

***M.* WORCESTER'S**

Thanksgiving Sermon.

THANKSGIVING

S E R M O N.

DELIVERED

NOVEMBER 12, 1795.

BY THOMAS WORCESTER, V. D. M.

PASTOR OF THE CONGREGATIONAL CHURCH

IN

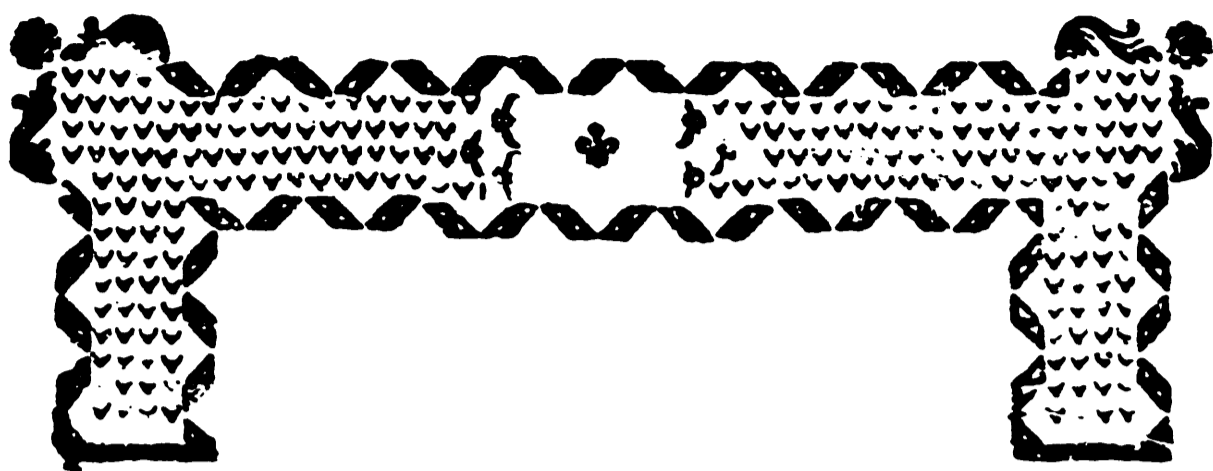
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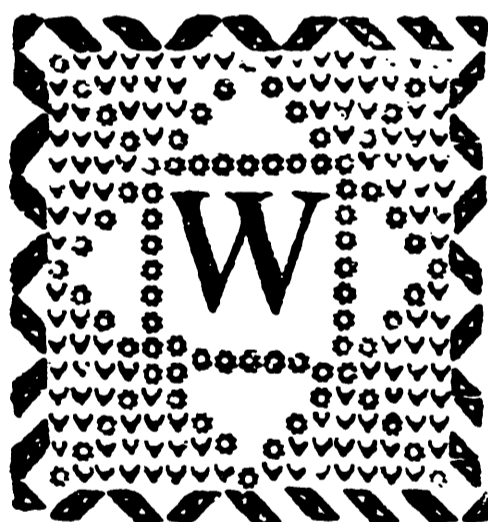
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1796



PSALM LXV. 11.

**THOU CROWNEST THE YEAR WITH THY
GOODNESS.**



WITH pleasure, benevolent souls ascribe glory to God. They delight to acknowledge his Hand in all their blessings, and his goodness in all the dispensations of his Providence. With humble adoration and real gratitude, they acknowledge that God crowns the year with his goodness. We may

- I. Mention some of the views and feelings with which this acknowledgment is made, by the understanding, and upright. And
- II. Take notice, in some particulars, how **THIS** year has been crowned with God's goodness.

