

The DUTY of *Thanksgiving* for PEACE  
in general, and  
The REASONABLENESS of *Thanksgiving* for  
OUR PRESENT PEACE.

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A  
S E R M O N

Preach'd at

*St. Martin's in Oxford,*

BEFORE THE

Mayor *and* Corporation,

On *Tuesday, April 25, 1749.*

Being the Day of THANKSGIVING

FOR THE

GENERAL PEACE.

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By BENJAMIN KENNICOTT,  
Fellow of *Exeter College, Oxford.*

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L O N D O N :

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M.DCC.XLIX.

To the RIGHT HONOURABLE

J O H N

Earl of *Sandwich*,

Viscount HINCHINGBROOK, Baron MOUNTAGU of *St. Neots*, First Lord Commissioner of the ADMIRALTY, One of His Majesty's most Honourable PRIVY COUNCIL, and late His Majesty's PLENIPOTENTIARY at the CONGRESS of *Aix-la-Chapelle*.

My LORD,

THAT the following Sermon is now become Public, is, in some measure, owing to the Desire of clearing it from past, and freeing it from future *Misrepresentation*; but principally owing to the Great Honour, You have condescended to confer upon it, by permitting it to appear under so Illustrious a Protection. And indeed, for various Reasons, it could have

have sought no other Patronage, with equal, if with any, Propriety.

For, if the *Subject* of it be consider'd, it is an Exhortation to Thanksgiving for the seasonable and happy PEACE, which GOD hath given Us, by the Negotiation of YOUR EXCELLENCY, in the high and important Character of HIS MAJESTY'S PLENIPOTENTIARY. You will therefore, my Lord, receive this humble Present, as expressive of the Acknowledgments of One, among the many *grateful* Inhabitants of Three Kingdoms.

This is an Obligation which I enjoy, *in common* with the Public. But, my Lord, there is a Reason of a *particular* (I cannot say, of a *private*) Nature, which makes this Discourse additionally happy in Your Lordship's Name, and entirely concerns the Author.

For, with the sincerest Gratitude I shall ever acknowledge, that it is to  
*Your*

Your Honourable Sister I stand indebted for the Power of composing this Sermon, and for that Happiness in Life, which HER LADYSHIP, like a Good Angel, has led me on to the possession of.

I presume upon Your Pardon, my Lord, for this single Expression of my Duty, in this place; and I shall offer so much Violence to my Inclinations, as but *barely* to mention it. For I have learnt by fortunate Experience, that They, whose Goodness deserves the *greatest* Thanks, will admit the *least*; ---- and, that the more exalted the Merit, not only the more *difficult* will it be found, but the more *dangerous*, to attempt a Description of it.

I leave therefore the many shining Articles of Your Lordship's Character unattempted here; ----- especially, as *These* are the Theme of Kingdoms, which You have thoroughly examin'd in Your Travels; and of Nations, which

which You have firmly establish'd by Your Counsels : and (what is more tender to a *truly British* Statesman) as *These* have been the pleasing Entertainment of *Your Own Countrymen*, from the Day You first enter'd the most August Assembly in the World.

That Your Lordship may long live to accomplish all that *Great Britain* promises Herself from the greatest *Capacity* and the warmest *Inclination*---- so early, yet so completely united---- is the Prayer of, my LORD,

*Your LORDSHIP'S*

*Very dutiful, most obliged, and  
most obedient humble Servant,*

BENJ. KENNICOTT.

JEREMIAH XXXiii. ---10, 11---

*Thus saith the Lord, Again there shall be heard in this Place the voice of Joy and the voice of Gladness; the voice of the Bridegroom and the voice of the Bride; the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, for his Mercy endureth for ever; and of them that shall bring the Sacrifice of Praise into the House of the Lord.*

**T**HIS Day is this Scripture fulfilled in Your Ears.—For now, after repeated Days set apart for *Fasting* and *Humiliation*, in the course of our late long and dangerous War; after a great Expence of Blood and Treasure in the Prosecution of it, and consequently of Sorrow and Distress, which are always the Attendants upon War in general: after these many Days of Afflic-  
B
tion:

tion and Supplication have pass'd over Us  
 We are now assembled in dutiful (and, I  
 hope, chearful) Compliance with the Com-  
 mand of our Superiors, to exert the voice of  
*Gladness* and of *Thanksgiving*; to change our  
*Mourning into Joy*, and to put on *the Gar-*  
*ment of Praise for the Spirit of Heaviness.*

The World has beheld, for a Succession of  
 Years, *the Works, the strange Works of the*  
*Lord*, and seen *the Destruction he hath brought*  
*upon the Earth*: and We, of this Nation, have  
 felt the Punishment of *Our Sins*, in the Mife-  
 ries of War—severely; yet not so severely  
 as those other Kingdoms, where *God hath*  
*filled the Places with the dead Bodies*, and con-  
 verted the Fields of Harvest into Fields of  
 Blood.

