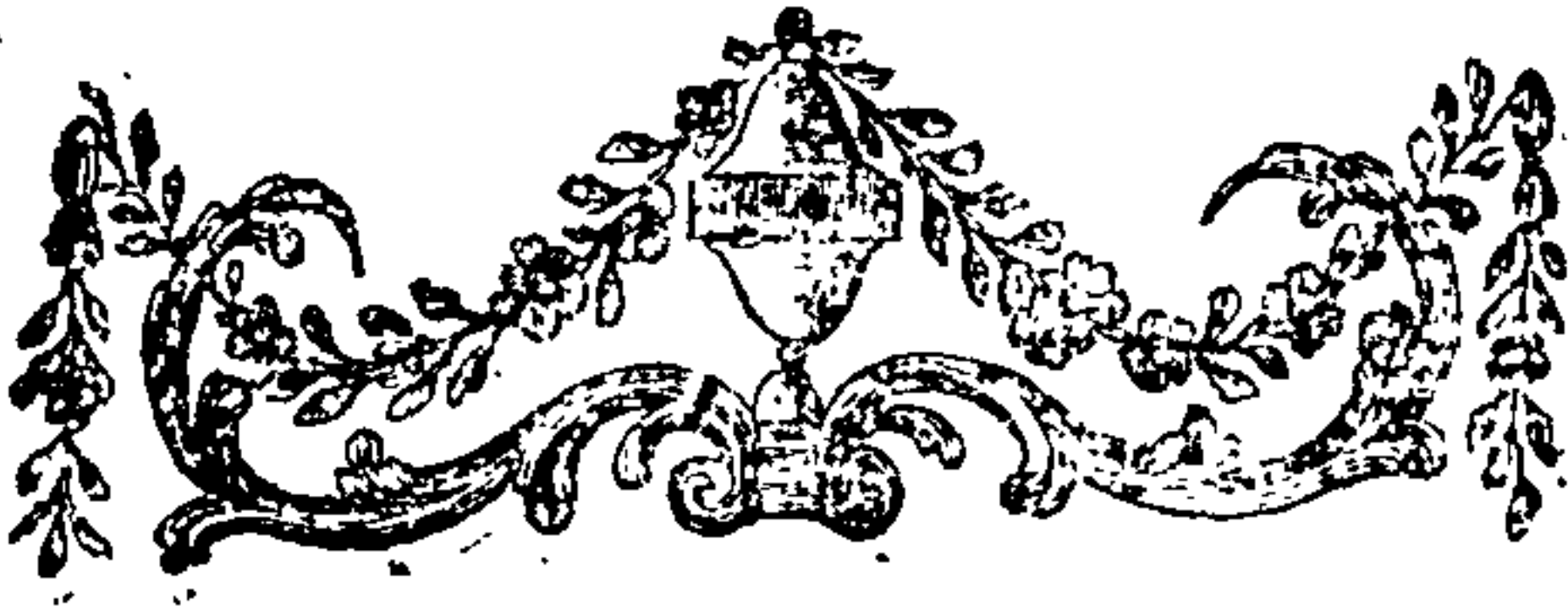
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B O S T O N :

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A S E R M O N,



EPHESIANS V CHAP. 20th VERSE.

Giving thanks always for all things, unto God and the Father; in the name of our LORD JESUS CHRIST.

IT is a circumstance truly grateful to every benevolent mind, that our Rulers have not lost sight of our obligations to the great God.

THIS day, witnesses their acknowledgement of a Divine Providence, and the obligations men are under to be thankful for mercies received.

WITH the warmest zeal, and the most unfeigned sincerity, let us, my brethren, comply with the commendation of our Chief Magistrate, in devoting this day to the great duties of PUBLIC THANKS-GIVING AND PRAYER.

THE text, which we have read within your hearing, will direct us, in this great and important business.

In discoursing on which, we shall

FIRST—Show what is implied in giving thanks to God.

SECOND.

SECOND—Point out a few things, for which we are especially on this day, to give thanks.

THIRD—Take notice of the mode mentioned in the text, in which we are to render our thanks to ALMIGHTY GOD.

FOURTH—Close the subject, with some reflections, by way of improvement.