I. 1r

I. It is proposed to mention some of the views and feelings, with which the understanding, and upright, acknowledge that **GOD** *crowns the year with his goodness.*

1. **THOSE** who, understandingly, and uprightly, make this acknowledgment, view the Providence of God as universal : They believe that God superintends, governs, and disposes all events and all things : or, in scripture-language, that he *worketh all things after the counsel of his own will.* They believe that every thing both in the natural and moral world, are under the disposing Providence of God. They view him as a God, upon whom all creation, with every thought and motion, is dependent ; in whom **THEY**, and all others, *live, and move, and have their being.*

THEY view him as the God who made, and who governs the planetary world ; who holds the times and seasons in his hands, having the direction of summer and winter, seed-time and harvest, cold and heat, shines and showers ; causing the earth to yield her increase, and the trees their fruit. They view God as the Bestower of every blessing, as the Provider of all their good things, the Father of all their mercies, and Disposer of all their circumstances. They feel that they have nothing, but what they received from God.

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When they have laboured, and used means to obtain the comforts of life, they realize that all their labour would have been in vain, without the blessing of God—and to him they feel indebted for all things which they enjoy.

WITH such views and feelings, benevolent souls say unto God, *Thou crownest the year with thy goodness.* And, with such views and feelings, it becomes us to make the same acknowledgment this day. If we do not view God as the supreme Disposer of all things; if we do not acknowledge the operation of his Hand, in every event, and realize that all things are of him, how can we, understandingly, and uprightly, say unto him *Thou crownest the year with thy goodness?*

2. Discerning and benevolent souls, acknowledge that God crowns the year with his goodness, believing that he has a wise and important end in view, in all events which take place.

It is, in their view, a reality, that God hath made, and that he governs all things for himself—for his own glory, and so for the greatest good of the universe. They believe that God means good—means to glorify himself in every event, however evil in itself, and however dark, and mysterious to his creatures. They believe, that it is not from any respect to persons, that one is prospered .

prospered--while another is afflicted—that one has a fulness, while another is in want. They believe, that to promote the same glorious end, God prospers some, and disappoints others; gives to some, and withholds from others. They believe, notwithstanding all the distinctions among creatures, and all the changes in their circumstances, God is uniform in his government, unchangeably good--the Father of lights and of mercies, from whom cometh down every good and every perfect gift, and with whom is “*no variableness, nor any shadow of turning.*”

DISCERNING and humble souls, believe that every thing which takes place, is, on the whole, for the best.-- That God means good, even when his creatures mean evil—in the same events. They view God as a Being who is never frustrated, nor disappointed—who disposes all things, in the wisest and best manner, to promote his own glory, and the best good of his kingdom. And they feel that they should exalt themselves, and impeach the wisdom of God, if they should suppose that any thing takes place, which is not, on the whole, for the best: Or, if they should suppose things could be disposed any better than they are, all things considered.

SUCH are the views and feelings of those, who understandingly and uprightly say unto God “*Thou crownest*

crowns the year with thy goodness." And such views and expressions are important for us, upon this occasion—yea, at all times. For, unless we believe that God has a wise and benevolent end in view, in all things—and that every thing which takes place, is, on the whole, for the greatest good, how can we say unto God "*Thou crowns the year with thy goodness?*" If we suppose that God **SUFFERS** some things to take place which are not on the whole, for the best, with what propriety can we adopt the language of the text? For, if God is a Being of infinite understanding, and almighty power (as we doubtless all acknowledge) then certainly he is able to dispose all things in the best manner—able to prevent the taking place of any thing, and of every thing, which is not, on the whole, for the greatest good. And if we believe that God is able to dispose all things in the best manner, and yet believe that he **SUFFERS** some things to take place, which are not, on the whole, for the best, can we understandingly and uprightly say, that he "*Crowns the year with his goodness?*" Can we suppose that God is good in not doing **THAT**, or in not causing **THAT**, to be done, which is for the greatest good? Or can we believe that he is good, in suffering any thing to take place which is not, on the whole, for his own glory, and the best interest of the Universe?—

Unto whom can God be good in such a case?—Can he be good to himself, in suffering that to take place, which is not, on the whole, for his own glory? Or can he be good to the Universe, in suffering THAT to take place, which is not, on the whole, for the greatest good of the Universe?—Or can he be good to individuals, in suffering them to do that which is an evil in itself—an evil to them in its consequences, and an evil, on the whole?