But, behold! *He maketh Wars* (for the pre-  
 sent, at least) *to cease in all the World*; he  
*breaketh the Bow, and knappeth the Spear in*  
*sunder, and burneth the Chariots in the Fire*<sup>b</sup>.  
 And certainly, if God, who is thus *mighty in*  
*Operation*, giveth Us *Peace in our Borders*,  
 and bleisseth Us once again with Rest, Ease  
 and Security; there must be some Return, on  
*Our parts*, for so important a Blessing: and  
 what that Return should be, we are seasonably  
 reminded in this Prophecy of *Jeremiab*. A

<sup>a</sup> Isaiah xxviii. 21.

<sup>b</sup> Psal. xlvi. 9.

Prophecy—which pleasingly describes the proper Joy and religious Gratitude, on Days of Festivity like this; and contains a strong Approbation of our assembling, at present, in this Holy Place, to unite our Praises by a Public Thanksgiving.

For — *Thus saith the Lord, Again there shall be heard in this Place the voice of Joy and the voice of Gladness; after all the Days of their Affliction, again shall the Jews, by Divine Command, exert the voice of grateful Exultation, when Peace and Prosperity shall be restor'd them in their own Country—the voice of the Bridegroom and the voice of the Bride; then Nuptial Solemnities, so improper in the Days of Anxiety and Distress, shall be again celebrated—the voice of them that shall say, Praise the Lord of Hosts, the God of Armies, for the Lord is good, for his Mercy endureth for ever; these Words were the usual Form of Thanksgiving for Peace, Victory, or any other signal display of the Divine Goodness<sup>a</sup>. And this grateful Incense of their Praise was to be offer'd up, not only in private, each Man according to his Family; but, to give Life to their Devotions, and that their Thanks might be as evident and extensive as their Blessing, they were all to assemble, and*

<sup>a</sup> 1 Chron. xvi. 41. 2 Chron. v. 13. vii. 3, 6. xx. 21. Ezra iii. 11. Psal. cvi. 1. cvii. 1. cxviii. 1. cxxxvi. 1, to the End.



offer the *Public Sacrifice* of Thanksgiving : for so, lastly, the Text reminds us, there was to be *the voice of them that bring the Sacrifice of Praise into the House of the Lord.*

The Words of the Text, thus explain'd, plainly and strongly imply a Command for Public Thanksgiving, on the receipt of any Public extraordinary Blessing from the hand of God ; and, as they are particularly applicable to the Restoration of Peace and Prosperity to a Nation, I shall endeavour to point out

1st, The *Duty* of being thankful to God, for *Peace in general*; and

2dly, The *Reasonableness* of being thankful for *the Peace, which We now celebrate, in particular.*

After which, We shall be naturally led to consider *the proper Methods of expressing our Gratitude* on this solemn Day of Thanksgiving.

1st then, as to the *Duty* of being thankful to God, for *Peace in general.*

But here, previously to the Duty of Thankfulness to God for Peace, or any other article of our Happiness, we must first establish that

*Right*, which God has to our Religious Acknowledgments. Since there are Men, who would persuade us — that God is a Being wrapt up in the Contemplation of his own Glories, far remov'd from the Troubles and unconcern'd with the Transactions of the Human Race; and therefore leaves Us both to plan and execute, each for himself, on the wide Theatre of the Earth and Sea. And so, according to the Philosophy of these wise Men, every thing is now left to the power of Nature and the operation of Second Causes; *War* is entirely begun by the Ambition, or the Revenge of Princes; and *Peace* is the sole Gift of the mighty Warrior, or the Work of the able Statesman: God is not in all their Thoughts; and, being far above out of their Sight, makes no Party in their System or Scheme of things.

With those, who deny a God (if such unhappy Creatures there really are) it is not the Business of This Day to contend. And as for those, who own a God, who acknowledge his Attributes, and confess him the Creator of the Universe; there needs but a slight Appeal to *their* Reason, to convince them of his Providence. For—is God *omnipresent* and *almighty*? Then He is able to rule every where, and govern all things. Is He infinite in *Goodness* and in *Wisdom*? Then He is as *willing*, as He is *able*, to protect and govern Us

Us; then may we conclude, that He hath not roll'd the World from his Hand, and left it to *Chance*; or *Fortune*, or *Fate*, (all blind Words without a Meaning) but that he regards; and loves, and manages the Works of his own Hands. *Can a Woman forget her Child, the Son of her Womb? She may forget; yet will not God forget* <sup>a</sup> the Children of his own Creation. A Truth this — which shines with irresistible Evidence in the Sacred Pages; and those, who cannot judge of, or will not be convinc'd by the Reason of the thing, may *there* find a sure foundation for the belief of God's Providence and Superintendency.

