

AN
ORATION,

DELIVERED JULY 4, 1789,

AT THE PRESBYTERIAN CHURCH, IN ARCH STREET,
PHILADELPHIA,

BY THE

REV. WILLIAM ROGERS, A. M.

PROFESSOR OF ENGLISH AND ORATORY, IN THE COLLEGE
AND ACADEMY OF PHILADELPHIA.

TO WHICH IS ADDED,

A PRAYER,

DELIVERED ON THE SAME OCCASION,

BY THE REV. ASHBEL GREEN, A. M.

JUNIOR PASTOR OF THE SECOND PRESBYTERIAN CHURCH.

*PUBLISHED AT THE REQUEST OF THE PENN-
SYLVANIA SOCIETY OF THE CINCINNATI.*

PHILADELPHIA:

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M DCC LXXXIX.

TO HIS EXCELIENCY

THOMAS MIFFLIN, ESQ. PRESIDENT;

THE HONOURABLE

THOMAS M'KEAN, ESQ. VICE-PRESIDENT;

AND THE

MEMBERS RESPECTIVELY,

OF THE

PENNSYLVANIA SOCIETY OF THE CINCINNATI:

THE FOLLOWING

O R A T I O N,

IS,

WITH ALL DUE DEFERENCE AND ESTEEM,

HUMBLY INSCRIBED,

BY THEIR AFFECTIONATE FRIEND,

AND MOST OBEDIENT SERVANT,

WILLIAM ROGERS.

AT an Annual Meeting of the *Pennsylvania Society of the Cincinnati*, held at the State House, in Philadelphia, July 4th, 1789—

On Motion, unanimously resolved,

THAT the Thanks of this Society be presented to the Rev. **WILLIAM ROGERS**, for the **ORATION** delivered this day by him; and that he be requested to furnish a Copy thereof for Publication.—Also, to the Rev. **ASHBEL GREEN**, for the **PRAYER** delivered by him on the same occasion; and that Mr. **GREEN** be likewise requested to favour the Society with a Copy thereof for the Press.

Extract from the Minutes.

RICHARD FULLERTON, SEC'RY.

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ORATION, &c.

FRIENDS, BRETHREN, *and*
FELLOW-CITIZENS!

IT is customary to preface every *public* address with some apology, either to denote the diffidence of the *speaker*, or to engage the candor of the *audience*. On the *present* occasion, it is not a mere compliance with form, but a sincere consciousness of imperfection, that induces me to obtrude a *single* remark of a *personal* nature.

Indeed, I have more than *common* reason to solicit your indulgence; for, though at *all* times unequal to the task which has *unexpectedly* devolved upon me, and in which I have reluctantly engaged; the *want* of sufficient opportunity for the *due* arrangement of such a performance, adds not a little to my embarrassment.

A change in the situation of the GENTLEMAN* who was originally appointed, and, I believe, prepared to deliver the annual Oration, has rendered it proper to excuse him:—and, I lament, that there was no alternative, but either to *disappoint* the expectations of this audience, or to *substitute* an exertion of my humble talents.

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* His Excellency THOMAS MIFFLIN, President of the State.

The motive will, I am persuaded, atone, in some degree, for the defective *execution* of the undertaking; and, when I reflect before WHOM I speak, I feel considerable relief in the assurance, that the SUBJECT ITSELF will naturally interest your favor and attention, *independent* of all the *energy* of composition, or the *graces* of elocution!

THE objects of THIS DAY'S commemoration naturally inspire the mind with *sentiments* of admiration and delight!—Not *such sentiments* as prevail where ancient usage or capricious fashion has prescrib'd the festival, in honour of some visionary faint or pampered monarch:—But *such* as invigorate the contemplative mind, and give new splendor to the human character:—

IT IS THE SABBATH OF OUR FREEDOM!—

Every friend of science, every lover of mankind, is interested in the event which IT records; for, *even* at this early period, the animating rays of our *new Constellation* have been felt on the exhausted soil of Europe, and have penetrated the barbarous shades of Africa!

Governments have been overthrown by violence, or undermined by treachery; the standard of liberty has been violated by the hand of *despotism*; and the dominion of the world has been fluctuating and precarious:—But in the long catalogue of sublunary vicissitudes, no parallel can be found, similar to that which we are now called upon to *celebrate*.

