

to be great without pretending to interfere in things which no way belong to us and without meddling with those that are given to change.

We are assembled here this day to return thanks to Almighty God for the many unmerited acts of kindness which he has shewed unto us. By the Providence of God we have been delivered in several instances from our enemies. All their schemes for our subjugation have as yet proved abortive. Let us then be thankful and acknowledge the Providence of God which watches over the fate of nations, and which has preserved this province in the most perilous and critical circumstances. Does not this then afford some ground to hope that if we, by the grace of God, endeavor to render ourselves worthy of the divine protection, it will be once more extended to us, and that by a speedy and effectual reformation of our hearts and lives, we may remove or lighten those heavy judgments, which our iniquities have now most justly drawn down upon us. What may it be in the councils of the Most High; what mighty changes He may be now meditating in the system of human affairs, He alone can tell. But in the midst of this awful suspense, while the fate of empires hangs trembling on His resolves, of one thing at least we are absolutely certain; that it is better to have Him for our friend than our enemy. If by our infidelity, our impiety, our libertinism, our disregard to the Lord's day, our inattention to family worship, and neglect of secret prayers, our ill timed gaiety, and wanton profuseness in the very face of public distress, we audaciously insult His admonitions and brave His utmost vengeance; what else can we expect, but that very thing which ought naturally to be the means of our stability, will be converted into instruments of our destruction? But if on the contrary, by reverencing the judgments of God, and returning to that allegiance which we owe Him, we again put ourselves under His protection, He may still as He has often done, dispel

the clouds that hang over us; or if for wise reasons, He suffers them to gather and darken upon us, He may make even this, in the final result, conduce to our real welfare. Let, then, all the wise and the good in every party and denomination of men among us (for they are in everyone to be found) stand forth in the present exigency as one man, to assist and befriend their country, and as the Roman triumphers, gave up each his friend for the destruction of the state, let everyone now give up each his favorite prejudices, systems, interests, resentments, and connections for the preservation of it. Our safety cometh from the Lord, who hath made heaven and earth. If He be for us we need not apprehend what man can do, if He go not forth with the host against our enemies, the arm of our countrymen will be powerless in battle and their hearts will fail them for fear.

Girding on our harness in humble hope of divine aid, and displaying our banners in the name of the Lord, let the means He hath put into our hands be vigorously exerted. As we are now addressing you who have the prospect of being called to the high places of the field, we would borrow the exhortation of Nehemiah in similar circumstances: "Be not afraid of them, remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

Never a general at the head of an army, and on the eve of engagement, made a more impressive speech. It comprises everything; Nehemiah knew the way to the heart. The consideration which he suggests, would inspire cowardice with valour. Brother is an endearing name. In the hour of common danger, all its tenderness is felt, and to sacrifice life in a brother's defence is at once the impulse of nature, and the precept of the bible. But "your sons and your daughters, your wives and your houses," shall the inheritances of thy father, or the hard earned fruit of thine honest labor, be-