There He is describ'd — awfully indeed — as *the High and Holy One, inhabiting Eternity* <sup>b</sup>; and yet — graciously — as presiding with Fatherly Goodness, and *opening his Hand* <sup>c</sup> over the whole Universe of Beings; the Greatest, subject to his Power; the Least; the object of his Care. Not even a *Sparrow falls to the Ground* <sup>d</sup>, without his Permission; how much more then is *Man* <sup>e</sup>, that noble Creature, the object of his Concern! And, if *each Man* be the object of his Concern, how does the Argument rise upon us, when we talk of *Nations*, of *Kingdoms*, and of *Empires* <sup>f</sup>! These great Societies are the especial objects of the Divine Attention; and

<sup>a</sup> Isaiah xlix. 15.    <sup>b</sup> Isaiah lvii. 15.    <sup>c</sup> Psal. cxlv. 16.  
<sup>d</sup> Matt. x. 29.    <sup>e</sup> Psal. viii. 4.    <sup>f</sup> Psal. xlvi.

*their* Happiness or Misery, tho' the regular result of public Virtue or Vice, are the proper Designations of the Almighty. He has indeed appointed Second Causes, yet these are still but *Second Causes*; H E *himself* is the *First Mover*, and rules them all — generally in a Way that is natural, and then *His Agency* is imperceptible; but yet he sometimes *makes bare his Arm*<sup>a</sup>, and interposes visibly to the wonder of his Creatures, by making the Winds and Storms *remarkably* to fulfil his Will.

In short: the Scriptures declare, that *the Lord reigneth*<sup>b</sup> — that He adjusts the Happiness, and decrees the Fate of Empires, *raising up One, and putting down Another* — that He sendeth *War* for a Scourge unto a Wicked People, and saith unto the Sword, *Sword, go through the Land*<sup>c</sup>; and when *Nation bath risen up against Nation*, and the Ends of his avenging Providence are answer'd, He saith to the contending Parties, *Peace, be still*. Indeed to *create War* and *make Peace*<sup>d</sup> is insisted on in Scripture, as the high Prerogative of the King of Heaven; and therefore let us be exhorted by his Prophet (who has chose all the Words of Language to enforce this Point) to *see* — and *know* — and *consider* — and *understand together*, — *that the*

<sup>a</sup> Isaiah lii. 10.<sup>b</sup> Psal. xcvi. 1.<sup>c</sup> Ezek. xiv. 17.<sup>d</sup> Isai. xlv. 7.

*band of the Lord hath done this*<sup>a</sup>, and that God is the Author of Public Peace and Tranquillity.

Having establish'd this necessary Point — the Providence of God, and seen that our Thanksgivings are justly due to *Him*, as the Author and Giver of all Temporal Blessings; let us now consider, how greatly it is *our Duty to thank him for the Blessing of Peace, in general.*

PEACE, in the stile of the Holy Scripture, comprehends every kind of Happiness; so that the usual Form of Salutation in the days of old, when there was less Compliment and more Sincerity, was — *Peace be unto you*<sup>b</sup>. And since this Name includes all Blessings, what wonder that the Birth of Our Saviour (the very Sum of all that is Great and Good to Mankind) should be stil'd *Peace on Earth*<sup>c</sup>, and be celebrated under that title by a Choir of Angels! Christ indeed chose to be born upon Earth, when there was Peace throughout the World; and is himself call'd *the Prince of Peace*<sup>d</sup>; and therefore, as *You* are his Disciples, and *We* his Ambassadors, what Subject can be more delightful for *Us* to preach and for *You* to hear! 'Tis a Subject so cheerful and reviving, that the Pleasure of describing

<sup>a</sup> Isaiah xli. 20.  
ii. 14.

<sup>d</sup> Isaiah ix. 6.

<sup>b</sup> Gen. xliii. 23.

<sup>c</sup> Luke

it is only exceeded by the Pleasure of enjoying it.

For — what Satisfaction, what Happiness must that Nation feel, where *every Man may sit under his own Vine, and every Man sing under his own Fig-tree; and none make them afraid*<sup>a</sup>! How pleasing to see the Flourishing of Trade and Commerce; and these must flourish, when Ships can ride through the World safe and unmolested, and bring home into the bosom of their happy Owners the Produce of all Nations! And how greatly-pleasing such a Prospect in this happy Isle in particular, whose *Merchants are Princes, and whose Traffickers are the Honourable of the Earth*<sup>b</sup>!