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The *causes* and *effects* of national revolutions have generally been disproportionate. The wanton violence of one individual, was the ground of changing the monarchy of Rome into a republic, and that republic was eventually subverted by the polished ambition of another.—Caprice influenced the people, as ambition urged their leaders.—The motive and the means of every enterprize were held to be equally justified by the end ; and *thus*, however magnificent the *superstructures* have appeared, the *foundations* of ancient power were seldom the work of *reason* and of *justice*.

To these illustrations, the history of *modern* times has added the force of *religious* bigotry upon the uncultivated mind :—and, perhaps, the *nation*, whose conduct has furnished the occasion of this address, affords, likewise, the strongest instance, how far popular *enthusiasm* may be converted into a political instrument, by a skilful impostor.

But let us turn to the more pleasing contemplation of a REVOLUTION not less extraordinary in its *consequences*, than in the *means* by which it was produced.—Those who best knew the situation of America before the late contest, will be the readiest to bear testimony in honor of the virtues of her inhabitants.

“ *Dispersed* throughout an immense continent ; free as the wilds of nature which surrounded them ; amidst their rocks, their mountains, the vast plains of their deserts ; on the confines of
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those forests in which all is still in its savage state, and where there are no traces of either the slavery or the tyranny of man, they seemed to receive from every natural object a lesson of **LIBERTY AND INDEPENDENCE.**" Devoted to agriculture and to commerce; to useful labours which elevate and fortify the soul, by inspiring simplicity of manners; and hitherto, as far removed from *riches* as from *poverty*, they were not corrupted either by the excess of luxury, or the excess of want; "Feed us with food convenient for us, lest we be full and deny thee and say, **WHO IS THE LORD?** or lest we be poor and steal, and take the name of our God in vain," was their united prayer. It is in this state, above all others, that the man, who enjoys liberty, is most capable to maintain it, and to evince his jealousy, in the defence of that right, which has been transmitted to him, as the most certain security for every other—the **RIGHT**, not to be taxed without his own consent, expressed by himself or his representative.

Such *was* the situation of America; and as the *principles* of her opposition to the British government did not originate in a factious or corrupt state of society, neither did intrigue warp her councils, nor accident direct her operations. No **CÆSAR** courted with insidious benevolence; no **CROMWELL** fascinated with dissembled fervor—but, be it forever remembered, that **REASON** suggested opposition to tyranny; and fortitude led the way to glory.—The love of freedom, drawn into action by a just sense of injury, was the great characteristic of the revolt, which, quick

quick as the electric flame, spread at once throughout our continent.

" *Freedom! fair Freedom!* sprang from Heaven!
By the SUPREME to us 'twas given."

To enumerate the various acts of the British parliament, which were obnoxious to the *liberties* of America, would, at this time, be superfluous. That glorious *instrument*, in which the separation of the two countries is announced, has likewise declared the sources of animosity; with an honorable zeal of justifying our resistance to the world; and of perpetuating the recollection of those calamities, from which we have escaped. Nor is it a vain and unprofitable record; for, hence posterity may learn to guard the avenues to the temple of Freedom, from the first approaches of tyranny, and to detect oppression in all her variety of shapes.

Impress it, therefore, my fellow citizens, on the hearts of your children; next to their religion, let them lisp it in their *early years* and ingraft it on their *riper studies*.—You will thus at once excite their gratitude, for the blessings, which your labours, by a kind superintending providence, have procured—and instruct them, by what means those blessings may, by an humble reliance on the same providence, be best protected and preserved.

Neither is it necessary to engage in a retrospect of the particulars which occurred, during the arduous conflict, "from the gloom of unsuccessful supplication, to the splendor of vic-
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tory and acknowledged sovereignty." What memory teems not with the recollection of the *wisdom*, the *eloquence*, and *perseverance* of our confederated statesmen? What hand withholds the LAUREL so justly due to the intrepidity and virtue of our patriotic warriors?—To enlarge on this theme, would be to reproach the integrity of our country, and might offend the delicacy of an audience, composed of many principal actors in those scenes to which it refers. To history, therefore, let the task be consigned! History, which from this illustrious epocha, shall produce a richer page than all that Greece and Rome have opened.

Ambition in other countries, and in every age, has been the almost inseparable concomitant of merit; hence have sprung the honors and distinctions, the titles and the trappings which decorate, with adventitious glare, the anxious walks of public life. Contemplate the triumphs of the ancients; behold the elevation of the moderns—and we must lament over the depravity or weakness of human nature, in tracing the incentive and the end of action to the gilded car, or ceremonial ribband.

