

We have been so well pleased with a perusal of the following excellent Address, from a New Jersey paper, that we are induced to give our readers the translation:

DISCOURSE,

Delivered at Scotch Plains, July 4, 1816, by the Rev. THOMAS BROWN.

With emotions not to be expressed, rise, fellow citizens, to address you on this joyful and interesting occasion. It will not be asked why we are assembled for it is the 4th of July. It is, as certain also of our own poets have said, "America's birth day." And is it not proper, especially on such a day, for a nation to acknowledge the author of its existence? Millions of freemen in different parts of this consecrated land, are probably now assembled to express their gratitude and their joy for national liberty, and its attendant blessings. And although we are but a very small part of the great community, yet we are a part; and participating the same blessings, propriety suggests, that in union with our brethren, we should render the tribute of unfeigned gratitude to the author of every good and every perfect gift. In contemplating these national advantages and blessings of which we are this day in the quiet possession, a passage uttered by the inspired Psalmist occurs to my mind with such force, that I hope you will consider it no impropriety on the rules of propriety, if I use it as a kind of motto to my present discourse. "God hath not dealt so with any nation." Though this sacred oracle of the Divine word may seem to have a primary reference to the Jewish nation; it may, nevertheless, be applied to the United States. Keeping the spirit of the passage in view, we cannot but notice the hand of God in all national affairs; and the peculiarity of his hand in respect to us. By the hand of God, I mean his agency or providence. And, although this may be seen in all events, yet, God's hand in national events being so obvious, there are few, if any, who refuse, in some degree at least, to acknowledge it. It is, indeed, by the operation of God's hand, or by the exercise of his providence, that he causes things to exist, creatures to act, or events to take place. Without inquiring how his providence in the natural world is set forth in the scriptures; we may justly observe, that in the moral world, it is represented in such language as the following: "The King's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will. A man's heart deviseth his way; but the Lord directeth his steps. I will give them one heart. He turneth their heart to hate his people, to deal subtilly with his servants." Mark the phraseology: to deal subtilly with his servants. When Pharaoh, King of Egypt, therefore, once said, come on, let us deal wisely with the children Israel, lest they multiply; let us concert measures whereby their fetters may be the stronger and their bondage rendered perpetual; who does not see the hand of God who does not discern his providence which was then exercised in such a way as most effectually to secure and exhibit his own glory in the tyrant's destruction and in the deliverance of his people? And when George, King of Great Britain, once attempted to make his colonies in America more sensibly feel the effects of his usurped authority, by subjecting them to illegal taxation, and depriving them of privileges to which, till then, they had always been considered as entitled, who does not see even in the spirit and conduct of that king and his counsellors, the hand of God? In other words, the providence of God, which was then operating in such a manner as eventually to humble the pride of Britain by delivering the colonies from their oppression, and advancing them to National existence, sovereignty and independence? And who does not see the hand of God in the spirit and conduct exercised by the people of this country, in relation to those oppressive edicts issued from the court of Britain? Every true American, every patriot, every real friend to freedom of whatever country, cannot but approve the spirit by which our fathers were influenced at the commencement of the revolutionary struggle. And if the hand of God is to be seen in the kindling of that spirit, no less is it to be seen in those remarkable events and transactions that took place during the bloody conflict, and for which that spirit prepared them. And a most astonishing thing it was in the providence of God, that, ill qualified as they were, to contend with the legions of Britain, to sustain such a conflict, they should nevertheless be animated with courage and undaunted resolution to such a degree that no privations of ease or comfort, no sufferings of toil and pain, could for a moment cause them to relent their undertaking, or shrink from the noble end they had in view, namely, the liberty of their country. To secure this invaluable blessing, it was essentially necessary for them to be united; and, considering what evidently was the design of Heaven that America should be free, the united spirit which then prevailed, may be viewed as one of the special instances of God's providence towards this country for good.