If, then, with proper views, and feelings, we say unto God, "*Thou art praised the more with thy goodness,*" must we not believe that he does all things well—that in all things he has a benevolent end in view—that he always does THAT, and causes THAT to be done which is for the general good—that he never suffers any thing to take place which is not, on the whole, for his own glory, and the best good of all who love him—though many things are evil in themselves, and that, notwithstanding multitudes of his creatures, in numberless instances, mean evil, and deserve punishment, yet HE, in those very instances, means good, and is WORTHY TO BE PRAISED?

3. Wise and humble souls, with reconciliation to God, and with satisfaction in his government, say unto him, "*Thou art praised the more with thy goodness.*"

THEY.

THEY not only believe that the providence of God is universal, and that he has a benevolent end in view in every event which takes place ; but they also feel reconciled to his character, and government.-----

They have such pleasure in Divine government, that they choose the Lord should reign—and have the absolute disposal of their own bodies, and souls, their mortal, and immortal interests, and of all things in heaven, earth and hell.

THEY are, in the temper of their minds, reconciled to the great end of all God's works : They prefer the same end above every other object—they prefer God's glory above their own individual happiness. Therefore they rejoice, not merely because God is good to them, individually, but because he glorifies himself, and promotes the general good : Consequently they feel a readiness to acknowledge that God "*Crowns the year with his goodness,*" whatever their outward circumstances may be. Though they may be in want of creature-comforts, while others have a fulness ; yet they cheerfully acknowledge the goodness of God.—

Although as to them, "*the fig-tree should not blossom, neither should fruit be in the vine ; though the labor of the olive should fail, and the fields yield no meat ; though the flocks should be cut off from the fold, and*
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“there should be no bird in the fall—still they would rejoice in the Lord”—rejoice, knowing that God will be glorified.—And if they have a fulness of creature-comforts, they rejoice, not only in the enjoyment of those things, but also in the consideration that God is, and will be glorified in the bestowment of them. As they believe God disposes all things in the best manner, meaning to get glory to himself in every event, and as they feel reconciled to this end, which God has constantly in view, they can, and will rejoice, and acknowledge “*God crowns the year with his goodness*” whether they are abased, or abound, as to their own circumstances in life.

SUCH satisfaction in Divine government is necessary for us, in order to acknowledge God’s goodness in an acceptable manner. If we are unreconciled to God, can we truly say that he is good? Is this the real language of an unreconciled heart? If we are in heart opposed to the end of all God’s works, or if we prefer a private interest to Divine glory, and the general good, how can we say that “*God crowns the year with his goodness?*” For God is not seeking private interests—the private interest or happiness of his creatures is not his ultimate end, in the good things he bestows upon them: His own glory, is his object, in every gift that

he bestows, upon every individual of his creatures.— For the promotion of this greatest good, all mercies and judgments, are intended; for God will not give his glory to another. How then can we truly say, that God is good, even in the bestowment of those good things with which we are surrounded, if we have not a oneness of interest with him? We may rejoice in our having good things, of God's providing, without reconciliation of heart to him: But what kind of joy is this? Is it not of a selfish nature? If we only rejoice in the good things which we enjoy, what should we do, if stripped of our earthly comforts? In what should we then rejoice? God may cause a great change in our circumstances; he may take from us those blessings with which we are now surrounded, and prove us in the furnace of affliction: And should this be the case, should we be reduced to poverty, and want, God would be as good as he is now, and as worthy to be praised.— He would answer the same benevolent end, in taking from us, that he does now, in loading us with his benefits. And with the same temper of mind, with which we can truly acknowledge his goodness, and praise his name in prosperity, we can rejoice in God and acknowledge his goodness, in adversity. With a reconciled heart, we can bless a taking, as well as a giving

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ing, God. And without this temper, in vain we may expect our offerings will be accepted by him, whose eyes see, and whose eyelids mark out the goings of the children of men.

