

4/1/11

To
The Right Rev.^d John Thomas
by divine Permission Lord Bishop
of Winchester and Prelate of the
Order of the Garter, the Author pre-
sents the following Discourse, which
he begs his Lordship's acceptance
of in Testimony of his unfeigned
regard, - of the high Esteem he enter-
tains of his distinguished Worth
and abilities; supported and adorned
with all the Graces of Religion
with every Ornament of a polite
Education, and every worthy Sentiment
of Humanity.

Frank-Castle Jamaica
April 30th 1764.

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S E R M O N,

P R E A C H E D A T T H E

P A R I S H C H U R C H o f S T. *A N D R E W*,

O N

F R I D A Y t h e S e c o n d o f S E P T E M B E R, 1763,

B e i n g t h e D A Y a p p o i n t e d

B y H i s E X C E L L E N C Y t h e G O V E R N O R,

F O R

A G E N E R A L T H A N K S G I V I N G,

O N

A C C O U N T o f t h e *P E A C E*. K

B y *G I D E O N C A S T E L F R A N C*, A. M.
R E C T O R o f t h e s a i d P A R I S H.

K I N G S T O N, J A M A I C A:

Printed and Sold by BENNETT and WOOLHEAD, Printers to the Honorable
C O U N C I L, 1763.

TO
THE HONOURABLE
PHILIP PINNOCK, Esq;
CUSTOS ROTULORUM;
AND TO
The MAGISTRATES and VESTRY-MEN,
OF
ST. ANDREW'S,
THIS
DISCOURSE,

(PUBLISHED AT THEIR REQUEST)

IS,

With the utmost AFFECTION and GRATITUDE,

INSCRIBED,

By their most obedient,

And most humble Servant,

GIDEON CASTELFRANC.




A

S E R M O N, &c.



MATT. Chap. V. Ver. 9.

*Blessed are the Peace-makers; for they shall
be called the children of God.*


THE love of our Country is certainly one of the noblest and most amiable affections, which the wise and benevolent author of our being has implanted in our constitution. Other passions often center in, and have a principal regard to our own selves. Partial friendships, and private acquaintances, generally look no farther than the particular convenience of the persons by whom they are contracted: but this, even separate from any views of personal interest, (as promoted and secured by publick prosperity,) carries along with it such marks of unbounded generosity, and diffusive benevolence, as are the highest glory, the bright-

brightest ornaments of human nature. This acts as a proper check to all the low and mean designs of an immoderate self-love: raises us from the lonesome, abject, and contemptible state to which a sordid attention merely to own narrow interests would confine us; and teaches us to consider ourselves, as we really are, members of one great body; to whom therefore nothing that relates to the common advantage or prejudice of the whole, ought to be indifferent. This opens and enlarges the heart of man to take in the most generous pleasures; to form the most extensive designs; gives us to consult, to pursue, to rejoice in the happiness of thousands:—and raises us to the nearest resemblance in which a man is capable of approaching to the blessed God, even a delight in doing good.—Animated by this, what great, what glorious exploits have been performed by the sons of men! How have the feeble been protected, the oppressed vindicated!—What deliverances have been wrought, what conquests have been made!—What zeal for the common-wealth has inspired, directed, influenced every particular member of it! But this once extinguished, this strong cement which united the several parts of the grand building once dissolved, how have the most potent Kingdoms and Empires insensibly sunk into weakness and contempt, or fallen violently down into one common and universal ruin? In a word, whatever principles are necessary to form a good and amiable,

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it is this must help to finish a great and exalted character. In proportion as this warms and enlarges our hearts, we naturally grow into more general and publick usefulness: but when we become so sunk, so contracted into self, as utterly to disregard or be very indifferent to the welfare and prosperity of others; we are lost to every good and valuable purpose, and have cast off, (I will not only say) all the generous, tender sentiments of Religion, but even the strongest and most endearing ties of humanity.