The plunder of a province has purchased the venal suffrage of a depreciated Roman senate; and kings have often placed their honorary stars, on breasts, from which not a single ray of virtue could be reflected!

In AMERICA, a nobler criterion has arisen.—Her sons have felt no influence, but the glory
and

and prosperity of their country; and have claimed no remuneration, but the honor and bliss, which naturally accompany the ACT, that has rescued her from oppression. **THUS, THE HONORS OF AN AMERICAN, ARE, THE CONFIDENCE AND APPROBATION OF HIS FELLOW CITIZENS.**—These depend not upon chance; proceeding from the mind, they cannot be purchased by the affluent, nor extorted by the powerful; operating upon rational principles, caprice cannot grant, nor prejudice withhold them. Has any one proved his wisdom in council?—the public voice pronounces his encomium, and calls him to the **SENATE**. Who has displayed his valour in the field, and meets not the cordial **PLAUDIT** of his country?—And when has even the uniform practice of virtue in private life, escaped the attention of a people, convinced that piety is a just evidence of wisdom, and that industry is the best assurance of social zeal and probity? What is it but a political demonstration of gratitude; when the labours of the patriot are rewarded by his being employed in those stations, which enable him to continue his services to his country?

From what has been advanced, I am naturally led to a consideration of the origin and principles of the society of the **CINCINNATI**—an institution founded upon a *basis* the most honorable, with *views* the most friendly, humane, and patriotic! But it will be greatly advantageous to the consideration of this subject, in the first instance to advert to the origin and nature of some of the principal orders, which have been
established

established in Europe; for, while the society of the *Cincinnati*, on the one hand commands approbation and respect, we shall hardly conceive on the other, how men endowed with reason should have introduced those orders at all, much less, that they should ever become the stamp of *pre-eminence* and the emblem of *nobility*.—Thus, by the wild enthusiasm of the holy wars, many *orders* were generated—these were principally of a complicated design—to administer relief to the wants and maladies of the holy forces, as well as to co-operate in their military exertions against the common enemies of Christianity. To such (of which the *Teutonic order* and the *order of St. Lazarus* were the most distinguished), and to other classes of religious and humane associations, which have obtained the name, forms, and distinctions of *orders*, I wish to avoid any particular allusion; for pious ardor, though too frequently misguided, is nevertheless entitled to respect.

The marriages of sovereigns have also been a fertile source from which *orders* have proceeded. The *golden fleece of Spain*—and the *elephant of Denmark*, are of this description;—the *former* was probably emblematical of the riches of the bride (Isabella of Portugal)—and the latter may have been chosen, as typical of the qualities which should adorn the matrimonial union,—intelligence and generosity of temper on the part of the husband, meekness and complacency on the part of the wife.

Victories have likewise produced many *orders*.
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Among these the *Genet of France*, which continued for a season in much repute, commemorated the conquest of Martel over an Arabian army.—And the *wing of St. Michael* was established by *Alphonso* of Portugal, in gratitude for the supposed aid afforded him by the angel Michael, to which Alphonso ascribed his success in an important battle.

The *orders of military merit* are common throughout Europe.—The voice of power has called them into existence, as instruments of its own preservation. But by far the most numerous list of *orders*, has arisen from the whim, superstition or gallantry of their founders.—The order of the HOLY GHOST, was instituted, because mere chance produced on a *Whitsunday* three great events in the life of Henry III. of France, namely, his birth—his election as king of Poland—and his accession to the Gallic throne. The trifling incident of a lady dropping her garter was the origin of the most celebrated *order* of England. At Venice an order once existed, called, the *knights of the stocking*, because the members wore a motley coloured stocking on the right leg, and a green one on the left. From the act of bathing, the *knights of the bath* received their name. *The thistle* was instituted in memory of a cross, which it is alledged appeared in the heavens, like the cross of St. Andrew. Indeed the very titles and badges of some *orders*, might fairly excite ridicule and contempt.—I shall not trespass on your patience in enumerating them, as the most striking one of this species, may properly include the whole; I mean
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the ORDER OF FOOLS, founded by Adolphus, count of Cleves, on the feast of St. Rumbert.