Industry is the Child of Peace and Safety; and Wealth the certain Consequence of Industry. And therefore, in the Days of Tranquillity, when there is a natural Encrease of Private Wealth, and a regular Decrease in the Public Demands for the Safety of the State; — the Joys of Domestic Life must brighten upon us with double Chearfulness; new and additional Satisfactions must arise from the being capable of enjoying — not the Necessaries only, but the Conveniencies of Life — not only the Conveniencies of Life, but the

<sup>a</sup> Micah iv. 4.

<sup>b</sup> Isaiah xxiii. 8.

Comforts of it—and not only the Comforts, but also the innocent Ornaments and rational Pleasures, with which we are allow'd to make Life happy.

Add—the progress of Arts and Sciences, the cultivation of useful and pleasing Friendships, and (which crowns the whole) the secure Enjoyment of our Civil and Religious Liberties. And if *these*, with many other Advantages which are the Fruits of Peace, are *real Blessings*; with what propriety may we call *Peace* a Blessing, which is the Foundation of them all! Where *Peace is within the Walls, Plenty and Prosperity will be soon within the Palaces*; and then, the *Garners being full and plenteous with all manner of Store, the Sheep bringing forth thousands and ten thousands in the Fields, while there is no Fear of leading into Captivity, and no Cause of complaining in the Streets—happy must be the People that are in such a case<sup>a</sup>!*

*How beautiful then upon the Mountains are the Feet of HIM that bringeth good Tidings that publisheth Peace, that bringeth good Tidings of Good, that publisheth<sup>b</sup> PEACE, — that fruitful Parent of Happiness, Piety and Plenty; which has been so long fled from the World, for which almost all the Familie*

<sup>a</sup> Psal. cxliv. 15.

<sup>b</sup> Isaiah lii. 7.

of the Earth have of late mourned, and therefore for whose return almost the whole Creation groaned even until now.

WAR is the dreadful Reverse of all these pleasing Images, and must only be mention'd with Peace, to shew Her Excellencies in the stronger light; as we throw Shade upon a Picture to heighten the Beauties of the Colouring. For War, in the most reconciling view of it, in the Morning of a Righteous Cause, or in the Evening of Victory with all her Train of Honours; even *then* is terrible to behold: and her Lustre is all deriv'd from this single, yet solemn Consideration—that the *Deaths* of many have preserv'd the *Lives* of more. But is this a *pleasing* Contemplation? ——— And, if *this* be not pleasing, what shall we say of War in all the usual Forms of Terror and Devastation; when we reflect, that *every Battle of the Warrior is with confused Noise, and with Garments rolled in Blood* <sup>a</sup>?

If we consider the March of an Army in an hostile Country, what Images of Distress arise to shock us, in every view of it! *The Land—before them like the Garden of Eden—behind them like a desolate Wilderness* <sup>b</sup>. In the front march Alarm and dreadful Apprehension; on either side Plunder and Defo-

<sup>a</sup> Isaiah ix. 5.

<sup>b</sup> Joel ii. 3.



lation, Cruelty and Death ; and in the rear follow the Groans of the Dying, Lamentations for the Dead ; and for the Living — Poverty — Misery — Famine — and perhaps Slavery.

These then are the Consequences, the fatal Consequences of War ; and therefore we can feel the force of *Jeremiah's* Exclamation, when the good man breaks out into these moving expressions, at the Misery of his Country — *Destruction upon Destruction ; the whole Land is spoiled ; suddenly are my Tents spoiled, and my Curtains in a moment : how long shall I see the Standard, and hear the sound of the Trumpet a !*

'Tis true ; *We* of this Nation, who have seen but little of the Standard, and heard as little of the sound of the Trumpet, cannot be so sensible of the Miseries of War (and consequently of the Blessings of Peace) as the Inhabitants of those other Places, which have been the Seats of Blood and of Desolation. But, shall *We* be *less thankful*, because *We* have been *less miserable* ? — And yet, if *We* have not *seen at home*, our dear *Countrymen* have *felt abroad* much of the Misery we are now considering. And do not Your Hearts feel a generous Sorrow for those brave *Englisch-*

<sup>a</sup> Chap. iv. 20, 21.

men, Your Fellow-Countrymen, perhaps Your Fellow-Citizens—who, after encountering all the Severities of Weather, all the Hardships of the Field of War, have fought like Men, and died like Heroes, to save their Country—*a Country theirs no longer*; for *Your Country* therefore, and for *You* they died; and surely *You* will drop a Tear upon their Graves——. But, if You are sorry for their Deaths, You must wish that the Number of the Slain were less; and if You wish their Number had been less, then will You rejoice over those that are still preserv'd; that *their Work* is done, that *the Warfare* is accomplished. Wherefore, there is the highest reason for our Gratitude and Thanksgivings to God, that *the Bitterness of Death* is now passed, and that *Destructions* are at last come to an End.