II. WE are to take notice, in some particulars, wherein this year has been crowned with God's goodness toward us.

THOUGH God is good at all times—unchangingly good—good in every event—and worthy to be praised, let our circumstances be what they may, yet those things which are in themselves favours and blessings to us, in the present enjoyment of them, call for present and particular acknowledgments to God. And in the continuance, and bestowment of such favours and blessings, God has crowned this year with his goodness toward us.

THE following particulars especially deserve to be noticed upon this occasion.

I. GOD has crowned this year with his goodness, in continuing to us the blessings of civil and religious liberty.

THESE United States, having in years past, through the blessing of God, shaken off the yoke of British Tyranny, and oppression, through his blessing we yet continue a free people. We yet taste the sweets of liberty

erty and freedom. We have Constitutions, and Laws, formed upon just, and equitable principles. While they bind us to order, they equally guard our lives, our properties, and privileges. We have those whom we choose, to rule over us, and we have the privilege of choosing for ourselves again, and again.

In matters of religion our consciences are not bound. We may believe, and worship as we think is right, without exposing ourselves to death—or bonds—or expense of property—or the loss of civil privileges.—

Could we, for a moment, realize the situation of millions in other parts of the world, who are slaves under civil, and ecclesiastical tyranny, how highly should we prize our Liberties, and, if actuated by benevolence, how earnestly should we desire, and how heartily should we pray that the oppressed in other countries might obtain like privileges with us !

O, my fellow-citizens, gratefully acknowledge the goodness of God in the continuance of the blessings of civil, and religious Liberty ; and take care to improve those privileges wisely, and seek their further continuance : Yea, seek to hand them down, inviolate, to generations yet unborn ; that your children and children's children may share in like blessings. On the one hand, keep your eyes open, and guard against the devices of assuming, arbitrary men, who would fetter you
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and rivet your fetters unawares : On the other, guard against all unreasonable, and ungrateful jealousies, and prejudices, with respect to your rulers—and against the stratagems of unprincipled, licentious, and unruly men, who would bring you into a state of anarchy, intestine war, and confusion.

Be careful to attend meetings, when votes are to be carried in for Members of Congress, or officers of State. Take pains to find out the best men to be elected into important Stations, and give your votes for men of principle, of knowledge, and integrity. And do not lose your precious privileges, obtained with so much expense of blood and treasure, by a careless neglect of the price put into your hands.

2. God has crowned this year with his goodness, towards us, in preventing the spread of contagious, mortal disorders, and in granting general health.

He hath saved us in this land, from that "*pestilence which walketh in darkness, and from that destruction which waiteth at noon-day.*"

THOUGH some places in the Union have been visited with sickness, and mortality, yet, in general, health has been enjoyed within our borders.

OUR State has been greatly favoured in this respect : No sweeping sickness has prevailed among us. That
God,

God, at whose command all disorders go and come, has spared us in the multitude of his tender mercies.

THE instances of mortality in this town, the present year, have not been very numerous, considering the number of inhabitants. If I mistake not, but twenty-one persons, old and young, have died in this town, since the last State-Thanksgiving. Though this is more than double the number that have died in any one year before, since I have been among you, yet it cannot, with propriety, be said, that it has been a very sickly, dying year, among us. And while we would drop a tear of sympathy with those who have been called to mourning, let us rejoice, and give glory to God, for the general health enjoyed, and the many lives preserved. And as we are yet among the living, let it be our concern wisely to improve our spared lives, and our continued health. O let us live, not in vain—not to ourselves, but to the glory of God, and the benefit of our generation. Let it be our concern to be useful in our families; among our neighbours, in the Church of God, and in Society in general while we live; that our end may be peaceful, and our memory blessed.

3. GOD has crowned this year with his goodness, in causing a remarkable plenty of the necessaries, and comforts of life.

He has wonderfully prospered the labour of the husbandman. He has caused the earth abundantly to yield her increase, and the fruit-trees very plentifully to yield their fruit.

Our tables may be furnished with a rich variety of good things to nourish, and to please.

A MORE plentiful harvest, who can remember!