I am persuaded that the mind of every hearer, has *already* anticipated the *contrast* between such institutions and *that* to which the *independence* of America has given birth.—*The Society of the Cincinnati*, stands on a *basis*, equally new and interesting;—and, although suspicion, or prejudice, may, for a time, endeavour to misrepresent, or pervert, its principles; yet while fortitude, patriotism, and benevolence, are cherished by mankind; this association must flourish, as the great model of those virtues. To recapitulate the fundamental objects of our institution, is, indeed, to pronounce its best panegyric:—For, though it derives no aid or influence from a regal fiat (that vital spark of European orders) it nevertheless shines resplendent with the native dignity of its own character. To commemorate the revolution of these United States, is the *prominent feature* of our society—and whether we regard the causes which led to the revolution—the means by which it has been accomplished; or the effects thereby produced—who, for a moment, can withhold a tribute of reverence and of gratitude?

To have struggled successfully against oppression;—to have purchased liberty and INDEPENDENCE, by all the horrors of a dreadful war;—are only local benefits, which form but an inconsiderable part of the triumphs of America. On the rights of mankind, which heretofore were a theme of mere speculation, she has furnished a
practical

practical lesson to the world. In every quarter, with honest pride, she may trace the improvement of social life, the advancement of useful knowledge, and the general increase of human happiness, as the result of her auspicious example. To *France* she has made a noble return of services, by inspiring those sentiments, which have introduced a milder administration of government—and emancipated the great body of the people from the thralldom of the nobles.

The spirit which has excited so universal a detestation of the *slave trade*, and of *slavery*, originated in AMERICA—and even that country which resisted to the utmost all our well founded claims, seems, at length, inclined to make some atonement, by yielding to our exertions in favour of the violated rights of others.—“It is thou, LIBERTY! whom all in public or in private, worship; whose taste is grateful, and ever will be so, till nature herself shall change.—No tint of words can spot thy snowy mantle, or chymic power turn thy sceptre into iron.—With thee to smile upon him as he eats his crust, the swain is happier than his monarch, from whose court thou art exiled.”—And why should not Afric’s sons be happy too?—May each one of us adopt the poet’s language, and with him sing—

“ I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn’d.
No: dear as freedom is, and in my heart’s
Just estimation priz’d above all price,
I had much rather be myself the slave
And wear the bonds, than fasten them on him.”

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The experience of mankind has convinced us, that to acquire is never so difficult as to retain—and that the warmth of pursuit often relaxes the power of enjoyment.

The freedom and sovereignty of the American empire being fully acknowledged, a new danger arose—that our *freedom* might sink into *anarchy*, or our *sovereignty* terminate in *despotism*. Hence a greater political miracle, than had ever before occurred, became necessary to the perfection of the American character. Those who obstinately reasoned from the past, predicted scenes of rapine and devastation, as the inevitable consequences of the woful situation to which the continent would be reduced, at the close of the war with Great Britain. Others, who judged from an inaccurate knowledge of the circumstances and temper of the American army, anticipated a dreadful conflict between the civil and military establishments;—and, even amongst the wisest and best men, there were but few, who did not look forward with fear and anguish, and accompany their wishes and their prayers with anxiety and doubt.

The dawn was overcast;—but, behold! the American luminary, in her passage to the meridian, has dispelled the vapors which surrounded her, and shines in full effulgence. Without tumult, without intrigue, under the impression of prudence and necessity, the united wisdom of OUR GREAT EMPIRE, has been employed in deliberating upon the best means of perpetuating the fruits of freedom and independence. The
attentive

attentive kingdoms of Europe have since seen, with wonder and applause, the voluntary and peaceable adoption of a system of government, the traits of which are, *power with responsibility, and liberty without licentiousness*. That an event so extraordinary should have been thus accomplished, we may, under PROVIDENCE, ascribe to the influence of another leading principle in the foundation of the Cincinnati. The members of that association, obedient to the voice of their country, relinquished all the habits, the splendor and importance of military life, and cheerfully submitted to domestic penury and toil.— They knew, that, although *independence* was the result of force, *good government* must be the child of reason. They have done more in the conquest of themselves, than in vanquishing the British legions—they have taught their *fellow-citizens*, by a memorable example, that arms taken up for the defence of their country, should be peaceably laid down when that object is attained. Happy are the consequences of blending the character of the *citizen* and the *soldier*!— Of making those, in war, the assertors of freedom and defenders of property, who, in peace, are entitled to possess the one and to enjoy the other. Carthage, teeming with wealth, and enervated with luxury, relied on the mercenary aid of her barbarous neighbours for protection. But Rome, ere yet emerged from virtuous poverty, resting on her native strength, made the duties of the field and of the cabinet equally familiar to her citizens. Hence Scipio's great advantage over Hannibal; hence, ancient CAR-

THAGE was overthrown, and ROME became the mistress of the world.