1st. It is implied in giving thanks to the great GOD, that we heartily acknowledge the favours which he has been pleased to bestow upon us.

2d. That we acknowledge our entire unworthiness of the least mercy we have received at his hand.

3d. That we acknowledge our absolute dependence on GOD, for every good thing we do, or can enjoy.

4th. That we unfeignedly praise the great GOD, who hath bestowed so many favours on us, miserable sinners.

5th. That we firmly resolve to improve all the good things which GOD hath bestowed on us, for his honour and glory, and the good of his creatures.

THOSE, and those only, who have these views and feelings of heart, are truly thankful. They are modest—humble, and grateful—and what is remarkable, they are joyful in the midst of all the perplexing cares of this delusive, this transitory world. They live not to themselves, but to him, from whom all their good things do constantly flow. They have placed their affections not on things on the earth—but on things above. They live not by sight, but by faith on the SON of GOD.

SECOND—We are to point out a few things, for which we ought to be thankful on this day of public praise and gratitude.

We shall first take notice of several things, enumerated in the Proclamation; and then some other things

things, which for some reason or other were omitted in that Instrument—which, on such an occasion as this, ought to be impressed on the minds of the people.

1st. In the preamble of the Proclamation, “our exemption from foreign war,” is mentioned as the first subject, that demands our attention, on this solemn occasion.

WOULD to GOD, that it was strictly true, that we are exempted from foreign war.

A PEOPLE can hardly be said to be exempted from foreign war, whose trade has been constantly harassed by innumerable banditties of sea-robbers, as ours has been, by the *British* and *Algerine* pirates, for more than twelve months past. How many of the good citizens of America—How many opulent merchants, and seamen, have fallen a pray to these ungodly freebooters?—How many individuals, yea families, have been by these means, brought into the most deplorable circumstances? Some in a state of poverty—and some in a state of absolute and everlasting slavery.—Who, that has the soul of a man, can clear himself from feeling for these sons of adversity.

HOWEVER, it might have been much worse than it is: For though we have suffered much more, by *British* perfidy, and *Algerine* malice the year past, than we ever suffered in a single year in our open warfare against Britain; yet we might have been in circumstances much more deplorable than we at present are; and therefore we ought to be thankful that our case is no more deplorable than it is.

THE *Indian War*—the *BRITISH* and *Algerine* spoiliations, are evils, which America have never heretofore felt, and ought not to be hidden from the common eye—they ought to be generally known, for
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they must and will be felt by every one who has the capacity of feeling.—Notwithstanding these things, my hearers, we ought most devoutly, to praise the Great Disposer of all events, for that degree of peace and tranquility we have enjoyed the year past.

2d. The next thing proposed in the Proclamation, as an object of our gratitude, is the “increasing prospect of the continuance of that exemption from a foreign war” of which we have just been taking notice.

WHETHER the author of the Proclamation had his eye on the recent successes of the French Republic; or on some flattering declarations made to Mr. JAY, is uncertain.—One thing however, may be depended on as fact, and that is; that under God; our peace and tranquility wholly depends on the success of the French Republic. Had not this been great, we should before now have felt in America, in a manner we have heretofore not done, the vengeance of British tyranny.

3d. “The great degree of internal tranquility we have enjoyed,” is a third thing we are called on to be thankful for, on this occasion.

THERE is no favour we enjoy, but demands a tribute of praise to the Great Author of all good.—Therefore, the best degree of political good, peace and tranquility, should not pass unnoticed by a grateful people. And it must be confessed, that we, as a nation, have enjoyed such a degree of internal peace, as truly demands our gratitude.

4th. We are called on to be thankful for the “recent confirmation of that tranquility, (which we have heretofore enjoyed) by the suppression of an insurrection, which so wantonly threatened it.”

THAT

THAT the Western Insurrection has been subdued, is matter of unfeigned gratitude; notwithstanding we have to mourn the shocking expence of this abominable business. . Whether this insurrection owed its rise to existing impolitic Laws, or to an unreasonable and rebellious spirit, in those Western parts of *Pennsylvania*, has not been so fully ascertained, as one could wish; however, peace and order are desirable, and we ought to be thankful for them.

5th. The next thing we are called on to be thankful for, is “the happy course of our public affairs in general.”