WITH the greatest propriety, we may say, with respect to the fruits of the earth, "*God has crowned this year with his goodness.*"

AND while we have a fulness of creature-comforts, let us realize from whom we have received them, and feel our obligations to improve them to the honor of his name. Let us guard against all extravagance, and intemperance, in the use of those things. When we eat, let us not eat to ourselves; when we drink, let us not drink to ourselves; but to the glory of the great Parent of all good. Let us use the things of the world as not abusing them. While we are joyful in prosperity, let us not wax fat, and kick against God: Let our joy be of a grateful, not of a sensual, and carnal nature.

AND, like benevolent souls, let us study to improve the good things put into our hands, for the general good. To do good, and communicate let us not forget. Let the needy and distressed share with us in the

bounties

bounties of Providence. Freely we have received, freely let us give; remembering we are Stewards, accountable for our stewardship.

4. GOD has crowned this year with his goodness, in continuing peace in our borders.

HOWEVER desirous any of the contending parties in Europe may have been, to involve us in their bloody quarrel—or however industrious some of our own citizens may have been to bring us into a state of open war—by the God of peace we are yet distinguished in this respect.

OUR houses and fields are not laid desolate; our ports are not blockaded—our property is not expended—and the blood of our citizens is not spilled, as in other parts of the world.

AND, O my Fathers and Brethren, while you remember the wormwood and the gall—the bitterness of war in years past,—and while you hear of the distress, and carnage among other nations; can you forbear to offer a tribute of praise to God, that you now sit under your own vines, and fig-trees, without any to make you afraid! And will you not, by humble prayer, by virtue, and penitence, seek a lengthening out of your tranquility?

O TAKE heed to render unto God agreeable to his benefits, and do not provoke him to send his desolating

judgments abroad in our land. And while, like valiant men, you ever stand ready to defend your rights, and privileges, against such as may seek your ruin— At the same time take care that you are not beguiled by the insinuations of hasty, or designing men, who would involve their Country in war, to gratify revenge; or in hopes thereby to receive some private benefit to themselves. And remember, that war is not always expedient, even when it might be just.

5. ANOTHER instance, worthy of notice, wherein “*God has crowned this year with his goodness,*” is his preserving the life of the President of these United States.

GOOD rulers are an unspeakable blessing to any people. We in this land, are favored with one at the head of our public affairs, who rose, by merit, to the important Station, and who has, in the most trying scenes, witnessed his prudence and integrity. And though, of late, some in different parts, in their warmth, have ungratefully lavished their invectives against him, yet, my fellow-citizens, while we rejoice that WASHINGTON lives, we believe he lives the same WASHINGTON who headed our troops in the American contest. We believe he remains as firmly, as then, attached to his Country’s cause—to her liberties, and privileges

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and that he manages the affairs now depending upon him, with no less wisdom and prudence, and no less for our benefit, as a Nation. The preservation of his life through this CRITICAL YEAR, may be justly reckoned one of the greatest of our National blessings.—Had he been taken away—and one less knowing—less virtuous, or more hasty, had stepped into his place—what may we reasonably think would have been the present situation of North America! What more likely, than discord among ourselves, and war with foreign Powers? And though some in their zeal may have said that war is preferable to peace, on present terms, yet where is the candid, deliberate, informed, benevolent Citizen, who will, in the cool of the day, give it as his opinion, that war would be more for the interest, and happiness of this country, than the continuance of peace, on principles lately ratified.*

LET us then, while we love our President, and admire his prudence, give glory to God for endowing him with so much wisdom, moderation and integrity, and
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* THAT which is really unjust in its nature, and dangerous in its tendency, may be made so to appear, by fair statements, and candid arguments. News-paper invectives against public characters—burning their Effigies—and the like, instead of being solid arguments—are an abuse of liberty, a scandal to an enlightened people—and evidence a factious spirit.

for preserving his life and usefulness, to this time.—

And let it be our fervent prayer, that he may live, and continue a rich blessing to his Country for many years yet to come.