The British government, and which led the way to their national mortification and disgrace; and also, in the spirit that animated our countrymen in resisting unto blood, and whereby the way was prepared not only for national existence, but for national glory and renown. The hand of God is to be seen, not only in animating our countrymen in general, with an ardor for liberty, and uniting them as the heart of one man in this thing; but also, in raising up, and qualifying in an extraordinary manner, such as he intended should be principal agents in accomplishing his purpose. I allude to the political wisdom and military spirit with which the men composing the congress, and the men who led our armies were, at that interesting crisis, almost instantaneously inspired. Shall I mention the names of these venerable men? But, ah! our Fathers of the Revolution, where are they? and the heroes of '76,—do they live forever? Yes. For, though most of them have deceased, they still live in the hearts of their countrymen, and their memorials will endure throughout all generations.—It was not, I repeat it, it was not a fortuitous circumstance or casual event, but the special providence of God, that advanced George Washington to the distinguished post of commander in chief of the American armies. By the same special Providence was he shielded in the day of battle, and in times of imminent danger. By the same divine influence, was his noble mind supported amid those perilous and afflictive scenes with which he was familiar, and which emphatically tried men's souls. It was the peculiar hand or agency of God also, that suggested to Washington, such a plan of operation, particularly in relation to the Earl Cornwallis, as effectually thwarted all the efforts of the British commander in chief, then in N. York, and so eventuated in the capture of the British army at Yorktown, which put a glorious termination to the war. Another idea suggested in the passage, it was observed, was, the peculiarity of God's hand in respect to us as a nation. I mean that in the providence of God as exercised towards us, we see such evidence of his goodness that in a variety of respects, we may say, "He hath not dealt so with any nation." Here we might notice the country itself we are permitted to inhabit, its ample resources and large extent—the fertility of its soil—the salubrity of its atmosphere—the purity of its waters—its pleasantness for situation—the means which it affords to industry, virtue and genius for the acquisition of wealth, respectability and fame. And in these respects we are distinguished from most other nations; much more so are we in regard to the government under which we live. It is not a government of Kings and Nobles, who in all ages have generally spurned at the rights to which reasonable creatures are entitled, who have considered the people as quite another and inferior order of beings, important in no other view than, as they might (being emerged in ignorance and blinded by delusion) serve the purposes of their ambition and cruelty. No, thanks be to God! the government under which we live, is a government of the people themselves. In their hands is the power placed, and if at any time a change be necessary in the administration, it is with them to effect it.—But can this be said of any nation now upon the face of the earth? No: Whatever history relates of ancient republics, or those of more recent origin, the fact is, that not a vestige of them now remains, save in this favoured land. The power of government, however, might be vested in the hands of the people, and yet that government, owing to the nature of the constitution, operate unfavorably in respect to the religious liberty of some of the citizens. But the constitution of the United States contains nothing that can give any just ground of offence to any portion of citizens, whatever their religious opinions may be. It secures all ranks of citizens every species of right: it combines wisdom with energy, and connects the dignity of the government with the safety and happiness of the individual. No one on account of his religious tenets is rendered ineligible to any office of the government. If a man prefer one sect or denomination of Christians to another, he is welcome so to do, and if he choose, he may exert all his influence to render it the prevailing religion. But if he makes application to government to assist him therein, he receives no countenance, because all governmental interference is strictly forbidden by the constitution which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This is as it ought to be. All that the religion of Christians of civil government as such is Protection. Indeed that religion that requires the strong arm of civil power to insure its success, or that cannot prevail without an alliance with the state, is a religion which the sooner it is unknown in the world, the better for mankind. And although the friends of that religion may pray aloud "Ancient and venerable institutions, and give public thanks for their revival in Europe; the prominent features of that religion are cruelty and oppression. And I hesitate not to affirm, that to its influence, either directly or indirectly, may be as-