If then the Miseries of War are so great and justly dreadful, if the Blessings of Peace are so sweet and truly valuable; *Peace*, on almost any Terms, would be preferable to a *lasting state of War*. Not that the Conditions of *Our Present Peace* are hard or unfavourable, as some would represent them; but rather, in the Eye of many reasonable and unprejudiced Men, they seem to be such as We might *honourably* accept in Our present Circumstances.

I proceed therefore to consider,

2dly, *The Reasonableness of our being thankful*, not only for Peace in general, but *for the Peace which We now celebrate in particular.*

In order to judge properly of the Nature of this Blessing, we must step back and consider—What the Circumstances of this Nation were, at the Time Peace was concluded; since it is from these Circumstances only that We can infer the *Seasonableness* and the *Value* of it.

And here it is necessary to remember, that, when We had once enter'd into a War with *Spain*, this drew upon Us (as might be easily foreseen it would) the Fury of another Nation; still more powerful; a Nation — a mortal Enemy to *Great Britain*; since *We* alone are, and have been often the Power, that breaks their Scheme of Universal Empire.

This great Accession of Strength to the Enemy made it necessary for Us to encourage Our Allies, and to *enable* them to take the Field with their whole Force; for *this* it was impossible for them to do, without large Assurances from Us in Money. So that, unless

less we would give up the Cause, the important Cause in which we were so honourably and so necessarily embark'd; We were oblig'd by Annual Subsidies almost to maintain the Armies of Three or Four Kingdoms, besides Our own.

No wonder then, that, in the course of so long a War, the Wealth even of this rich and mighty Nation should be found to fail, and the Sinews of War should be enfeebled. No wonder, that Contrivances for raising Supplies were grown very difficult; and that the weight of the encreasing Burden began to be felt most sensibly by every Inhabitant of these Kingdoms. If then We ourselves were become unable to support the War, without great Difficulty and Distress; was it not *Wisdom* in our Governors to endeavour at a Peace; provided——they could obtain one, which, *in Our Circumstances*, might be accepted with Honour?

I say, *in Our Circumstances*. For who does not remember, that, at this Time, besides Difficulties *at home*, We had still greater Difficulties to struggle with *abroad*?——The Monarch of *France* had now, through the Misconduct of our Allies, possess'd himself of most of the *Austrian* and *Dutch Netherlands*; and, having got into his hand that strong Town, which open'd the United Provinces,

was

was preparing to seize them, as they lay almost defenceless before him ; or (as 'tis probable) waited their Surrender to his Sovereign Will and Pleasure.

How did *We* of this Nation tremble at that dreadful Crisis!—and indeed with the utmost reason. For what had not *We* to fear, if the Naval Power of these Provinces should have been added to the united Strength of *France* and *Spain*? Had not *Protestantism*, had not *Liberty*, every thing to fear, at that alarming Conjunction? *The Isles* (as the Prophet expresses himself <sup>a</sup>, and very remarkably), *the Isles saw this, and trembled; the Ends of the Earth were afraid, and drew near.* There indeed was our Hope; our brave and hardy Friends <sup>b</sup> were marching from the North; these *Ends of the Earth* (not—*were afraid* <sup>c</sup> but) *were solicitous for Us, and hastened with Concern to Our Assistance*; yet they, however speedy, could not perhaps have arriv'd, till

<sup>a</sup> Isaiah xli. 5.

<sup>b</sup> The *Russians*.

<sup>c</sup> The Original Verb **תָּרַח** is very observable, as it remarkably justifies the application of this Text. For it expresses — a Solitude for the Safety of Friends — a Readiness to relieve them from Distress — and the hastening to exert and manifest such a kind Propensity. **תָּרַח** *tremuit sollicitus fuit, et trepidè accurrit*: Buxt. Lexicon. **תָּרַח** *non merus tremor, sed cum labore ad serviendum sedulo, sollicita cura et opera; est timor generosus ab amore enascens vide, ut hoc verbo designatur Cura pro Amicis.* Clar. Gul. setius, in verbum.

those Provinces had been all conquer'd or surrender'd.

*These* then were *Our Circumstances* when Peace was offer'd us ; and Peace in such favourable Terms, Terms then thought so favourable by those who were most dispos'd to censure, that the difficulty was to persuade them—our Enemy was *sincere* in the Proposal. The Truth is ; the *French* were (happily for Us !) reduced to equal Extremities with Ourselves : *They* therefore *offer'd* Peace—and *We accepted* it.