6. THE continuance of gospel-privileges must not be forgotten, while we take notice of the instances wherein God has crowned this year with his goodacts.

WHILE the gospel is so lightly esteemed, and so shamefully treated by many at the present day, we are glad to find that the Chief Magistrate of THIS State, in his Proclamation, mentions the continuance of THIS, as a blessing, above all others to be noticed on the present occasion. For truly it is a blessing which as far exceeds others, as eternity exceeds time.

THE gospel is a great blessing in society: Its doctrine, and precepts, read and preached, tend to restrain men from such practices, as are injurious,—and excite them to those which are of social, and public benefit. This is so evident, that it is acknowledged even by many who deny the authenticity of divine Revelation.

AND let infidels say what they will in opposition to Christianity, the true Christian knows the gospel to be of God and to be an unspeakable price put into his hands to get wisdom. In confirmation of this, hear the Saviour's words, "*If any man will do his will, he shall know of the doctrine whether it be of God or whether I*

Speak of myself." True Christians find this promise fulfilled ; they do the will of God, and know the doctrine of the gospel to be of him. They not only see rational, external evidence, in favour of Christianity, but they also find in themselves a witness of its authenticity. They FEEL the power of its truth upon their own souls. They find their own hearts, as sinners, to be as represented in the holy scriptures—and they experience the fulfilment of gospel-promises, in the bestowment of such spiritual blessings, as the world can neither give, nor take away. Therefore, a man, blind from his birth, may as well use arguments, to convince one who sees, that there is no sun—as an infidel use arguments with one, in the lively exercise of the Christian faith, to convince him that the gospel is not of God.

THE true Christian has much personal acquaintance with that glorious Saviour, of whom the gospel speaks. Him having not seen, he loves ; in him, though now he sees him not, yet believing, he does rejoice—He knows him in whom he has believed :—He has sensible, and sweet communion with the Father, and with the Son Christ Jesus. Therefore, however others may slight and neglect gospel-privileges, true christians do and will, highly prize them, and number them among their choicest mercies.

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THE gospel is to them as a light shining in a dark place : It contains for them the richest treasures—it is a field wherein is the Pearl of great price. It enlightens their minds—warms their hearts—guides their feet—supports and comforts them under trials—and sweetens to them all other enjoyments. Its doctrine distils upon their souls, as the dew, and as the rain upon the tender herb—reviving, and causing them to grow. It teaches them to view death as a friend—to think, with pleasure, of parting with all that is near and dear below the Sun—of appearing in the eternal world, to receive a final reward.—In the light of the gospel, they look beyond the curtain of time, and make discoveries which raise their expectations—ravish their Souls—and invite them through the gloomy vale, to superior bliss. They receive an earnest of those blessings which the gospel promises, and thus are encouraged to pass through Jordan, to inherit the heavenly Canaan.

ON account of such comforts derived from the gospel, it is highly prized by true Christians.

THEY also highly prize gospel-privileges, as they respect the good of others. They know the gospel reveals the only way of Salvation for self-ruined man, and that it is the wisdom of God, and the power of

God

God to the salvation of those who believe. And their benevolence leads them to hope, that, where the gospel is enjoyed, it will be a mean, of bringing many out of darkness, into marvellous light--of begetting them again to a lively hope,—of raising them to newness of life, and new obedience—and of calling them into the glorious liberty of the sons of God. Such are the effects of gospel-truth, accompanied with the influence of the holy Spirit. Some of us profess to know those things by experience, and have we indeed seen the beauty, felt the importance, and tasted the sweetness of gospel-truth, and shall we not renewedly praise God for his distinguishing grace, and for the continuance of gospel-privileges to us, and to our land? Shall we not heartily pray that the gospel may be more highly esteemed, and more wisely improved, where it is enjoyed; and that it may have free course among all nations, and enlighten every part of the world?

LET us all, as one, feel our peculiar obligations for the precious means of grace which we enjoy, and take heed to improve them to the honor of God, the benefit of our generation, and the salvation of our own souls.

