



The Rev. Dr. BARNARD'S

THANKSGIVING SERMON,

FEBRUARY 19, 1795.



A

S E R M O N,

DELIVERED

ON THE DAY

O F

NATIONAL THANKSGIVING,

FEBRUARY 19, 1795.

By THOMAS BARNARD, D.D.

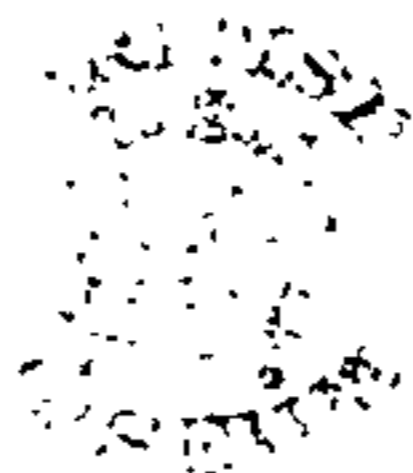
MINISTER OF THE NORTH CHURCH IN SALEM.

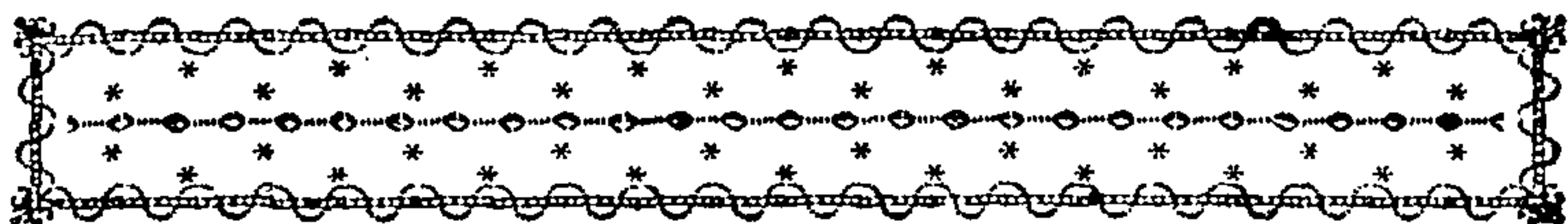


Printed by THOMAS C. CUSHING, Essex-Street, SALEM.

MDCXCIV.

TO THE
NORTH CONGREGATION IN SALEM,
WHOM I HAVE THE HONOUR AND HAPPINESS TO SERVE, AS
THEIR MINISTER;
AND
THE MEMBERS OF OTHER RELIGIOUS
SOCIETIES,
WHO HAVE PROMOTED THIS PUBLICATION, AND WHOSE
ATTENTIONS ADD MUCH TO MY ENJOYMENT;
THIS SERMON
IS
RESPECTFULLY DEDICATED
BY
THE AUTHOR.





ISAIAH v. 3—7.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD OF HOSTS is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, and behold oppression; for righteousness, but behold a cry.

THE Prophet resembles a well formed and prosperous civil community to a vineyard in an indulgent situation, securely fenced, and blessed with the kindest influences of Heaven; needing nothing to render it beautiful in its appearance, and a source of flourishing plenty, but the cautious, and laborious fidelity of its keeper.

keeper. Reasonably may its bounteous Donor expect those, who have its cultivation in charge, will be habitually moved both by gratitude and interest to guard it from the entrance of destructive animals, to render it a pleasant prospect, and a rich fund of delicious fruit. Notwithstanding his just expectation, they become unmindful of their trust; and, continue so long negligent, that, in his displeasure he abandons them, and their inheritance, to the ruinous effects of their folly. Their vineyard only brings forth wild grapes; the hedge thereof is taken away, and it is eaten up; the wall is broken down, and it is trodden down. It is laid waste; it is not pruned, nor digged; the clouds refuse it their rain.—Say not, the great Proprietor of the vineyard is harsh and severe, because he suffers these sad consequences to follow! For, with affectionate and irresistible pleading, he addresses all who behold its desolate and ruined condition: “What more could have been done to my vineyard, that I have not done in it? “Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?”