And now, like honest and good Men, let us consider, What We could have expected from a longer War, and *how* We could have continued it ; and also, What We could have reasonably hop'd, at that time, from Peace, that We have not obtain'd.

We fought for the Safety of our Country ; and *that* We have secur'd—We fought to establish in the Empire a Power, that might be a Curb upon our Enemy ; and We have fix'd an Emperor on the Throne of *Germany*—We fought for the Preservation of the Protestant Cause ; and We have given the United Provinces a Stadtholder, a Prince *always willing*, but *now able* to lead that People on in the Cause of Liberty and Virtue—And, lastly, We fought for the Sovereignty of the  
D
Seas ;

Seas ; and *that* We have put it out of the Power of our Enemies to contest (at least, for the present) by destroying their Royal Navies ; and in a manner so complete and glorious, as will be to the immortal Honour of *Those who directed* and *Those who executed* such *truly British* Enterprizes.

Thus baffled are the Schemes of our Grand Enemy *abroad* ; and equally have they been baffled (and God grant they ever may be !) *here at home*. Peace indeed cuts off even the possibility of invading Us with a pretended Prince—a Contrivance lately play'd upon Us so far successfully, as to alarm and astonish every Well-wisher to his Country. For, had this wild Scheme succeeded, soon must We have beheld in *France* an Universal Monarch : then—the Kings of *Tharsis*, and of the *Isles* (these now happy *Isles*) should have given *Presents* ; while the Kings of *Arabia* and *Saba* should have brought *Gifts* : all Kingdoms should have fallen down before him, all Nations should have done him *Service* <sup>a</sup>. — But, the Lord is King ! — The *Earth* may be glad thereof ; yea, the *Multitude of the Isles* may be glad thereof <sup>b</sup> : I say — the *whole Earth* may be glad thereof, and *these happy Isles in particular* may be glad thereof.

<sup>a</sup> Psal. lxxii. 10, 11.

<sup>b</sup> Psal. xcvi. 1.

These then, without entering deeply into all the Political Merits of this Peace, these few Observations, which occur upon the first view of things, seem to fix the *Value* and the *Honour* of it. And as to its *Seasonableness*, there is one Argument of great Weight, that must not be pass'd over in ungrateful Silence: which is—that this Peace was concluded, before Notice could be receiv'd of the Disappointment of our Naval Expedition in the *East Indies*; an Expedition, from which *We* expected, and the *French* fear'd very material Consequences. This evidently appears from the *Ninth* of the Preliminary Articles; so that the Probability of our Conquests, in that Part of the World, must be suppos'd to have thrown great Weight into *Our* Scale, in the Negotiation. Wherefore—tho' *We* fail'd in the Expedition, *our Governors* did not fail to improve the apprehension of its Success; what we could have promis'd Ourselves from it, *We* therefore obtain'd without it; and *We* may be now said to have been *successfully disappointed*.

Let Us not then view this Peace of Our Country with the distemper'd Eye of Party, or judge of it only from what *We* could have *wish'd* it: No; let us judge of it candidly and fairly from what we had reason to *expect* it. Let us think and speak of it as



*Englishmen* ; as Men, to whom our Liberty, now preserv'd—as Men, to whom our Religion, now secur'd—are tender as the Apple of our Eye, and dear as the Blood that animates our Heart. If We are *thus* affected—sincerely—honestly—warmly affected with our Religion and Liberty ; then shall we abundantly rejoice to see those Blessings, so long buffeted by the Storms of War, so long render'd precarious by the Winds and Waves, brought at last into the secure Harbour of Peace and Safety.

To conclude this Head. 'Tis an Observation of *Jephthah*, in the Book of *Judges* <sup>a</sup>—*When I passed over against the Children of Ammon, I put my Life in my hands ; i. e. My Life was then at stake, and brought into Danger. The same was the Case with Us. Our Lives ; nay, and every valuable Interest, which could make Life a Blessing, were the Objects for which We justly trembled. For—are not Our Persons, Relations and Our Posterity ; Our Religion, Our Church ; Our Liberty, Our King ; Our Public Privileges, and Private Advantages ; are not all these comprehended in the sacred appellation of OUR COUNTRY ? And who will deny, that a Country is always in danger in Time of War?—Certainly Our dear Country was greatly so,*

<sup>a</sup> Chap. xii. 3.

from false Friends, and more generous (because profess'd) Enemies: but most of all in danger from the Dissoluteness of Our Morals — from the *Profaneness* and *Perjury*, which disgrace the Names of many, who pretend to be *Christians*; and from the *Infidelity* of others, who venture to renounce that Character.