It is beyond all doubt, that in spite of all the machinations, of all our *internal* and *external* enemies, we have enjoyed so great a degree of peace, success and tranquility, as demands a tribute of praise and thanksgiving to God, the Great Disposer of all events.

6th. In the next place, the Proclamation mentions the “unexampled prosperity of all classes of our citizens, as circumstances which peculiarly mark our situation; with indications of divine beneficence towards us,”

It must be confessed, that the Americans, in general, have of late, prospered in their worldly affairs, beyond what is common for nations to do; and that this prosperity demands a tribute of gratitude to the Great Disposer of all events. Notwithstanding this, no man of sensibility and benevolence can pass unnoticed, the wanton depredation of the property of honest and useful merchants, by the lawless hand of British tyranny; and the starving situation of those, whose fixed stipends have dwindled into sorry pittance by means of the *Funding System*—the Bank Notes—and that surplussage of cash, which the war in *Europe* and *America* have caused.

AMONG many of our fellow-citizens, there is a great appearance of wealth and worldly prosperity—and indeed, our circumstances are much better than we could reasonably expect, if we were impartially to view the moral characters of men in this happy land.

IN the body of the Proclamation, our beloved President, not content with having mentioned the above articles, goes over some of them again. We will follow him, that we may see and feel our obligations to be grateful, for the manifold favours with which we are indulged by the great GOD.

1st. We are called on, this day, my brethren, to “render our sincere and hearty thanks, to the Great Ruler of Nations, for the manifold and signal mercies which distinguish our lot as a nation; particularly for the possession of *constitutional Government*, which unite, and by their union, establish Liberty with Order.”

THE *State Constitutions*, together with the *Federal Constitution*, are to this nation, great and inexpressible favours, for which all Americans are bound to give GOD thanks. For such has been the kindness of Divine Providence, to North-America, that no nation, language, or tongue of people, have been equally favoured with good and wholesome Constitutions of Civil Government—Only let those Constitutions be properly maintained, and Liberty, Peace, Order and *Wealth*, must be their inevitable consequences. We cannot therefore appear before GOD, with a realizing sense of his mercies, and not be thankful for our *Constitutional Government*.

2d. WE are reminded, in the Proclamation, of our peace, both foreign and domestic, for which we ought to be thankful.

WE have already taken notice of that kind of peace, both foreign and domestic, which America enjoys—
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and have found, that notwithstanding it has been interrupted in the most indecent and wanton manner, we are undoubtedly under sacred obligations of gratitude to the great GOD, for that degree of it, which we still enjoy.

3d. The President calls on us to render a tribute of praise and gratitude to the Great Disposer of all events, “For the seasonable controul which has been given to a spirit of disorder, in the suppression of the late insurrection.”

THIS article has been taken notice of already ; but as it is twice mentioned by the President, it may not be amiss, for us to spend a moment or two, in pressing it upon our minds.

WHO can tell what would have been the consequence, should this insurrection failed of a check in the bud ? Had this been our unhappy case, it might have proved more detrimental to us, than all the British spoiliations—than the unjust detention of the Western Posts, and the Indian war in the *bargain*.

THE expences of this affair are so great, and the danger to the nation so alarming, that it is hoped that the good people of the Union will be forever hereafter on their guard, against unconstitutional opposition to existing Laws—let those Laws be attended with partial disadvantages or not.

3d. We are urged to be thankful, “generally for the prosperous course of our affairs, public and private, and at the same time, humbly and fervently to beseech the kind author of these blessings, graciously to prolong them to us.” *Gratitude and prayer*, generally speaking, accompany each other—There is, therefore, the greatest propriety in our Chief Magistrate’s calling on the inhabitants of this land, not only
to

to be thankful for what we have received from the hand of God, but to implore the continuance of all those favours we have enjoyed in days past.

4th. Again, we are to pray that God would “imprint on our hearts a deep and solemn sense of our obligations to him,” for the favours bestowed on us. Nothing can be more Gospel-like, than this request; therefore nothing can be more our duty on this solemn and interesting occasion.

5th. We are intreated to pray, that God would be pleased “to teach us rightly to estimate the immense value” of the favours which we now enjoy.