TRAVEL this globe in its several divisions; and, in some of them you will meet with cities in ruins, which were once splendid capitals; countries thinly inhabited, which were once filled with inhabitants, and highly cultivated; people oppressed, debased and ignorant, who once had knowledge of the arts of life, and enjoyed an equitable government. Particularly doth this description, however sad, apply to the house of Israel, who

who were in the most favoured sense the vineyard of God ; and to the men of Judah, who were his pleasant plant. The city of their religious solemnities, the object of their veneration and most ardent love, was formerly populous and flourishing, but is now inconsiderable, and peopled chiefly by their enemies : Their temple, celebrated for its magnificence, and the worship of the ONE TRUE GOD, is so humbled with the dust that not one stone of it remains on another : Their land flowing with milk and honey, which was made fair and fruitful by the hand of industry, accompanied with the blessing of Heaven, is now a barren and dreary waste : Their descendants are now vagrants on earth, without civil polity, and aliens from the rest of the family of mankind.

WHY, we may ask with pity and surprize, has *He* dealt so hardly with nations, who has proclaimed himself “ a God gracious and merciful, slow to anger, and “ abundant in mercy, forgiving iniquity, transgression, “ and sin ?” The only answer we can make to this appeal to our humanity (but still an answer established by our whole observation of the divine government in this world ; and which we practically despise in every capacity, at our utmost risk) is this, That notwithstanding God is good, and is continually doing good, yet he dispenses no blessings to his creatures by a *perpetual and unconditional grant*. He gives them, united together, in this part of the world, and the other, by similar language and customs, extensive territory, equal governments,

governments, commercial and religious advantages. But he only promises their continuance and increase *on this condition*, That they, in the degree he requires, avoid the vices which tend to disturb, weaken and destroy societies; and practise the virtues which are connected with their security, growth, and aggrandizement. A person of observation who says society needs not some considerable proportion of virtue and justice, liberty and industry, to render it secure and happy; that oppression, injustice, idleness and profligate manners are not productive of its disorder and destruction; is as absurd as the husbandman who asserts his lands may be in as fine order, and yield as much, when idly managed, or left waste, as, when well secured, and cultivated with judgment and fidelity. Yet though publick blessings are evidently granted upon condition of good behaviour, and are lessened, or entirely recalled whenever societies persist in wrong conduct; still their divine Lord and Benefactor constantly treats them with kindness. He doth not rigorously insist, that they should at all times behave in the *most perfect manner*, in order to their security from evil, and the continuance of his protection and blessing. The divine government conducted with this degree of severity would long since have swept societies of every form from the face of the earth, without leaving a vestige of them remaining. Long after the seeds of destructive vices have begun to vegetate within them, their appearance is promising: They gradually fail; nor are they irrecoverably ruined, until
for

for a long course of time the best chosen means have been tried with them in vain.

IN order more fully to illustrate and confirm these sentiments, I shall consider the parts of our text, freed from the figurative language in which they are conveyed to us by the Prophet. If I mistake not, they are truths which highly deserve our attention on this day, when, by the piety of the ILLUSTRIOUS PRESIDENT OF THE UNITED STATES, THE MAN we love, and who deservedly has our confidence, we are called upon to address with cheerful praise, for the many singular and choice blessings we enjoy as a people, and fervent supplication for his continued mercies, the SUPREME RULER OF NATIONS AND AUTHOR OF ALL GOOD. For they will not only lead us to conceive of the bounties of his providence in those lively colours which cannot fail gratefully to affect our hearts; but, at the same time, seriously to remember the conditions upon which we hold them; by conformity to which, we can only perpetuate our safety and happiness; and in any sense discharge the debt of gratitude we owe our Almighty Patron and Friend.