— And shall a Wicked People murmur, that they receive not the highest Rewards of National Piety? Let him, that encreases not the Wickedness of these Kingdoms, *let him, that is without Sin, cast the first Stone<sup>a</sup>*, and be loud in his Complaints of Kingdoms not conquer'd and Victories not obtain'd. Were We that *truly* Christian People, which God, by so long a Series of the most merciful Providences, hath encourag'd us to be; then should *nothing hurt or destroy in all this Holy Mountain<sup>a</sup>*; then, *thro' the Shield of God's Help and the Sword of His Excellency, our Enemies should be found Liars unto us, and We should tread upon their high Places<sup>c</sup>*.

But, *God waiteth to be more gracious*; his *Goodness* now again shines forth over these Kingdoms, to *lead them to Repentance*; he *bath punished Us in WAR less than Our Iniquities deserved, and in the midst of Judgment*

<sup>a</sup> John viii. 7.    <sup>b</sup> Isaiah xi. 9.    <sup>c</sup> Deut. xxxiii. 29.

*hath remembered Mercy — for We are in PEACE. And Thanks be to God, who giveth Us Peace, with such a Train of Blessings, as — Commerce and Credit — Liberty and Protestantism; Blessings, now valuable indeed, because secur'd; and greatly endear'd by Danger. Hear then the Exhortation of the Prophet — Sing unto the Lord a New Song, Ye that go down to the Sea, the Isles and the Inhabitants thereof; give Glory unto the Lord, and declare his Praise: for it shall be said in that Day, Lo! this is Our God, We have waited for Him, and He hath saved Us; this is the Lord, We have waited for Him, We will be glad, and rejoice in his Salvation<sup>a</sup>.*

This then leads to the *Last* thing propos'd; namely, *the proper Methods of expressing our Gratitude* on this solemn Day of Thanksgiving.

The *External* Methods of testifying Public Joy are well known, because constantly practis'd; and therefore I shall only observe — that the Harmony of Music, the loud Acclamation, and the plentiful Table, as they are the *usual*, so (if prudently regulated) they seem *proper* Demonstrations of Public Satisfaction. Indeed the Principal Societies of this Nation have been already warm and expressive

<sup>a</sup> Isaiah xlii. 10, 12. xxv. 9.

in the Outward Testimonies of Joy for this happy Event, on the Day this Peace of Our Country was proclaim'd. And *the Society*, before whom I have now the Honour to stand, distinguish'd themselves so ornamentally, and so loyally, on that Occasion, as will be always remember'd to their Honour, and gave great Satisfaction to the true Lovers of their Country.

But, tho' such Expressions of Rejoicing as these are proper, yet Noise and Pomp *alone* would subject your Rejoicing to the severe Censure of the wise Man; who compares *that* to *the crackling of Thorns under a Pot*<sup>a</sup> — a mixture of violent Noise and intense Flame, appearing for a little time, and then vanishing away.

It will not be so among You; since the best Demonstrations of Public Joy are of a *nobler* Nature. These consist in solemn Acts of Public Devotion, in lively Acknowledgments of God's Providence, and the warmest Thanks for *this* and *all* his Mercies vouchsaf'd to this Church and Nation; and therefore, for the Continuance of the Divine Goodness to this Day, there should be *the Voice of them that say* — *Praise the Lord of Hosts, for the Lord is good, for his Mercy endureth*

<sup>a</sup>. Eccles. vii. 6.

*for ever ; and of them that bring the Sacrifice of Praise into the House of the Lord.*

These Public Adorations You have now perform'd (I hope) devoutly ; and therefore great part of this Day's Duty is now discharg'd.

But, is Our Praise to be only for an Hour, or (at most) the mere Being of a Day? No ; let Us resolve with the Psalmist, *While I live, will I praise the Lord.* The Blessings, which we now peaceably enjoy, call for (and, as long as we continue to enjoy them peaceably, always will call for) our lasting Thanksgivings: and therefore, if we wish the Continuance of these Blessings (always remembering — they are the *Religion of Protestants*, and the *Liberties of Englishmen*) We should resolve and bind Ourselves this Day to live like Men *highly favoured of the Lord.*

Give me Leave to propose to You *Two Examples*, regularly consequent upon each other, and *both* very worthy of Your present Imitation.