THERE is no person here, I imagine, but who will easily conceive to what end these reflections are directed, and to what purpose they naturally lead --- We are this day called upon to return our humble *thanks* to God for putting an end, by a glorious series of successes, to the just and necessary war we were engaged in with two of the most powerful Potentates upon earth: and for restoring to us the *blessing of Peace*, upon terms so glorious to the British Crown, and so advantageous to it's subjects.---Blessings which call aloud for our warmest return of gratitude and *Thanksgiving*, not only to the *God of Armies*, but to those who, under Him, have been the promoters of this glorious work; and to whom the divine preacher hath, in the words of my Text annexed the highest title of honour and distinction:---*Blessed are the PEACE-MAKERS, for they shall be called the children of God.*

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In discoursing on these words, I shall

I. Lay before you the *blessings* which may be supposed to arise to a community of People, from *Peace* in general: in which I shall take occasion to consider the means that have been made use of to procure us that *Peace* , for which we are this day assembled to return *Thanks* .

II. I shall point out to your consideration the most effectual means we can pursue, in order to reap the fruits and advantages of that *Peace* which (under Heaven) the wisdom of his Majesty's Councils, and the success which has attended his arms have procured us.

III. I shall conclude with a tribute of *Thanksgiving* , so justly due to those who have been instrumental in procuring us this invaluable blessing. And

I. To the blessings of Peace in a Community we owe the safety of our persons, the security of our properties, and our improvement in the several arts and advantages of the civil and social life. All the natural and temporal felicities that men can wish, or enjoy, are contained in these; yea even the principal advantages which relate to our spiritual and eternal well-being. In their full force and proper meaning, they denote our Kings to be the common
fathers

fathers of their subjects ;---our Nobles generous ;---our Commoners disinterested ;---our Judges uncorrupt ;---our Merchants prosperous ;---and our common People honest and brave. They denote an utter absence of all the cruel arts of tyranny, injustice and oppression ; of all the inhuman methods which arbitrary power, accompanied with insatiable avarice, or extravagant ambition, often makes use of to plunder and harass a miserable people. In such happy times, all hatred, rancour, and malice, with the dark and hideous train of fears, jealousies, and suspicions, are banished from among us : no daring injuries or insults attack us by day, no frightful alarms terrify us by night.---no mournful cries of the injured, the fatherless, or oppressed widow : no sorrowful complaints of justice withheld, and villany connived at, wound our ears, or grieve our hearts. On the contrary, justice is fairly administered ;---the wicked are punished ;---the injured vindicated, and the weak protected. Every man sits under his own Roof, and enjoys the home-felt comforts of his own family, none making him afraid. Industry is encouraged, honesty and truth applauded ; and whilst the property of labour is secure, while we quietly enjoy what our diligence has gathered, or our prudence improved ; every man is encouraged to attend to the duties of his station, because he is sure of tasting, without disturbance, the several pleasures and comforts of it. In a word, this single expression of

Peace implies all that can delight or rejoice the heart of man. It springs from the best and most excellent principles; it leads to the most happy and desirable ends; it creates joy where it is not, it secures it where it is; adds fresh lustre to every thing that is agreeable in human life; gives a double relish to all the charms of society, and calls forth all the kind and generous affections, all the serviceable and endearing actions which render man useful and agreeable to man.

THESE are the blessed effects of *Peace*;-- and these, we trust, will be felt, will be enjoyed by all his majesty's Subjects, in consequence of *that Peace* for which we are this day assembled to return thanks. — The means that have been made use of to procure us this *Peace*, is what I shall take occasion next to consider.