COULD I summon from the dead, the wise and good statesmen of ancient times, and join them with the wise and good who live in our own country, and in the several countries on earth, they would address individuals together with legislative and governing bodies of men in the same most important advice——VIRTUE, would they say, is the soil in which society best flourishes.

It is the strong arm of the husbandman, who fails not in caution and labour. In proportion to its vigour, society is overspread with beauty; becomes pleasant to its great Proprietor, and yields abundance of fruit to support, and make glad his tenants. It begins to fail in its order, beauty and usefulness, no sooner than virtue begins to fail. It becomes not waste, barren and ruined, until virtue has utterly forsaken it. They speak the same sentiments which divine revelation so affectionately impresses upon us. “Whofo, saith God, offereth
 “praise, glorifieth me; and to him that ordereth his
 “conversation aright, will I shew my salvation. The
 “work of righteousness is peace; the effect of righteous-
 “ness is quietness and assurance forever.”

LET us then gratefully apply ourselves to those reflections which the first part of our text so naturally suggests to us.

I. “And now, O inhabitants of Jerusalem, and men
 “of Judah, judge, I pray you, betwixt me and my vine-
 “yard. What could have been done more to my vine-
 “yard, that I have not done in it?”

THIS is an appeal to the observation and experience of the inhabitants of that country, proving that they were indulgently treated by the great Lord of nations; and enriched, in distinction from others, with many of his choicest blessings. It carried no doubt immediate conviction to their minds; for it was truly said, by one of their esteemed writers, “He hath not dealt so with
 “any nation; and as for his judgments, they have not
 known

“known them.” You will anticipate me no doubt in saying, What nation so like this favoured people as our own! But should you not, it may be made evident that we *are* extremely like them, by an induction of particulars which describe our real situation. These demand the most engaged attention of our ASSEMBLED NATION on this day of praise.

THERE is something sublime in the idea—something which exalts, and deeply affects the mind—of millions of people, united together in the praise of their Divine Benefactor, for his distinguished publick mercies! But how doth the importance of the occasion diminish, if they know not wherefore they are met together, if they do not so distinctly conceive of his benefits, as to excite within them a degree of gratitude which will forward to the throne of his grace an unfeigned tribute of devotion and love! Whatever others may do, may *we* not fail in the reasonable designs of this day’s service. For this purpose, suffer me to enumerate those enjoyments which prove us to ourselves, and to the world, the peculiarly blessed of God. Their number is so large, as far to exceed the compass of a single discourse, should they be distinctly mentioned, and such observations made on each of them, as they deserve. I will select, therefore, those from the whole, which ought most deeply to affect our hearts, and have an abiding good influence on our lives.—The authority by which we are now assembled together naturally leads us to contemplate—

First. THE FEDERAL CONSTITUTION OF GOV-

ERNMENT, both with respect to the excellence of its *form*, and the kindness of its *operation*.

It is an opinion often asserted with great confidence, that “the government best administered, is best.” Perhaps its being found in one of the most elegant and pleasing of the English Poets, has given it a degree of celebrity which rises with disdain from examination. But it is really a maxim inaccurate in its nature, and false in its consequences. An ill constructed government may be managed by wise and beneficent men, who will soften its harshness whenever it injures the rights and enjoyments of subjects, and give to all its good parts the utmost efficiency by their caution and activity. In this case subjects may be more secure and happy than they would be under a much better formed government, carelessly administered and abused. But still, is it not demonstrable that a well constructed government, faithfully administered, will be productive of more security and happiness, than an ill formed one which operates according to its nature? Is it not more likely, according to our just expectations from human nature as we find it, that a well formed government will be so far managed by its officers with fidelity, as to yield in a considerable degree its designed good effects; than that an unequal, despotic, and cruel government will be rendered equal and indulgent by its administrators? If not—then mankind must appear foolish indeed in perplexing themselves about forms of government; and, to act consistently, should with as much cheerfulness submit