Would we be rationally thankful for mercies bestowed on us, we must learn their real value—without an estimation of this kind, we shall be exposed to the most shameful and dangerous errors, mortals experience.

THE most ready way to accomplish this important business, is to compare ourselves and our circumstances, with those nations and descriptions of people whose civil and religious circumstances are so widely different from ours—Who can seriously reflect on the difference between a people under the galling yoke of civil and ecclesiastical Tyranny—and a people fully enjoying all the *natural*, *civil* and religious rights of man—without feeling that the latter are under peculiar obligations of gratitude, to the Great Disposer of events?—It is good for us, frequently to draw the comparison between ourselves and the nations of the earth who are slaves, that we may see and be affected with the sovereign and distinguishing blessings Heaven has bestowed on the Americans.

6th. According to the Proclamation, we must pray that God would “preserve us from the arrogance of prosperity,

prosperity, and from hazarding the advantages we enjoy, by delusive pursuits.”

ARROGANCE and delusion are evils we ought most devoutly to deprecate. Prosperity is attended with many unforeseen evils—and delusive pursuits with dangers that lie in ambush, ready to seize on us in an unguarded hour—therefore we are to look to him who alone is able to guard us from those evils, at all times.

7th. WE are in the Proclamation, intreated to call on God, to “dispose us to merit the continuance of his favours, by not abusing them—by our gratitude for them, and by a correspondent conduct, as citizens and as men.”

OUR good and beloved President uses the word *merit*, in this paragraph, in a sense quite different from Christian Divines in general; who feel, that mankind are sinners, and of course have never earned or merited any favour from the hand of the Almighty; who feel they have no right to claim any good thing from the hand of God, on the consideration that they have merited it. From this view, the Christian has ground for gratitude, that the self-righteous man can neither see nor feel. The Proclamation therefore, can rationally mean nothing more, by meriting the continuance of favours, than conducting ourselves as citizens, and as men, in such a manner, as to promote the honour of God, and the general good of mankind. To do which, we depend on the divine aid, as much, as to do any thing else. Therefore, there is the utmost propriety in calling on God, our Heavenly Father, to dispose us, as men, to perform all those things which are right, and acceptable in his sight.

OUR entire and absolute dependance on God, is the only rational ground of prayer: The design of which is not to persuade the Supreme Being to alter his purposes

poses concerning us ; but to prepare us for the reception and continuation of unmerited and undeserved favours : The reception of such favours opens the door for unfeigned gratitude to the Father of Lights, from whom every good and perfect gift descends. *Not unto us—not unto us*, but unto thy great and glorious name, O God ! be all the praise and glory—is the language of an humble, praying, thankful soul ; and such as we all, this day, should realize before God.

8th. Moreover, we are called on, this day, to beseech God, “ To render this country more and more, a safe and propitious *asylum* for the unfortunate of other countries.”

This sentiment breaths the most disinterested benevolence towards the unfortunate and wretched among other nations, and is worthy to be preserved in letters of gold : For it is a truth, which no man in the exercise of reason can deny—that the great God, in a course of Divine Providence, has already rendered this country a propitious *asylum* for the unfortunate of other countries. The oppressed of other nations, may fly hither, from the galling chains of civil and ecclesiastical tyranny, and enjoy all the rights of man. Here they may be furnished with all the necessaries, and many of the delicacies of life. Here they may breathe the air of freedom, uncontaminated with the breath of tyranny. Here they may enjoy themselves as free citizens of the world, and prepare themselves for a state of more sublime and exalted pleasures, than time can afford.

It is moreover, devoutly to be wished that this country might “ be rendered *more and more*, a safe and propitious *asylum* for the unfortunate of other countries.” This will no doubt be accomplished, when we are freed from the baneful influence of British.

tish politics, spoliations and injustice. When the expence, havoc and bloodshed of the Indian war shall cease. When virtue shall prevail against vice, and spread its salutary effects through all classes of men. When our good and wholesome laws shall be maintained with more vigour, than at present they are. When the Great Governour of all things shall rouse up several more nations to commence our friends and allies, to protect us from the rage of the combined despots of the earth.

. For these things, therefore, we ought most fervently to pray ; for they are given to men in answer to humble prayer.