THE successes with which it hath pleased God to bless his majesty's arms both by Sea and Land, have been the consequences of a just, honourable, and necessary war; in which we engaged, not out of ambition, revenge, or any other unjustifiable motive; but for the defence of all that was dear to us in respect either to this world, or another. The haughty monarchs, whose hearts God at last hath humbled, were grasping at universal empire; forging chains for the necks of Kings, and plotting schemes for sup-
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pressing the liberties and removing the boundaries of nations.---Nor would they have been satisfied in subduing men's *bodies*, unless they had enslaved their *souls* likewise, and made the pure profession of the Gospel give way to superstition and idolatry, whenever they had power sufficient to expel the one, and establish the other. Let the cruelties which *a most christian King* authorized and encouraged among the savages of North-America, be for ever blotted from our remembrance as a scandal to common christianity.---It was high time therefore to appeal to the decision of the Sword, which was so justly drawn in defence of the lives and liberties of the people, and restore Peace to Christendom. Nor have the means which we have made use of to attain this great and good end, been any ways unsuitable to it. A just and righteous War may be prosecuted after a very unjust and unrighteous manner; either by perfidious breaches of our word; by such treacherous practices as the Law of Arms itself condemns; by inhuman cruelties; by assassinations; by tyrannical methods of forcing money into our coffers, and men into our service.---Thanks be to God, that, as we have had no need, so neither does it appear we had any inclination to try these unrighteous methods. In every step of this war we have showed ourselves fair, good-natured, and generous adversaries; and carried on our hostilities with all the humanity and mercy of which they are capable. We have spilt no blood but

in the heat of the battle or the pursuit; and have made captivity itself as easy to the unfortunate as was possible. We have been firm and faithful to our heroic Ally, without declining any difficulties or dangers, any expence of treasure or blood to which we had engaged ourselves. We have not made use of rapine and oppression at home to support the burthen of the war abroad, but have carried it on by the free gifts of a willing and generous people: nor can it be said that the publick service hath been robbed of any part of those supplies which were intended for it. We have not pillaged the rich Towns nor plundered the inhabitants of the many Colonies which were conquered by our gallant forces in this western world. These repeated victories could not make us insolent: ---there was reward sufficient in conquering in a righteous cause, and restoring quiet to the world!--- And thus far we have reason to look upon our successes as the blessings of God upon the good methods we have taken to support a good Cause, and as declarations of Heaven in our favour.

II. I come now to point out to your consideration the most effectual means we can pursue in order to reap the fruits and advantages of that *Peace* which (under Heaven) the wisdom of his majesty's Councils, and the success of his arms have procured us.

THE first thing which I shall lay down as the foundation and grand supporter of peace in a civil society is a true spirit of religion and virtue. *
 “ Religion tends to make men *peaceable* one towards another, in as much as it endeavours to plant all those qualities and dispositions in men which tend to *Peace* and unity, and to fill them with a spirit of universal love and good-will. It endeavours likewise to secure every man’s interest, by observing that great rule of equity, *whatsoever ye would that men should do unto you, do ye even so to them*; by enjoyning, that truth and fidelity be inviolably observed in all our words, promises, and contracts. Now if this be the design of religion to bring us to this temper, thus to heal the natures of men, and to sweeten their tempers; to correct their passions, and to mortify all those lusts which are the causes of enmity and division; it is evident that, in its own nature, religion tends to the *Peace* and happiness of human society, and that if men would but live as religion requires, the World would be a quiet habitation in comparison to what it now is.”—And indeed we shall find, upon a strict enquiry, that the reason why different societies of men are so full of tumult, and disorder, is, because there is so little of true religion and virtue among them. For if ever Religion was rightly received into the

* Archbishop Tillotson.

heart, the fruits of it would appear in so lovely an exercise of justice, friendship, and charity, as would diffuse *Peace* and harmony throughout the World, and mutually reconcile mankind to each other.

NEXT, let us remember that union at home, and a religious loyalty to the best of Kings, will make us reap the *blessings of Peace*, and promote the continuance of it.

WE have seen, God be thanked ! that danger at a perilous crisis can unite us, and our union save us :— and why should not our common interest at all times do the same ?—Why do we strive one against another and by our foolish divisions, open the door to an enemy, that we are more than a match for when united ?—The main strength of the neighbouring Nation to our Mother-Country is their union ; (whether it arises from the power and policy of the Court or the affections of the Subject ;) and our division is our weakness.—Strange folly and inconsistency !—which not only exposes us to the wiles, the fraud, and the arms of that powerful, restless, and intriguing nation, but even to their scorn and derision !—To see a people blessed, as we are, with the safest situation, the most extensive commerce, the wisest laws, the best of Kings, and the establishment of a divine Religion; sacrificing all these advantages, or endangering them by the little resentments of party, or the narrow un-
generous