cribed the principal part of the follies which for centuries past have been imputed upon the inhabitants of Europe, and under which they lie groaning to this day. We are then, fellow-citizens, highly favored of God in that we enjoy liberty; civil, political, and religious: in that we still enjoy this invaluable blessing. Here the peculiarity of God's hand is especially to be noticed. For the fact need not be concealed, since it cannot be denied, that that liberty for which our fathers fought and bled, has again been attacked; and that too by the same government whose unjust measures had formerly occasioned the blood of thousands of our countrymen, by the very same government that had recognized the liberty and independence of this country. What were the motives of the British government in again attacking our liberty and independence, it is not difficult to conjecture. Britain had indeed acknowledged the independence of America; for this obvious reason, she could not prevent it; and as from that consideration she acknowledged it, it did not require the spirit of prophecy to foresee that whenever an opportunity should offer by which she might think to compensate herself in some measure for the merited disgrace & mortification which she, by her own folly, had inflicted on herself; she would avail herself of the opportunity. Opportunites in abundance have been given her either to display her friendship and magnanimity, or to exercise the spirit of hostility.—Whether she has generally acted the friendly part towards the United States, or for a series of years prior to the late war, manifested a very unfriendly part; you are, fellow-citizens, fully competent to form an opinion; because the facts in relation to the conduct pursued both by England and America towards each other ever since the period of the revolutionary war, are all before you. Let it suffice to observe here, that according to the sentiments of republicans, and federalists also, America had sufficient cause to declare war against England, who, for a long time past, on the ocean had been carrying on war against the United States. Of the justice of the war indeed, no one entertained a single doubt in whose breast remained the smallest spark of '76. The situation in which we were as a nation, left us but one of two things to choose;—either tamely to surrender our rights to Britain, or oppose her injustice by a resort to arms. The people, by their representatives in Congress, chose the latter. The manner in which this war was prosecuted you all know. How strictly the rules of civilized warfare were adhered to by the United States, and in what respects, and to what extent they were violated by England, the river Raisin, Frenchtown, Havre de Grace, Hampton, the city of Washington and many other places bear testimony. How the national arm of government was impeded in its operation thro' the opposition of the eastern states, how that opposition strengthened the hands of the enemy, prolonged the war, and consequently contributed to augment the national calamity, I need not inform you.—Nor will you expect me to speak particularly of the bravery displayed by our army, or the valor exhibited by our infant navy! I will just remark that both have deserved well of their country, and received its cordial approbation. They have indeed given the world to understand, especially the "legitimate kings" of Europe and their parasites, that whenever their armed hosts (which are only tools of oppression) come in contact with those of the American republic, they are sure to be overcome. They have admonished the enemies of freedom abroad and instructed them at home; and have, one would think, convinced them that no counsel or device of theirs can ever succeed in wresting from the sons of America the legacy of their Fathers while the God of their Fathers is with them. Need we particularize? See in the west, an army of British veterans put to flight, and the capture of an entire British fleet. The like was never before. But to shew yet farther the peculiarity of God's hand, see in a little time after a similar exhibition in the north. Another British army vanquished; another British fleet entirely captured. Could more obvious proof be given of the special providence of God in favour of the American Republic? If it were possible, however, for the spirit of unbelief still to remain after such signal interpositions of Heaven in our behalf, there was yet another sign reserved, as it should seem, to distinguish its last remains. You anticipate my meaning; and suppose I refer to the sign exhibited at New Orleans. Well, and what happened there? A numerous and well disciplined army, initiated in the science, and inured to all the horrors of war, appear before the city and demand entrance. A handful of regulars and some raw militia, embodied under a General (who, as such, was, till then scarcely known) dispute the ground. A battle ensues. What is the result? On one side is the loss of 7 men killed and 6 wounded. On the other, behold, from 1500 to 2000 men killed, wounded, and made prisoners! Verily, if the scene at Yorktown, which terminated the revolutionary war was glorious for America,