mit themselves to the arbitrary will of a Dey of Algiers, as become subjects of States wisely regulated, and favourable to all the rights of men. But they have not in general thought with such impropriety, though by tyrannical power they have been forced to silence. The wisest men, who have honoured our race, have industriously employed their abilities to frame good systems of government; and the people have been esteemed uncommonly happy who have embraced them. Experience and history prove those sages the first benefactors of mankind; and completely justify the nations who have placed themselves under their instruction and guidance: for, let us pass through the various countries on earth, and we shall find the nature of their government has a very great influence on their dignity, improvement and happiness.

THE form of our government is **REPUBLICAN**; and of that species of Republican Government which acknowledges the omnipotence of the **PEOPLE**; all the movements of which are adapted to preserve the rights, and promote the interests of the people.

SPECULATIVE men, who will think for themselves, may some of them say this form of government is less favourable to the peace and happiness of mankind than limited monarchy. However, we have, upon sober consideration, chosen it as most agreeable to our genius, and most likely to yield publick order and felicity. These things may be said of it with the strictest truth—Could the noblest spirits of antiquity give it their attention, they
would

would applaud it : Many of the wisest men now on earth admire it as a monument of human wisdom : None, who think, can but suppose, if we act in a tolerable degree according to its spirit, we shall continue free and happy.

THE FEDERAL GOVERNMENT consists of *three branches*, with distinct powers, which check each other, and thereby give to liberty and order the highest security they can possibly have, in the present condition of human nature. Its *Legislative* and *Executive powers* are separated : powers which, when united, are destructive to liberty, and a never failing source of cruel tyranny. The life, liberty and property of its subjects are secured to them by known and established laws ; they cannot be taken away from them but by the judgment of their peers, after open trial.

THE EMOLUMENTS OF OFFICE are not sufficient to inspire men with mad ambition, and embolden them to illegal and destructive measures, that they may rise to command, and continue themselves in power. But if any should engage in so fanciful and unwarrantable a pursuit, they must soon be discovered by their actions, and may easily be dismissed, before they have ripened any great plan of injustice and oppression. The seasons of *election* often return, when we may, if we please, change the administrators of government from the first to the lowest station. There is something awful in being tried before the tribunal of the publick, and dismissed from an honourable office, as unworthy of confidence.

dance. Seldom will men risk so great a calamity, unless they are assured of continuing long in power, and of rendering themselves so rich and independent as to despise the frowns of those who originally exalted them. From all such hopes, this constitution of government precludes those whom it employs. It allows of no secrets of state ; no concealed expenditures of money ; no permanency of office, but upon the tenure of the will of independent electors. They may call upon their servants universally to render a fair and full account of their measures and their expenses ; and if they disapprove of them, they may, by their decree, displace them forever. Moreover ; they, who administer the government, are in a very important respect subjects in common with those over whom they rule. This is an admirable security against injudicious and extravagant expenses. They cannot at any time exact an oppressive tribute, without bearing a proportionable burden with those whom they oppress. The *fear of disgrace*, therefore, and *the love of interest*, seem to conjoin under our government with far better, though feebler principles, to render its officers faithful—" ministers of God to us for "*good.*"

THE FEDERAL GOVERNMENT was the construction of wise and patriotic men. When it first made its appearance, it was, in the prospect of discerning judges, an elegant and well designed machine. But, as the eye in such instruments may be deceived upon cursory observation, and the mind unable to form sure conclusions,

conclusions, they would not pronounce it absolutely good, until they found by repeated experiment it answered its designed purposes. Has it not hitherto gratified their just expectations, and reasonable wishes? Made up of a variety of parts, actuated by different views and interests, undetermined by such coercive power as elder governments have been—they feared it would not have strength to support itself, and regularly perform its functions. But until this time it has moved on, notwithstanding partial clogs and impediments, with a beneficent regularity. Events have proved it has power sufficient to remove powerful obstructions.