Let us love the character, rely on the merits, walk in the precepts, and imitate the examples of that glorious Saviour which the gospel reveals: That this may

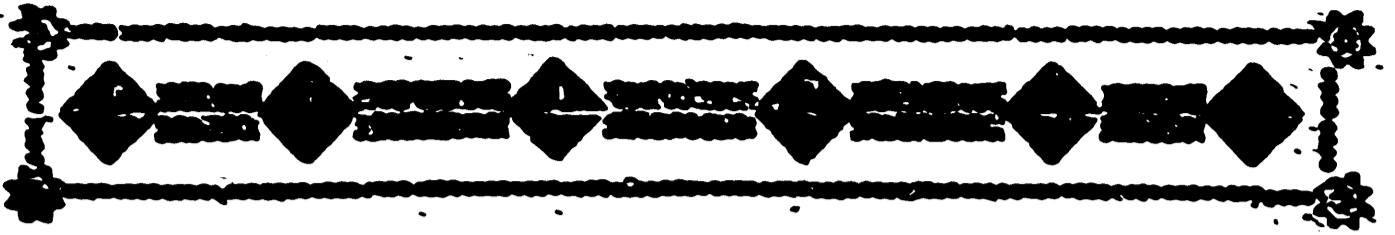
not be our condemnation, that light is come into the world, and we loved darkness rather than light, our deeds being evil.

AND now, under a sense of the numerous, distinguishing favours with which we are surrounded, let us gratefully acknowledge the goodness of God, and render unto him agreeable to his benefits.

THE rich blessings we enjoy, demand something more than lip-offerings—something better than carnal rejoicing, on this occasion: They call for thankful hearts—and holy joys. O let us offer to God an acceptable sacrifice—a hearty tribute of praise. Let us rejoice, not in a brutal carnal manner—but as becomes rational creatures—as becomes those who were at first made but a little lower than the angels—as becomes men—as becomes Christians.

MAY all our hearts be affected with divine benefits—may all our souls be filled with love, and gratitude—and may all our powers be employed in giving glory to HIM *whose goodness crowns the year.*

A M E N.



Several of the Subscribers to the Publication of the preceding Discourse, thinking many of the ideas and sentiments therein contained, similar to those of his Excellency, Governor Gilman, to the Legislature, have requested that the following Extracts from his Speech, and their Reply, be Subjoined.

WHEN we contemplate the gracious indulgence of the Supreme Governor of the Universe, in conducting the American People through their arduous conflict for freedom; the happy privileges we enjoy, in forming systems of Government, enacting laws, and making regulations for promoting the general good of the community. When we view the general prosperity of our Country, the high degree of honor the United States have attained under the administration of our Federal Government, the opportunity that all classes of citizens have of enjoying happiness, in a degree scarcely known in other Nations—With hearts filled with gratitude, we should endeavour to perpetuate these happy privileges.

We are all under solemn engagements to support the Constitution of this State, and the Constitution of
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the United States: This we may esteem, not only as our duty, but as a high privilege, that we have so good systems to support. If any defects are discovered in them, the method of obtaining remedy is pointed out. Notwithstanding these circumstances, there is reason to apprehend that some persons in various parts of the United States, are inimical to the system of our General Government, and to the administration. Sundry transactions heretofore have had such an appearance. Of late, a negociation, a proposed agreement with a foreign Nation, though incomplete, has, by a breach of official confidence, been ushered to the public. Supposed defects in the instrument, have been seized on with avidity—The Executive of the United States, and the Negotiator on the part of America, have been highly censured in indecent publications, and otherwise, previous to the public's having knowledge of the reasons which might lead to such a negociation. But I will not add to this disagreeable catalogue—too much is already known.

WILL Americans entertain an idea, (without proof) that the President of the United States, after having rendered them such important, disinterested services, in War and in Peace, has now become their enemy? Shall the (acknowledged able) Negotiator be so ill treated? Shall Senators be burnt in effigy, for an opinion officially given—and all this, when the reasons which induced their conduct, are unknown? Shall the *Liberty* of the Press, our pride and our boast, be converted to *Licentiousness*?—Surely Virtue, and Love of our Country, should forbid such things.