that at New Orleans was no less so. In the former war the Americans fought for liberty, in the latter to preserve it. And in both, their efforts have been crowned with success. In both likewise has the hand of God been peculiar in respect to this country. A few words more and I shall close. I have remarked that union was necessary in the revolutionary war in order to success, and that in the united spirit which then prevailed, the hand of God was observable. Every body knows that in our late contest the spirit of union has been far less remarkable. What shall we say? That the hand of God hath been less conspicuous in the salvation of our republic? No, verily, but the more so. Notwithstanding the name seemed to be divided against itself, and by an internal faction was threatened with destruction; it has, blessed be God! it has been preserved. An anecdote occurs to my mind, which I will now venture to relate. A gentleman devoted to the cause of true religion, remarked once when among some of his religious friends, that it had sometimes seemed strange to him that the Divine Being should permit the cause of truth to be assailed with such virulence, and that too by a number in the world of considerable abilities. It is, replied one of the company, that the cause might thereby more manifestly appear to be the cause of God; seeing, notwithstanding the most apparently successful weapons are employed against it, they cannot destroy it; also, to render the hand of God the more conspicuous in the final overthrow of Satan's kingdom! The application is easy. I will only remark, that God in his providence intending to preserve it in such a way as should convince its enemies that its preservation was not to be ascribed to any want of ability and means on their part to destroy it, but to his hand alone. And it must be confessed that God's hand hath conspicuously shone both in the salvation of our republic, and in the confusion and disgrace of its enemies. Seeing then, fellow-citizens, that we have been remarkably favored of God, and are still, and that he hath not dealt so with any nation, who does not perceive, nay, whose heart is not impressed with a lively sense of the obligations we are under to give to the Lord the glory due unto his name. It hath pleased God, in regard to national privileges and blessings, to make us a peculiar people. Permit me to remind you of the affectionate counsel and advice of a celebrated Judge and Prophet in Israel to the chosen tribes upon some recent manifestation of his goodness to them: "Only fear the Lord and serve him in truth and with all your heart, for consider how great things he hath done for you." Yes, my respected friends and fellow-citizens, let us adore the sovereign of the universe. For his laws and institutions, let us cherish a sacred respect. Let us repent of our ingratitude and fear his goodness. Let us cordially receive his gospel; the genius of which is directly contrary to every species of oppression, and the salutary influence of which, amongst a people, will render them truly formidable to kings, and at a happy remove from the terrors of despotism. Poor, afflicted and now distracted France, may perhaps yet discover this, at no distant period to come, relying not on an arm of flesh, as she hath hitherto done, but on Israel's King, arise from the dust, from the degradation and contempt into which her oppressors have brought her, and exhibit a glory which no usurper from within nor coalition of kings from without, shall be able to eclipse. I am aware that to the sentiments I have advanced, objections may be made. It has been intimated that the cause of liberty or the rights of man is a cause in behalf of which God has manifested his approbation. But if so, replies an objector, why is the prevalence of this cause so limited? why circumscribed within the narrow boundaries of the United States? If it be a cause that God approves, why should he in his providence seem to forbid its general prevalence in the world, & only render it successful in one little section of the earth? but may not similar objections be made against true religion? An objector may ask, why, if religion be the cause of God, was it once and for so long a time confined to one nation? And why even now, is the gospel known to so small a portion of mankind? It is sufficient for me to remark, that God is a sovereign, and that, for reasons known only to himself, he may permit, and that for a long time too, the prevalence of a cause which he as a righteous sovereign abhors, and which he in his own time will effectually destroy. And convinced I am, that when the cause of pure religion shall prevail in the earth, the cause of human liberty will prevail also. And that if ever the kings of the earth, shall receive the gospel in the love of it, they will cast their crowns at the feet of the Lamb, who in God's "own time" will be exhibited as the blessed & only Potentate. It is therefore questionable, whether the title of king will then even be retained at all by a "worm that shall die." But if it should, the spirit of oppression now inseparably connected with kingly titles, will then be annihilated. So that in effect, kingly governments as such will be destroyed—will be swallow-