To perpetuate the bond of amity,—to alleviate the distress of brethren impoverished in their country's service,—to administer relief and support to the widows and orphans of those heroes who fell in the contest, appear likewise among the favorite objects of our *institution*. Actuated by the same generous ardor, exposed to the same dangers, and partaking of the same triumphs, the American patriots fixed the standard of the union in the hand of patriotism, and supported it with the confidence of justice, and the emulation of friendship. In a scene like this, all the finer feelings of nature are so fairly engaged, that, to be insensible to the complicated emotion of public care and private benevolence, implies the want of virtue! But as we trace the character of the American *patriot*, we find that fortitude in adversity, and moderation in success, mark his career in active life; while his heart vibrates with the sense of every social obligation.

A momentary GLOOM now obscures *the finished temple of independence!* The security of national rights at length yields an opportunity for reflection---A reflection on that price which the acquisition of independence has cost us. The duties of the field being triumphantly discharged, the inevitable task of separation painfully presses on the mind---The virtues of *Warren, Montgomery, M'Pherson, Mercer, Wooster, Laurens*, and the WHOLE HOST OF HEROES, who
were

were devoted to the service of their country, fill the sad retrospect with veneration and regret ---while the heart sickens in anticipating the dissolution of its dearest ties. What was there then to mitigate these sorrows, to cheer the gloomy meditation on the past, or gild the heavy prospect that lowered upon her views!---When lo! affliction struggling for her own relief, produced the institution of the CINCINNATI; and, on this genial soil, hope springs again! friendship is enabled to maintain its intercourse---charity is invited to distribute her bounties---and gratitude is confirmed in the remembrance of her obligations! A foundation is also laid for confidence and harmony in the administration of public affairs, and the great evidence of these salutary effects, we may contemplate, perhaps, even now, in the work produced by the *Federal Convention*; and in the conciliatory spirit which superintends the organization of that excellent system.

From the foregoing imperfect view of the *origin* and *purposes* of the *Society of the Cincinnati*, enough surely appears to distinguish it, with an honorable superiority, from the institutions to which I have previously alluded. Whatever is meritorious in these, has been incorporated into this---Whatever is trifling or ostentatious, has been rejected. The basis, here, is formed of patriotism, friendship, and charity---there, of power, caprice, and superstition. The respective superstructures, with a characteristic discrimination, display in the *American society*, the grace of simplicity with the dignity of virtue; and in
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the *European orders*, the tinsel of fancy with the pomp of pride.

Thus, happily, are the principles of the revolution and of this institution, connected: By the former, the rulers of the earth are taught to respect the rights of mankind; by the latter, the duties of a good citizen are faithfully delineated. Yet, as I have already hinted, jealousy has cast her jaundiced eye on our modest fane, and envy has endeavoured to undermine it with a fabricated tale of treachery and ambition. But, in the principles of the institution, what is there to dread? In the character of its members, what is there to suspect? To record a revolution accomplished by a disinterested exercise of valour and perseverance, and to inculcate submission to the civil authority of our country---are these the lessons which the enemies to freedom and equality would enforce? No! Or, can it be suggested, that those very men who generously resisted the encroachments of Britain, and voluntarily resigned the advantages of arms, without even exacting an adequate compensation for their services; are themselves infected with a *worthless ambition*, seeking, by dark and insidious means, to destroy those very liberties, which their own labours have established?---Such imputations might be well applied to the factious combinations of desperadoes; but reason, justice, gratitude, ALL forbid it here!

For, if the experienced worth, the honor and wisdom of its members can sanctify an institution, What is there wanting to the reputation
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of this society?—No form of association was necessary to blazon the MERITS of our ILLUSTROUS WASHINGTON—The name of our much lamented GREENE derives not, but communicates, dignity to that list of heroes, on which it is ENROLLED—And GATES, with LINCOLN, and MANY OTHERS, who might be mentioned, must ever live in the fond remembrance of their country, without the adventitious aid of HONORS and DISTINCTIONS!