INSURRECTION hath arisen, even in so mild and equal a dominion as ours. The inhabitants of the western counties in Pennsylvania, deluded by self-interested and ambitious men, would have prostrated the LAWS, and ruined the UNION, that they might have effected their local interests. After patient endurance of abuse, and injury, the Government arose to avenge the wrongs which had been done it; to restore liberty, and law, and deserved obedience. What would be the issue of exertion, the wisest and best knew not; but feared. Yet at the call of our BELOVED CHIEF, and the CONSTITUTED AUTHORITIES, such a part of the Union armed, and marched to the rebellious territory, as was necessary to restore peace, and place every man in a state of security. The Government has also seen fit to act with spirit against the Indian tribes inimical to us; and by the joint effort of their negotiations and arms bid fair to restore tranquility

lity and safety to our frontier settlements ; and thereby greatly increase their growth and prosperity, together with the wealth and power of the nation. It is painful to the benevolent ever to use severity against enemies, within, or without : but, when the public safety, and even existence, depend upon our doing it, we should no longer hesitate. We are then completely justified for our appearance in the field of battle ; and for dying our garments, if it is needful, in blood.

Good, under the governing providence of God, often springs from evil. Those events which appear, at first, altogether threatening and sad, are followed with agreeable consequences. May not this remark prove applicable to the evils I have mentioned ? They have been controuled by the strength of the Government : and its successful exertions for this end must prove to the diffident, that it has vigour enough in dangerous circumstances to defend and support itself. They must convince the evilly disposed, they had better, by quiet and inoffensive conduct, conciliate its favour, than dare its wrath. Under its operation, none, however indifferent and hateful to our interests, can have the front to deny, we have prospered, in many respects, in an unexampled manner. We need only to consider our general situation, and look around us, to have demonstrative proofs of this. Where is the nation on earth in more secure and easy circumstances, than we are at present ? Where the nation more rapidly growing in numbers, and in the various means of prosperity, splendour

our and happiness? In proof of this, I call upon you to consider—

Secondly. THE productive and flourishing state of our COMMERCE and AGRICULTURE, our TRADE, and even of our common LABOUR.

OUR enterprize leads us by sea to the most distant parts; and through any hazards, that we may acquire gain. Scarcely is the country to be found, where our exports will not command a large price; or, our money not enable us to purchase valuable cargoes. The most intelligent merchants will acknowledge, there was never, in any comparison, so large a *Commercial Capital* improved by their class of citizens, as at the present time—that there was never a time when their activity was more abundantly rewarded. Misfortunes, indeed, will happen to some, amidst general prosperity; they always demand our tender sympathy.

WHEN were TRADESMEN and ARTISTS of every kind more generally called for, and more profitably employed? When doth the LABOURER stand mourning in our streets, for want of employment; and, in what land can he gain a better living for the sweat of his brows? We should be insensible to an extreme degree, did we not think highly of our situation in these respects, which so much add to our respectability and enjoyment!

BUT, if the SEA-PORTS rejoice and are glad, doth not the COUNTRY join with them in their joy? They are members one of another: they feel publick happiness as one body. When had the *Husbandman* stronger inducements

inducements of profit to extend his agriculture? All his articles are in demand ; they bring a price unheard of before. If, by the blessing of God upon his labours, his produce is abundant, he must, in our present circumstances, rise fast in wealth and independence.

EXPERIENCE, founded upon the observation of several years, seems to encourage the pleasing expectation, that, notwithstanding the present plenty of money should cease, together with the present extraordinary demand for all with which we can supply foreign countries (as they soon most certainly will) still their interests and wants will in common be such, as to maintain our Commerce and Husbandry in a flourishing state, if we exert ourselves with the vigour which becomes us. Again——

Thirdly. WE have escaped many and sad evils, with which other nations have, at the same time, been grievously afflicted. Every day strengthens the prospect of our continuance in a state of peace.