OUR system of National Government originated from the only true source of all civil Government, the great body of the People—It must be the highest wisdom to support this system.—to support those who are
appointed

appointed to administer it, so long as we are destitute of any evidence of mal-practice.—~~Let~~ us not be ungrateful to those who have done so much for our common Country—Let us not be ungrateful to the Supreme Governor of Nations, who has favoured us with opportunities and advantages unknown to many others; but to beseech him to turn the hearts of all to the ways of truth, peace, and happiness.

FOR my own part, I freely declare, that my confidence in the President, the Negotiator, and the Senators, (who it is said advised to the ratification of the treaty) is not, in the least degree, impaired; and I find myself more zealously engaged to support the Government and Administration, than heretofore, believing, as I do, that attempts are making to destroy it.

SHOULD any think I have unnecessarily introduced this subject, I can only say, it is with me a fixed sentiment, that our constituents have a right to expect from us an explicit avowal of principles, and our opinion respecting the situation of their public affairs at all times, when particular circumstances make it necessary, and that such is the present crisis.

J. T. GILMAN.

A N S W E R

Of the New-Hampshire Legislature to Governor Gilman's Speech.

S I R,

WITH the highest satisfaction, we meet your Excellency at this usual season for transacting the business of the State, and discharging the duties assigned us; and with pleasure review the situation of our affairs as a State, and as United with the other States by the Federal Compact.

GRATEFUL to that Being, who conducted us through our arduous conflict, to freedom, and enabled us to establish our State and Federal Constitutions upon the only true foundation of all civil Government, the Will of the People—we should deem it ingratitude to Him, and treachery to our Constituents, did we not explicitly express our determination to support them; particularly, when the Government of the United States has been so administered, as to claim respect from Foreign Powers, ensure us Peace, and a degree of prosperity and happiness scarcely known to other nations.

We cannot forbear recalling to view, the very different situation of our Country, when your Excellency was first elected to the Chair of Government, and its present circumstances and prospects. At that time there was a high probability of our being involved in all the distresses of the present destructive and desolating war in Europe;—Now, by the wisdom of the Supreme Executive of the United States, Peace, on honourable grounds—Happiness—Prosperity—is the envied portion of this highly favored country.

As defects are discovered in the general Constitution, that Constitution has happily pointed out the means of amendment. While it remains unaltered, its purity as a Republican Representative Government, can only be preserved by the Constituted Authorities exercising their trust, without attempts from any particular per-

tion of the People to influence their decisions.—The attempts recently made, meet our highest disapprobation. Should any enemies to the general flow of prosperity, attempt the subversion of the system of our General Government, or opposition to its constitutional acts, as from various circumstances there may be reason to apprehend—it shall be our part to omit no exertions to defeat their purposes.

THE Negotiation, or treaty with a Foreign Nation, which, before it was completed by the parties, was, by a breach of official confidence, ushered to the public, has been made the instrument to undermine the Constitution, and lessen the confidence of the People in the administrators of Government. The exercise of a power vested by the Constitution, and which, when thus exercised, required obedience from the people and from every department of Government, has unhappily been made the vehicle of Faction, to excite disaffection in the Citizens—to the Senate of the United States who advised, and the President who completed, the ratification of this Compact of Treaty.

WHILE, with your Excellency, we express our confidence in the virtue and ability of the Minister, who negotiated this Treaty—the Senate of the United States, who advised to its ratification—and in the President, the disinterested patriot, friend and father of his Country, who complied with this advice—we equally feel abhorrence for those disturbers of the public peace, who have endeavoured to render abortive, measures so well calculated to advance the happiness of our Country. And we also join with your Excellency in sentiment, that, in this crisis, it is our duty to express this our opinion—which, we are happy to find, is also the almost universal opinion of the Citizens of this State.

F I N I S.