Personal merit, indeed, necessarily creates personal respect;—there is a natural as well as artificial nobility;—and, if ever the *society of the Cincinnati* becomes eminently conspicuous among their *fellow-citizens*, it cannot arise from the charm of pageantry, the force of authority, or the influence of wealth;—BUT—hear it, and approve, ye LOVERS OF MANKIND!—from the *practical illustration of this important truth*, 'That to be VIRTUOUS is to be TRULY NOBLE!—' And, oh! may the generous ardor spread thro' every class; soften the manners, improve the morals, and extend the delights of society—till, from the universal prevalence of private worth, the NATIONAL CHARACTER itself shall be permanently ennobled, and the UNION OF AMERICA become the standard of FAITH, FREEDOM, and GOOD GOVERNMENT to the latest period of time!

“ 'Tis but the morning of the world with us,
And Science yet but sheds her orient rays—
I see the age, the happy age, roll on
Bright with the splendors of her mid-day beams,
I see a Homer and a Milton rise
In all the pomp and majesty of song,
Which gives immortal vigor to the deeds
Achiev'd by heroes in the fields of fame.”

And,

And, now, my candid *auditors* and respected *fellow-citizens*, after returning you my cordial thanks, for your very polite attention, permit me to flatter myself, that “ No one, this day, will prove himself unworthy the freedom he enjoys, by a conduct inconsistent with the purest pleasures,---by any thing unbecoming him as a man, as a Christian !”-----May temperance, sobriety, and decorum preside over all our joys, and be our constant attendants through the different walks of life.----Then may we look forward with hope and satisfaction, through all the variations of government, and the struggles of the contending passions of men, to a state of more perfect society,---to that grand community, where “ universal love smiles on all around.” There, every discordant note shall cease; and congenial souls, fired with pure affection’s celestial flame, shall evermore unite, in the swelling note of general praise, to GOD OUR KING.



THE
P R A Y E R,

BY THE REV. MR. GREEN,

HOLY and righteous LORD GOD ALMIGHTY! who livest and reignest forever; whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end. Thou art GOD thyself alone, and beside thee there is none else: Great art thou, and greatly to be feared. Thou cloathest thyself with honour and majesty.. Thou coverest thyself with light as with a garment. The heaven, and the heaven of heavens, cannot contain thee. Thou art *our* GOD, and we will praise thee; our *fathers'* GOD, and we will exalt thee.

We adore thee, as a being transcendently great in *all thy perfections*. Thou art glorious in holiness, fearful in praises, doing wonders. Who in the heavens can be compared unto the LORD? Who among the sons of the mighty can be likened unto thee, O LORD GOD of hosts! All nations before thee are as the drop of the bucket, and the small dust of the balance;---they are counted unto thee for nothing and vanity.

We

We adore thee, as the *eternal, immortal, and unchangeable* God. From everlasting to everlasting thou art the same,---yesterday, to-day, and forever.

We adore thee as the *omnipresent* DEITY. None can hide themselves in secret places, that thou canst not see them; for thou fillest heaven and earth with thy presence. In whatever part of thy dominions we place ourselves, we are still surrounded, and embraced, and pervaded, by GOD.

We adore thee as the *omniscient* JEHOVAH. Thou understandest our thoughts afar off. All things are naked and open unto the eyes of him with whom we have to do. There is not a thought of our heart, or a word of our tongue, but, lo, O LORD! thou knowest it altogether. Oh the depth, both of the wisdom and knowledge of GOD! How unsearchable are thy judgments! and thy ways past finding out!

We adore thee as the *incontrollable* Sovereign of the universe. Thou dost according to thy will, in the armies of heaven, and among the inhabitants of the earth; and none can stay thy hand, or say unto thee, What dost thou? Thy power is irresistible. Thou speakest, and it is done; thou commandest, and it standeth fast. Thou killest, and thou makest alive; thou woundest, and thou healest. Thou hast thy way in the whirlwind, and in the storm; the clouds are the dust of thy feet, and there is none that can deliver out of thy hand.

We

We adore thee as a **GOD** of *unspotted purity*, and *perfect rectitude*. The heavens are not clean before thee, and thine angels chargeable with folly. Thou art holy, O THOU! who inhabitest the praises of Israel. Thou art of purer eyes than to behold iniquity; neither shall evil dwell with thee.

We adore thee as a being of *inflexible justice*, and of *inviolable truth*. Thy righteousness reacheth unto the clouds, and is immoveable as the great mountains. All thy ways are perfect;--- a **GOD** of truth and without iniquity, just and right art thou.