ed up in the benign influence of that religion which teaches, "That we should do unto all men, whatsoever we would wish that they should do unto us." There will then be no disposition on the part of rulers to plunder their fellow-citizens of a single right; nor on the part of the people will there be a disposition to refuse that obedience to equitable laws which the public good requires. There will be seen nothing on the one side but demands founded on a sincere regard to the general interest; & on the other, that ready compliance which promotes the peace and happiness of society. And altho' we may not live to see those days, I am as confident they will arrive as I am that that God who hates oppression hath smiled upon the American republic and wrought our salvation. I cannot conclude, my friends, without expressing what is my most ardent prayer, that we may all realize the blessedness of that glorious liberty achieved by the Prince of Peace; that when time shall be no more with us, we may meet together in that world of sacred liberty and peace, where the recollection of our having been on earth fellow-soldiers and companions together in his cause, will render our meeting joyful to all eternity. ADJUTANT & DEPT. GENERAL'S OFFICE, August 1, 1816. GENERAL ORDER. PREPARATORY to forming a list of army officers, conformably to a Resolution of Congress, passed April 27, 1816, the state and county in which each commissioned officer was born, will forthwith be reported in this office. By Order, D. PARKER, Adj. & Insp. Gen. ONE HUNDRED & FIFTY DOLLARS REWARD. I AM directed, by the commanding officer of Artillery in the Harbor of Charleston, S. C. to offer the above reward, together with all reasonable expenses, for the apprehension and delivery to him of the following deserters from the company under my command, to wit: ANTONIO McBRIDE, a private, born in Bladen, N. C. about 28 years old, 5 feet 6 inches high, of a complexion, black hair, grey eyes, and by profession a Schoolmaster. He deserted from Fort Moultrie, in the Harbor of Charleston, in July 1815. WILLIAM HITEZ, a private, born in Bladen, N. C. about 23 years old, five feet six inches high, of dark complexion, black hair, black eyes, and by profession a labourer. He deserted from Fort Moultrie, in August 1815. HENRY SHERMAN, a soldier, born in South Carolina, about 24 years old, 5 feet 10 inches high, of fair complexion, sandy hair, blue eyes, and by profession a fifer, having been in the service thirteen or fourteen years. He deserted from Fort Moultrie in Sept. 1815. JAMES SPANNS, a private, born in Caswell, N. C. about 25 years old, five feet 8 inches high, of dark complexion, black hair, black eyes, and by profession a labourer. He deserted from Fort Moultrie in November, 1815. CHARLES CREECHWOOD, a private, born in Rutherford, N. C. about 26 years old, five feet nine inches high, of swarthy complexion, dark hair, grey eyes, and by profession a blacksmith. He deserted from Fort Moultrie, Dec. 25, 1815. ROBERT GRADY, a drummer, born in Rockingham, N. C. about 23 years old, 5 feet nine inches high, of dark complexion, sandy hair, blue eyes, and by profession a labourer. He deserted from Fort Johnson, in the Harbor of Charleston, on the 23d of March last. JAMES POTTER, a private, born in Burke, N. C. about 26 years old, 5 feet 10 inches high, of dark complexion, black hair, blue eyes, and by profession a labourer. He deserted with Grady. NATHAN GORHAM, a private, born in Rockingham, N. C. about 20 years old, 5 feet 7 inches high, of fair complexion, dark hair, blue eyes, and by profession a labourer. He deserted from Fort Johnson on 22d February last. THOMAS JENKINS, a private—This man having been transferred from the 8th Regiment without any descriptive roll, I can give no account of him, except that he deserted from Fort Johnson on the 3d of May last. JOHN P. COLLINGS, a private, born in Person, N. C. about 26 years old, 5 feet 8 inches high, of fair complexion, dark hair, hazel eyes, and by profession a fifer. He deserted from Fort Johnson on the 28th June last. JOHN COLE, a private, born in Orange, N. C. about 34 years old, 5 feet 9 inches high, of dark complexion, black hair, black eyes, and by profession a cooper. He deserted with Chambers. GEORGE WOODWARD, a private, born in Charlotte, Virginia, about 26 years old, 5 feet 10 inches high, of dark complexion, light hair, blue eyes, and by profession a labourer. He deserted from Fort Moultrie about the 1st of this month, July 1816. DANIEL GRANT, a private, born in Rockingham, N. C. about 20 years old, 5 feet 8 inches high, of swarthy complexion, light hair, blue eyes, and by profession a labourer. OWEN ORRICK, a private, born in Halifax, Virginia, about 27 years old, five feet eleven inches high, of fair complexion, black hair, black eyes, and by profession a labourer. ALEXANDER BAIRD, a private, born in Chatham, N. C. about 24 years old, 5 feet 7 inches high, of fair complexion, sandy hair, blue eyes, and by profession a labourer. This man, ORRICK and DENNIS GRADY, deserted from Fort Johnson on 3d July instant. A Reward of TEN DOLLARS, together with all reasonable expenses will be paid for the apprehension and delivery of each and every of the above named deserters to the Commanding Officer of Artillery, in the Harbor of Charleston, or to any other officer in the Army of the United States. SANDERS DONOHO, Capt. Arty. Fort Johnson, July 13, 1816.