9th. We are called on to pray God “ to extend among us true and useful knowledge.” It is for the interest of *monarchical* and *aristocratical* governments, to keep the great body of the people in the most profound ignorance, especially as to political matters : But in a *republican* government, it is directly otherwise.

TYRANNY has always been supported by ignorance in the great mass of the people, and usurped power in their rulers. While Liberty is supported by knowledge and virtue among the people, these check the lawless strides of delegated power, and preserve the people from slavery and wretchedness. Therefore, as our Government is of a Democratical, or Republican kind, we cannot even hope to preserve it from destruction, without diffusing true and useful knowledge among the people in general ; and as all events are in the hand, and at the disposal of the great JEHOVAH, it becomes us on this occasion, to plead with him, to succeed and bless all the means of Literature, from the least to the greatest ; and that useful knowledge through this, as well as all other nations, might fill the earth, as the waters do the seas.

10th. The Proclamation concludes with recommending it to us, on this occasion, to plead with God, “to diffuse and establish habits of Sobriety, Order, Morality and Piety; and finally to impart all the blessings we possess or ask for ourselves, to the whole family of mankind.”

THAT habits of *sobriety, order, morality and piety*, are the fruits and effects of the Divine influence, all must allow; and the propriety of praying to God, to diffuse and establish them, through the whole earth, must be apparent to every person of reflection. That we should love our neighbour as ourselves, and plead with the great JEHOVAH, to impart to the whole family of mankind, the same favours he has bestowed on us, perfectly accords with the most disinterested benevolence, and is a duty incumbent on us, on this great and important occasion.

THUS, my brethren, we have taken notice of all those things mentioned in the Proclamation, for which we ought to *be thankful*—and for which we ought to pray.

WE will now notice several other things, which on this occasion, ought not to be passed over in silence.

1st. We ought to be thankful for the glorious Gospel of our Lord and Saviour, *JESUS CHRIST*. How this came to be neglected in the Proclamation, is a circumstance not only wonderful, but truly mortifying to the *friends* of Christianity: For it is, without exception, the greatest favour ever bestowed on the children of men; and therefore, on occasions like the present, should not be passed over in silence.

MANY have been the attempts of the enemies of Christianity; to overthrow this glorious system of religious knowledge; but God has overthrown all the artillery of earth and hell, which has been pointed against it, and consequently is worthy of a tribute of praise, for this unmerited goodness.

2d. We ought to be thankful for that general state of health, which has been realized the year past in this country : God has spared from the all-powerful influence of diseases, our *great and beloved PRESIDENT*, the Chief Magistrate of America, together with many other influential characters, as well as the people in general ; for which we ought to be thankful : Yea, such has been the overflowing goodness of Almighty God to North-America, the year past, that no epidemical diseases have prevailed through our villages, towns and cities.

3d. We ought to be thankful for that spirit of sober and deliberate friendship to the rights of mankind, which has prevailed throughout the United States, the year past.

PERSONS of this character have made their appearance in villages, towns, cities, General Assemblies, and what is of very great importance, in Congress—So that it is exceedingly evident; that the spirit of true Americans is not fled, or left us in these days of corruption.

THE *Liberty of the Press*—the privilege of speaking, writing and publishing our sentiments on religion and politics, are circumstances of too much importance to a free people, to be passed over, on such an occasion as this, without a tribute of praise to the great God.

AND here I should injure my own *feelings*, as well as the feelings of *many* of my fellow-citizens, were I to pass in silence, that noble exertion in favour of Liberty, which has been made by the several *democratic associations*, or *Schools of political knowledge*, which have been *created* for the express purpose of investigating the nature of a *Republican Government*, and publishing their sentiments to their fellow-men.

POWER, honour, popularity, and even *Hell* itself, have been ransacked in vain, for language and malice to blast these associations. But they stand on the un-

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shaken ground of the State and Federal Constitutions, and cannot fall, unless the Constitutions themselves fall—which will never take place, till the all-grasping arm of Tyranny, shall banish Liberty from these happy climes.