Impressed, O our **GOD**! with these awful apprehensions of thy being and perfections, and conscious of our own littleness and sinfulness, we should shrink back from thy throne with dismay and despair, if thou hadst not given us the clearest evidence, and the fullest assurance, that, with all thine other adorable attributes, thou unitest those of *infinite mercy*, *unbounded goodness*, and *unspeakable condescension*. Thy *goodness* shines conspicuously in every work of thy hand. Thou openest thy hand, and supplies the wants of every living thing. Thy *tender mercies* are over all thy works. Thou hast revealed thyself, **THE LORD GOD, MERCIFUL AND GRACIOUS, SLOW TO ANGER, AND PLENTIFUL IN MERCY**. Especially, O **LORD**! would we call upon our hearts, and all that is within us, to magnify and praise thy great and glorious name, for that *unspeakable mercy*, and *unequalled condescension*, which thou hast exhibited to our guilty world, in the plan
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of redemption. We adore thee, we bless thee, we thank and praise thee, for JESUS CHRIST, thy Son, our Saviour. Through his *mediation* we approach thee. For his sake alone, O GOD, we intreat thee to hear, and to forgive us. We *confess* that our sins and transgressions are numerous and aggravated, beyond expression or conception. But our eyes are unto thee, and our hope is in thee, through CHRIST JESUS, our Redeemer. In him there is plenteous redemption. For his sake, we *intercede* for thy pardon and acceptance. Deliver us from all our offences ;---deliver us from their guilt, and from their punishment. Wash us thoroughly from our iniquity, and cleanse us from our sin. Justify us freely by thy grace, through the Redeemer. Create in us a clean heart, O GOD! and renew a right spirit within us. Work in us the work of faith with power. Dispose us to a godly sorrow for our sins, and give us that repentance which is unto life. Shed abroad thy love in our hearts, by the Holy Ghost, given unto us ; and put thy fear continually in our hearts, that we may never depart from thy law.

And we intreat thee, most merciful FATHER, to accept of our *thanksgiving and praise*, for all thy goodness and thy mercies, both spiritual and temporal. In a particular manner, O GOD! it is, at this time, our errand at thy throne, to offer thee our thanks for thy goodness to the land in which we live. O fill each of our hearts with the liveliest sentiments of gratitude, and praise to thee, the GOD of nations, for the great things which thou hast done for this our country.

try. Now that we have come into thy house, on this auspicious day on which we commemorate our deliverance from tyranny and oppression, let no heart be insensible of thy mercy;---let no mind be unaffected with thy distinguishing favour;---let us not be formal in our acknowledgments of thine interposing providence in our behalf. But may we glow with the warmest emotions of gratitude, to thee, our God, and our deliverer.

We bless thee that thou didst plant a vine in this, which was once a heathen land;---that thou didst defend it against every foe; water it with the dew of heaven; and cherish it in the midst of every unfavourable circumstance. We thank thee that thou didst give to our forefathers the rich inheritance of civil and religious freedom; and that by thy guardian providence, and paternal care, it has descended undiminished, to us their posterity. We thank thee, particularly, that when this invaluable blessing was endangered---when our dearest, and most sacred rights, were threatened, and invaded, by a nation to whom we had been accustomed to look up for protection, that then thou didst inspire us, as a band of brethren, with a firm and unanimous determination, to vindicate our liberty. We bless thee that then our rulers, appealing to thee, the God of hosts, the common, righteous judge of nations, for the justice of our cause, and the necessity of the measure; and hanging their hopes on thine almighty arm---did declare us to be a free and independent nation. We bless thee, that through
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the whole of the succeeding contest, thou didst appear on our side; that thou didst lead forth our armies to the field, and crown them with victory and triumph. We bless thee that thou didst, in a remarkable manner, preserve the life, and the health, of our commander in chief:--- that thou didst bring to light the secret machinations of our enemies, counteract their designs, and defeat their endeavours, in such a conspicuous manner, as that, not to acknowledge thy hand, is a folly, equalled by nothing, but the impiety of denying it. We bless thee that thou didst raise up to our assistance, a great and powerful ally among the nations of the earth; that thou didst preserve a spirit of mutual confidence and affection, among the officers and soldiers of the allied armies; and that thou didst smile on their united operations, till the object for which they contended was obtained, in an honorable and advantageous peace. We bless thee that in our infant state as a nation, amidst many dangers to which we were exposed, and many disorders into which we fell, thou didst still preserve us, and watch over us for good. We bless thee that thou didst give wisdom and unanimity to our counsellors, to frame and adopt a righteous and energetic system of government; and that thou hast inclined the people of these United States to ratify and establish it. We bless thee that thou hast placed, at the head of this government, a man who unites in himself the affections and confidence of all orders of the people, and from whose wisdom, virtue, and piety, aided by the councils of Congress, we have the pleasing prospect of peace and prosperity as a nation.

nation. For all these blessings, O LORD GOD of hosts! we now praise thee, and give thee thanks.