THE larger part of Europe hath been involved in the miseries of war, while we have been in the state of high prosperity. FRANCE, though proud with victory, has seen scenes of horror, and felt distress in all her departments. The rich and luxuriant plains of FLANDERS present us with armed hosts, taken cities, and desolated fields. SPAIN is deeply alarmed with the armies of her ancient rival within her dominions : she beholds their progress, her cities and fortresses yielding to their attack, with unutterable pain : enfeebled with fear, she

knows not what to do, or whither to turn herself for safety. GREAT BRITAIN groans with her great commercial losses, the murmur of discontent, growing taxes, a most expensive war—and, yet, the issue sadly dubious. O POLAND, who can but tenderly commiserate thee! Thy beloved and patriotic General taken—taken alive by an indignant enemy, who will heal his wounds only that she may expose him to ignominy, and subject him to more cruel death! His army conquered and dispersed! Your liberties at the will of despotic masters, who will rigidly exert all the rights of conquest!

YET, during these calamities which have befallen other nations, peace and prosperity, with but few interruptions, have dwelt in our borders, and made glad our houses. The dark clouds which some time since arose around us, threatening injury and war, we hope are effectually dispersed by our Ambassador of peace, and equitable accommodation. If so; we must ever esteem ourselves under vast obligations to the wise and good Counsellors, who advised conciliatory, instead of rash and resentful measures. They have shielded us, by an exertion which reason, religion and humanity ever approve, from wounds, perhaps incurable wounds, in our youth. Probably, they have gained us time for our expansion and growth, till we shall arrive to the fulness of stature and strength, which will enable us to despise all who insult, and rise up against us. But, we should be basely ungrateful, if, amidst other instances of prosperity, we were unmindful—

Fourthly.

Fourthly. OF OUR RELIGIOUS circumstances.

We enjoy the religion of JESUS CHRIST ; the best calculated of any religion, with which God has ever blessed mankind, to enlighten, purify and ennoble us : To render us good men, good citizens, good rulers : To prepare us for nobler scenes of being, when we are taken from this state, by death. But, what is *peculiar* to us in this respect, we enjoy this Divine Religion, free from the appendages which human policy has attached to the possession of it, in every other place. We have no *inquisitorial power*, dictating to us our faith, upon penalty of racks and gibbets. We may examine for ourselves, uncontrouled by any authority, but that of God. No *Establishment* excludes us from places of trust, honour and profit, because we will not profess a form of Christianity, which the State enjoins. Every one in this land of truly religious liberty thinks, believes and worships in the way he chuses, without subjecting himself to civil disadvantages. The *Ministers of Religion* are here chosen by those who hear them ; they live by their grants ; and their support is neither oppressive to individuals, nor the public. We have therefore the happiness of enjoying the best religion ; not only so, but the best religion, freed from those additions which have perplexed, and grievously distressed other parts of the Christian world. I mention—

Fifthly. THE stage of this society in which we live,

THIS remark, I think, may gratefully engage the minds of the present generation, and their immediate successors.

successors. States, when they have arrived to the fullest maturity of wealth, power and splendour, their situation admits of, have nothing to hope for further. They have no new improvements to occupy their minds, and increase their enjoyment. Novelty has gone its whole round; greater accessions of reputation, wealth and power they cannot expect. No: they must expect decline and mortification, according to the course of human affairs. For the same reason I should prefer youth and early manhood, ever employed, lively, and full of hope, to complete manhood and old age, when we every day become less active, and less pleased, I should prefer the present period of our nation, for my life, to the more perfect state to which it will gradually advance. There is nothing in our situation to render us indolent. Every thing conspires to render us active. COMMERCE is continually extending her bounds, and becoming more lucrative. Our AGRICULTURAL interest daily improves. "The wilderness becomes a fruitful field, and the desert blossoms as the rose." SCIENCE and the ARTS have growing encouragement, and are constantly making progress towards higher perfection. CHRISTIANITY, delivered from the embarrassments with which she has hitherto been oppressed, will gradually appear more amiable and divine; and recommend herself more powerfully to our choice and service; as well as the reverence, affection and devotion of all our fellow creatures, who are acquainted with us. Moreover, in old States, those vices are continually increasing in number