HOWEVER, these, as well as all other associations of men, should feel themselves under the controul of Law and Reason : So far as this has been the case, they have answered most excellent purposes in America, in the time of the late war, *and since* : In France, the present Liberty of that great and mighty Republic, is greatly owing to associations of this kind ; and that they have done harm in the Western part of Pennsylvania, is a matter by no means evident—witness the disputes in Congress.

THEREFORE all the true Sons of Liberty, will be naturally led, to say unto all the *Democratic Societies*, both in France and America, *HEALTH & FRATERNITY !*

4th. We ought on this occasion, to shout forth the praises of the *God of Armies !* who hath succeeded our great and magnanimous *Allies* the FRENCH NATION, in their defence of the Rights of Man, against the odious band of the combined despots in Europe. Surely he hath fought their battles, and succeeded their enterprizes. Their success, in a sense is our's—*Their* Rights and Liberties being once secured, our's, of course, must be in the same situation : For nothing can be more evident, than that the enemies to *Liberty* in Europe, are enemies to *Liberty* in America. Had the European combinations against the Rights of Man, succeeded in their attempts to reduce *France* to their ancient state of oppression and vassalage—their impious and restless spirits would have never been quiet, while a ray of *Liberty* beamed in this new world.

THE sight of a nation of freemen ; their superior happiness, splendor and glory, would be to them, like a faithful conscience to a vicious man. It would paint their tyrannical characters, in their true, but blackest colours ;

colours ; it would fill their hardened souls with sensations too painful for even Tyrants and blood-thirsty mortals to endure.

No event in the course of Divine Providence, except the enjoyment of the Gospel, can be estimated more highly, or rationally demand more gratitude from an American, than the late success of the French nation.

THIS being the case, we are astonished that our great and beloved President—that Sun of Liberty—the beams of whose glorious character, have reached the most distant nations on earth, should pass it over, in silence, in an instrument like the Proclamation for a National Thanksgiving.

How can we, my brethren, forget the kindness and generosity of the French nation to us, when Great-Britain was exerting every nerve, to destroy our treasure ; spill our choicest blood, and reduce this, now happy land of Liberty to a state of the most abject slavery.—Did they not fly to arms—Did they not open their treasures, and administer to our wants in that critical period ?

AND shall not we feel for this same nation, who, from a fight of Liberty in America, have been led to seek the same blessing for themselves ? God forbid !—Let us be thankful for their successes, and pray to ALMIGHTY GOD, that they may be continued, until Civil and Ecclesiastical Tyranny shall be bound in the chains of Justice, and like the first, the father of all Tyrants, be confined, till a world of Slaves shall become a world of Freemen.

WE will now mention several things for which we ought, on this occasion, to pray, which have not been enumerated in the Proclamation.

1st. We ought to pray that God would inspire our rulers with wisdom and understanding, to know and do their duty ; that he would preserve them from a spirit
of

pride—selfishness and domination, and make them nursing fathers to this infant nation.

2d. We ought to pray that God would pour out his holy and gracious spirit, and revive real religion, in this our day and generation : For the happiness of this land depends more upon this, than we may be aware. What would this nation be, should God withhold his gracious spirit from us?

3d. That he would bless the Ministers of the Gospel, and make them the happy instruments of great and universal good to mankind.

4th. That he would raise up and qualify men to fill the most important stations, both in Church and State, which by death must be soon vacated.

5th. That Liberty and Religion may soon spread over the whole earth, and the world be filled with the knowledge and glory of the LORD.

THIRD. The third general head of this Discourse, was to point out the mode in which we are this day to offer thanks to Almighty God ; and in which we are to supplicate the Throne of Grace, for those things which we need.

1st. OUR thanks for all things, must be rendered to God and the Father, in the name of our Lord *JESUS CHRIST*. The reason of this is, because every thing bestowed on mankind, is the purchase of the blood of *JESUS CHRIST*.

2d. All our requests, for mercies of any kind, from the hand of God, must be likewise in the name of the great Mediator between God and Man. The reason for this is, because *JESUS CHRIST*, our LORD, is the only medium through which God can consistently bestow mercies on us, or we request favours at his hand. To leave *CHRIST* therefore out of the account, in so important a matter, as a National Thanksgiving, must be

be an unpardonable neglect; for he is our creator, preserver, benefactor and *redeemer*, and therefore we are bound to do all in his name.