generous views of pride and ambitions!—O ye Sons of Britain! will no history, will no experience make you wiser?—Has not this very mischief ruined many great and mighty nations?—Is it not true to a proverb, from the mouth of our Saviour himself, that *a house divided against itself cannot stand*?—And has not this same misconduct weakned our national power for a long series of years, and brought us more than once upon the brink of destruction?—As every wise man must be sensible of the happy union between the King and his people, every wise man will be thankful for it. Seditious spirits may raise up misrepresentations and calumny to divide this union: they may falsely call licentiousness by the endearing name of Liberty:—but when they fancy that every opposition is patriotism, it might serve to calm this boasted spirit, if they considered that there is a meanness in opposing those in authority out of pride and revenge, as well as in tamely bearing with tyranny and oppression. And little does he know either of reason or religion, who thinks he may presume, on any slight occasion, to call in question the conduct of his lawful Prince, from whose tender care for his people's liberty He himself perhaps derives the licence to defame Him.

THE expedients against such evils as these are a modest opinion of ourselves; a chearful submission to lawful authority; and a benevolence so universal as
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to include all who differ from us in political points: If we complain of grievances, we should be certain that they are really so; and consult, upon such occasions, with the sober and discreet part of mankind: not with such, as carry a perpetual discontent about them; not with such, who are as often angry with Providence, as with the government of the State. When, upon mature deliberation we find that something has been done amiss, that our superiors have been fallible and mistaken in their conduct; our addresses to the higher powers for relief should be tendered with duty to the King, and the Laws by which his Sceptre is maintained. For as the Laws of the Land are always free and open, as no part of our Government pretends to infallibility, the discovery of any real misconduct or guilt of those in power will be an act of true patriotism, and the remedy will redound to the honour of the King and the interest of his People; which, as they are never to be separated, so, jointly, they will make Britons a renowned People and a praise upon earth.—That there may be some who are guided by pride or self-interest, and whose peculiar politicks are founded merely on their own satisfaction, and not on the duty of obedience to the Laws; that there may be others of such turbulent spirits as to think it mean to be contented with any measures;—that there may be some also who would pretend to be startled at *calling down Fire from Heaven*, and yet carry such latent *sparks* of opposi-

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tion in their breasts as are ready to *kindle* into destroying *flames* from the poisonous *blasts* of envy and faction;—that there may have appeared a few such, should remind us to abate our pride; and teach us not to confide in our own seeming security; but to rely on *Him who*, not from our merits but from his own great mercies, *hath wonderfully protected and delivered us*;—hath crowned our Arms with success, and restored to us the blessings of Peace.

ARE we not blessed with the administration tho' of a young, yet of a wise, a just, and pious prince? Do we not enjoy the security and privileges of a constitution the most happy, the most enviable upon Earth?—A constitution, nicely ballanc'd betwixt the equally dangerous extremes of absolute dominion, and popular licentiousness:—A constitution, where the poor man enjoys his *Cottage* by as firm a tenure as the King possesses his *Throne*:—a constitution, where 'tis the glory of the monarch to govern free men, not slaves: a constitution, where 'tis the Subject's glory to be bound only by the very Laws which they themselves had a share in appointing:—In a word, a constitution, where the true interests of *Prince* and *People* are immutably the same; and the most wretched and deplorable calamity that can possibly befall us is, when they come to be divided.—And shall this great, this dreadful calamity of an intestine division ever again take place?—Forbid it Heaven!—

Oh my Brethren! *pray for the Peace of Jerusalem:*
 —*They shall prosper that love thee.* P.E.A.C.E. BE
 WITHIN THY WALLS AND PROSPERITY WITHIN
 THY PALACES.—*For my Brethren and companions*
sakes, I will now say, P.E.A.C.E. BE WITHIN THEE.