ber and strength, which disturb the publick peace, which threaten destruction, and awake distressing apprehensions in the minds of the well disposed and industrious. Numerous causes promise our posterity in future time the more splendid circumstances which flatter and please many minds more than our present condition. We will leave them to our descendants without an envious wish. Still, affectionately attached to their welfare, may we labour with zeal to render them wiser, more improved, and happier than we have been. Let us convince the world, if possible, societies founded in wisdom, and trained up with discretion, may avoid the evils which have heretofore ruined the most celebrated nations which have existed; and continue prosperous and happy, till the present constitution of things is changed by its Author and Supreme Governor.

In many important respects, therefore, we are highly distinguished, at the present time, with the blessings of God. We have an excellent *government*, agreeable *prospects*, an excellent *religion*. With the utmost propriety may we say to each other with cheerful countenances—“We are a people peculiarly favoured of Heaven. Well may the GREAT SOURCE of all our blessings address us, “What could I have done more to my vineyard, that I have not done in it?”——We will now consider the latter division of our text.

II. “WHEREFORE when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard.

“ I

“ I will take away the hedge thereof, and it shall be eaten
 “ up ; and break down the wall thereof, and it shall be
 “ trodden down ; and I will lay it waste ; it shall not be
 “ pruned, nor digged, but there shall come up briars and
 “ thorns : I will also command the clouds that they rain
 “ no rain upon it.”

THE land of Judea trifled with, and abused her privileges, civil and sacred, and feels the full force of these threatenings. Mightier States and Empires declare by their degradation, or ruin, they have followed her in her disobedience.—The UNITED STATES OF AMERICA are now his vineyard, and the SEPARATE STATES are his pleasant plants. But if when he looks upon us “ for judgment, he beholds oppression ; and for righteousness, he beholds a cry”—Whenever we forsake our *Government*, and guard it not from violation by spirited efforts—Whenever we grow jealous of men whose education, wisdom and morals ought to inspire us with confidence ; and chuse unprincipled persons to represent us—Whenever we divide into inveterate parties, and are ruled by the spirit of faction—Whenever the States renounce their *union*—Whenever we allow a governing influence to FOREIGN COURTS who universally wish our declension, and would aid our weakness, and destruction—Whenever we become impious, idle, and profligate—Whenever these causes begin to operate with success amongst us, we shall begin to enfeeble, our glory will depart, and we shall follow to suffering and ruin the States which have gone before us.

BUT

BUT if this unhappy condition should be *soon* ours, we shall be of all people the most unworthy. We shall prove ourselves deserving the worst judgments of Heaven ; and shall give to wise and thinking persons throughout the world affecting evidence that mankind deserve not, and therefore ought not to be free, and happy !

WE cannot more acceptably prove to our Divine Benefactor, this day, our unfeigned gratitude for his unmerited mercies, than, by effectually resolving we will ourselves live worthy their continuance ; and by teaching our descendants, in the most persuasive manner we are able, to follow our example.

I NOW conclude with the advice of that GREAT AND GOOD MAN, who formerly led our armies with success ; and now presides at the head of the FEDERAL GOVERNMENT with the affectionate tendernefs of a parent : Let us beseech ALMIGHTY GOD “ to impart all the “ blessings we possess, or ask for ourselves, to the whole “ family of mankind.” In this spirit we shall fervently pray for his benediction upon any of our Connrymen in bonds and distress, wherever they are. May HE ever hear, and bless us !

F I N I S.