WE now pass to make some improvement of this subject.

1st. From what we have heard, we may learn, that the Divine Government is universal and perfect—otherwise there would be no propriety in our giving thanks to GOD and the FATHER, in the name of our Lord JESUS CHRIST, for all things. This circumstance will administer great consolation to every good man. It is not in the power of earth or hell to touch or harm us, aside from the divine permission.

THE best interest of the good man, is the object of the Supreme Being's affection, and will be inevitably pursued to the close of all the great affairs of this transitory world. The enemies of the good man, will be dealt with according to their rewards—and will receive the punishment they deserve. The good man's God will finally be glorified—and the highest happiness of the general system be secured; while all the enemies of the general good, shall be clothed with shame and disgrace. O! how glorious are the prospects of those, who live in a state of friendship to God and man!

2d. From what we have heard, we may learn the truly important character of Jesus Christ.

FOR if we are to give thanks to GOD and the FATHER in the name of our Lord Jesus Christ, for all things, then all our good things flow to us, through the blood of Jesus Christ; and we are in a certain sense, indebted to him for them all: To pass Christ over, therefore, in giving thanks to GOD, or in supplicating the Throne of his Grace, is an expression of the greatest ingratitude; and what we on such an occasion as the present, should by no means do.

It is a fact, my brethren, that in Christ, we live, move and have our being.

3d. From what has been said, we may examine ourselves, whether we are truly thankful, or not.

Our Chief Magistrate has called on us to be thankful to God for many things : Do not our consciences join with him in this call ?—Does not the word of God enforce this recommendation ?—Yea, do not the reason and nature of things all conspire to enforce this great and important duty ?—We think they do :—The question then is, are we really thankful ?

We have come up hither this day—we have presented ourselves all before the Lord ; and has it not been to offer a tribute of praise to the great God, for his many favours ?—Are we sincere or are we not ?—O ! my hearers, search and see ! For that God with whom we have to do, cannot be deceived—and will not be mocked. Better had you not put on the appearance of gratitude, than to have put it on, if your hearts are not in this matter : For God hates an hypocritical heart.

Let us examine, whether we feel ourselves unworthy of the least of all the mercies of God, or not.—Whether we heartily feel our entire and absolute dependence on God ; or are filled with self-important and self-sufficient views of mind.—Whether we are disposed to improve all the good things God has bestowed upon us, to his honour and glory, or not.

If we do not find these things in ourselves, have we not acted a most preposterous part this day, in pretending to give thanks to the great God ?

4th. To close the subject. Let me persuade you, to perform the duties of this day, on the day appointed for them.

Let us give thanks to God and the *FATHER* for all things, in the name of our Lord Jesus Christ.

Nothing

NOTHING can be more amiable in a dependent rational being, than unfeigned gratitude to the Great Fountain of all being and all good.

AGAIN, let us be persuaded to pray for the continuation of those good things which we now enjoy : These are of a spiritual and temporal nature, and ought to lie with weight on our minds : O ! let us not forget them, before God the Great Giver of every good and perfect gift : But cry unto him night and day, that he would be pleased to spare us from that destruction we deserve.

LET our hearts be expanded with the most heavenly benevolence ;—Let the highest display of the glory of God ; the greatest good of the nation—together with the highest happiness of the whole family of ADAM, be the great object of our desires at the Throne of Grace.

My Brethren—Remember, in your requests before God, the Chief Magistrate of these United States, together with all other civil officers under him. Forget not the Ministers of the Gospel, of all denominations—nor the Churches of his Grace—nor the outpowering of the spirit of God, on all flesh—nor our French Allies.

FORGET not to cry for a world that lies in sin and wickedness ;—Oh ! plead with the Great Disposer of all events, that all Civil and Ecclesiastical Tyranny may be destroyed from the earth—that Satan's kingdom may be ruined, and CHRIST's kingdom built up on its ruins—that God's antient people, the Jews, might be brought to the knowledge of God—that the heathen might be given to his Son, and the uttermost parts of the earth for his possession—that every heart might glow with love, and every tongue might speak forth the praises of the Most High, from the rising to the setting Sun ;—Which may God grant, for his dear Son's sake.

A M E N .