I come now,

III. In the third and last Place, to offer a tribute of praise and *Thanksgiving* so justly due to those who, (under Heaven) have been the instruments in procuring us the *Blessings of Peace.* And,

1st. ACCEPT our humble *Thanks* thou BEST BE-
 LOVED OF KINGS! whose just and pious govern-
 ment of thy Dominions, so eminently distinguishes
 Thee among the first Princes of the Earth: accept
 of our most cordial wishes for thy prosperity and
 welfare.—May thy Crown fit easy upon thy Head;
 and *thy Throne stand fast* against the rudest attempts
 that may ever be formed against it.—Mayest thou
 long enjoy the peculiar happiness of reigning over the
 hearts of a mutually loving and beloved People.—
 May'st thou long continue the darling instrument of
 Providence to curb ambition, to protect the feeble,
 to vindicate the oppressed, and make the remotest
 Nations happy!—And when thou art at last called
 from an *earthly* to take possession of an *heavenly Crown,*
 may a long succession of brave and virtuous Princes
 in

in thy House, be continued to support the liberties, to protect the rights, and make glad the hearts of thy most distant Subjects, to the latest posterity.

ACCEPT of our *Thanks*, and hearty wishes for your prosperity, *Ye Nobles*, whose virtues reflect a lustre upon your Nobility; and who so worthily signalized your zeal, and exerted your influence for your Country's safety.—May the success of your endeavours be equal to the uprightness of your intentions.—May those honours you so justly deserve, be handed down without blot or stain to your very last descendants.—As you shine second in rank; so may you ever approve yourselves second in affection to the sovereign himself:—and as you are the principal ornaments, so may you long continue a principal support of the British Throne.

ACCEPT of our unfeigned *Thanks, ye firm Patriots!* whose hearts have glowed with so generous a zeal for your Country's welfare.—May you ever enjoy the privileges of a free British Senate. May all spleen and rancour, animosity and hatred, be for ever banished your debates; and no other contention be found among you, but who shall be most zealous in defending the sacred Liberties of the People whom you represent.

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ACCEPT of our bounden *Thanks*, ye just and generous men, whose vigorous and timely aids in raising the sinews of War, have effectually supported the sinking credit of your Country. In return of this signal service, may it ever be said of Britain, *her Merchants are Princes, and her Traffickers the honourable of the Earth!*---may your wealth and riches increase, of which you know how to make so good, so generous an use.---May your commerce be as extensive as the Earth and Seas.---May no desolating Storms shipwreck your Vessels or ruin your fortunes:---but may the Winds and Waves administer to your security and success; and, (as connected with these) to the trading part of all his Majesty's Dominions.

ACCEPT likewise of our most hearty *Thanks*, ye brave and gallant Men, both of Sea and land, who, (under God,) have been the scourge of the disturbers of our Peace.---May the *blessing of Peace* be shower'd down upon your heads.---May you and your posterity become the owners of that vast *Domaine* which you with so much toil have added to the British Crown.---*Ye have fought a good fight*: and when it shall please God to *finish your earthly course*, doubtless you will find a *Crown of Glory*, composed of Laurels that can never fade, *reserved in the highest Heavens for you.*

AND O! Ye deceased Heroes! “who greatly in
 “your Country’s cause expired,” how shall we suffi-
 ciently set forth your Praise, or pay a just tribute to
 your memory?---But hold!---A British Senate, in-
 spired and directed by a Patriot-King, have done the
 glorious work!---And when these frail monuments
 shall fall a prey to Time, “and the great Globe itself
 shall be dissolved;”---let Angels waft you thro’ the
 Skies, in Halleluja’s of eternal Praise!---

O, thou high and holy One! KING OF KINGS
 AND LORD OF LORDS!---Thou who *hast put*
down the mighty from their Seat, and scattered the proud
in the imagination of their hearts;---we bless and mag-
 nify thy glorious Name, for all these mercies vouch-
 safed to thy humble Servants.---Accept of our bound-
 den *Thanks*, THOU LORD OF HOSTS!---Unto
 Thee, great and glorious Lord, God, *who hast done*
such great things for us,---Unto Thee; with the Son,
 and the Holy-Ghost, *be Glory, and Honour*, THANKS-
 GIVING, and Praise, for ever, and ever. *Amen.*

F I N I S.