And we desire, most merciful GOD and Father! humbly to *supplicate* the continuance of thy care and protection. We beseech thee to bless the President of the United States;—to support him in the arduous office to which thou, in thy providence, hast called him;—to give him all that wisdom, which is necessary to manage aright the important concerns, which he is called to transact;—to bless him in his person;—to spare him as a lasting ornament to his country;—and, finally, to receive him to a crown of glory, which fadeth not away.

We pray for the Congress. We intreat thee to endue those whom thou hast called to act in the supreme council of the nation, with wisdom from on high; to lead them by thy spirit, and guide them by thy providence, into such measures as thou wilt bless, for the prosperity and happiness of this great and growing empire.

We intreat thee to bless the State in which our lot is cast. Preside over its legislative, its executive, and its judiciary authorities. Give to all whom thou hast placed in offices of power and trust, whether supreme or subordinate, the true spirit of their station. Make them a terror to evil doers, and a praise to them that do well. And give, we beseech thee, to every rank and denomination of the people, a spirit of due submission to lawful authority; esteeming it the ordinance

ordinance of God to us for good, that we may lead quiet and peaceable lives, in all godliness and honesty.

We intreat thee to smile on and prosper the husbandry, the manufactures, the commerce, and the arts in America. Reserve unto us the appointed weeks of the harvest; that there may be food for man and beast, that the poor of thy people may eat bread, and praise thee. Promote the love of industry, of public spirit, and of lawful enterprise. Bless all schools and seminaries of learning. Make them nurseries of sound literature, of true patriotism, and of undissembled piety. Bless the ministers of the gospel. Make them faithful to their trust, and crown their labours with abundant and visible success. Promote among us, universally, the love of pure and simple manners, and of real and undefiled religion; and on these, as a basis, build thou, we beseech thee, the public tranquillity for ages yet to come. Preserve, improve, perfect, and perpetuate our union. Bring into it those States which at present exclude themselves; and make us a nation whom thou wilt delight to bless. Convince us that righteousness exalteth a nation, but that sin is the reproach of any people. Make America the glory of all lands. Make her the asylum of virtue, and of distress, to all the world. Make her an example of public virtue, of true liberty, of pure manners, and of undefiled religion.

Most merciful FATHER, we intreat thee for our brethren of mankind, throughout the earth.

Pity

Pity and deliver the oppressed from the hand of the oppressor. Succeed every effort in favour of virtue and liberty. Dispel the dark clouds of ignorance, both political, and religious. And hasten the time, we beseech thee, in the revolution of human things--in the improvement of the human mind, in the progress of knowledge, in the perfection of society, and above all, in the extension and obedience of the gospel of Christ, --when liberty, civil and religious, shall be universally enjoyed, and rightly improved ;--when the reign of peace shall commence upon earth ;--when the Redeemer's kingdom shall fully come ;--when Jew and Gentile shall be brought into the same faith ;--when there shall be one sheepfold and one shepherd.

And now, O God ! we humbly beseech thee to bless the society on whose account we are assembled. Enable them to carry into effect the useful designs, for which the society was instituted. Promote among all the members, a spirit of love, and brotherly attachment. May the remembrance of mutual sufferings endear them to each other. May they be enabled to relieve the wants, and assuage the grief, of the distressed widows, and the destitute orphans, of those who have fallen, or fought, or suffered in their country's cause. May they cherish the remembrance of what they themselves have endured, and hence be led to watch, carefully, for the preservation of the inestimable prize, for which they contended and conquered. Preserve them from doing any thing that may be justly offensive to their fellow-citizens ; and preserve their
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fellow-citizens, from an unjust jealousy, and suspicion of them. May their country be ever dear to them, and may they be ever dear to their country, and be gratefully remembered and rewarded by her.

These, O God! are the petitions and the praises which we now bring to thy throne. Hear us, we pray thee, in heaven thy dwelling place; and when thou hearest, answer and accept, and forgive. For we offer all in the name, and thro' the mediation of CHRIST JESUS, our Lord — To whom, with thee, O FATHER! and the SPIRIT of all grace, one eternal GOD, be glory and praise, majesty and dominion, forever. AMEN.