The First is that of the *Jews* under King *Asa*<sup>a</sup> ; who, when they had finish'd their Thanksgiving in the House of God, *entered*

<sup>a</sup> 2 Chron. xv. 12.

into Covenant to seek the Lord God of their Fathers, with all their Heart, and with all their Soul; and they swore unto the Lord with a loud voice, and all Judah rejoiced at the Oath, for — they had sworn with all their Heart — this was particularly remark'd. The happy Consequence of this their honest and holy Zeal is recorded in the same Verse --- The Lord was found of them, and gave them Rest round about. And now, if Your Gratitude be like theirs, let the Dedication of Yourselfes to God be equally warm and sincere: resolve then now --- here --- before the Lord --- each of You in this great Congregation — *As for Me, I will serve the Lord*<sup>a</sup>.

This First Example then regards Your solemn Resolutions *here*; and the Second regards Your Behaviour *after your departing* from this Holy Place.

It is that of *David* and the Men of *Israel*, who offer'd a public Thanksgiving for the Return of the Ark of God: but of whom it is observ'd, that, as soon as the Sacred Services were perform'd in public, all the People departed, and *David returned to bless his House*<sup>b</sup>. A Remark this somewhat singular, but conveying a seasonable Admonition. *David returned to bless his House*; and we may suppose, every other Master of a Family piously

<sup>a</sup> Joshua xxiv. 15.

<sup>b</sup> 1 Chron. xvi. 43.

did the same; since it is observ'd in the same Verse — *The People also returned, each Man unto his own House.* What this *Blessing his House* or Family can mean, may be collected from the uses of this word elsewhere, and the nature of the thing. The word sometimes expresses — a wish of Peace and Prosperity — the praying to God in behalf of others — and the endeavouring to prepare them for the Divine Favour. In these several Senses then might *David* and the *Israelites* bless their respective Families, at their return from the public Sacrifice of Thanksgiving.

The Application of this, like the former, Example is obvious; and therefore permit me to exhort *You* to go and to do likewise<sup>a</sup>: to return, each to his House, and employ part of the remaining Day in Wishes and Prayers for the Continuance of Your present Peace — in praying for Your several Families — and qualifying Yourself by Reflection, and Them by Instruction, for the Grace and Blessing of the God of Your Country.

This will be acting like Men; like Men, sensible that *Your* Happiness is greater than that of all other Nations under Heaven. For, to say — that no other People enjoy the free Possession of their Civil and Religious Liberties — is true; and, to say — that *You* do enjoy them — is not the Effect of vulgar

<sup>a</sup> Luke x. 37.

National Prejudice ; 'tis what we *see* ; 'tis what we *feel*. And therefore, if there be such a thing as *Certainty*, We ENGLISHMEN (however unworthy) are the most indebted to the Divine Providence of the whole Race of Mankind <sup>a</sup>.

This, *Men and Brethren*, is a pleasing Theme ; but I must leave the Prosecution of it to Your own private Reflections.

You have now been praying for Blessings upon Your Country, and therefore 'tis evident You desire them ; and, if You heartily desire them, You will readily embrace the *only* Method (for there is but One) to obtain them. *Hear then the Conclusion of the whole Matter — Fear God, and Honour the King* <sup>b</sup> ; for the Religion and Loyalty, *which God hath joined together*, who will presume to put asunder ? On each therefore of these Subjects I shall offer a few Observations, and conclude. I say — a *few* Observations ; for surely You can want but little Incitement to things so reasonable and so necessary. These are Points not requiring deep Speculation to find out, or long Deliberation to determine upon ; but they strike the Mind, the Mind of the honest Man, at once : — he is convinc'd — he is determin'd.

<sup>a</sup> See Mr. Warburton's excellent Sermon on 2 Cor. iii. 17. p. 28.

<sup>b</sup> 1 Pet. ii. 17.



First then, as to *the Fear of God*, we must observe — There is now *Peace on Earth*, and therefore there should be *Glory to God on high*<sup>a</sup>. Vain will be our Thanksgivings, if, while we praise God, we do not resolve to love and fear him; vain, nay, and impious will be our Thanksgivings, if, when we offer the Fruit of our Lips, we do not vow the Obedience of our Lives, and pray earnestly for God's Grace to become a wiser and a better People. Let us remember, that Religion is the great Protectress of our Country; and therefore, that the Good Man (after all the various contending Claims to the honourable Title, that the *Good Man*) is the *best PATRIOT*.

But, tho' We love *this* Country ever so affectionately, yet we profess to seek a still *better* Country, which is *an Heavenly*. Let Our *Christian Religion* then, the most venerable and sacred, *worthy of God*, and therefore *worthy of all Acceptation* — let our *Church of England*, the most rational and pure, worthy to be establish'd in a free Protestant Nation — be always the nearest to our Hearts, and uniformly influence our Lives. *Righteousness and Peace*, we know, are to *kiss each other*<sup>b</sup>. The outward Peace of the World You now enjoy; but there is *a Peace*, which the World cannot give, the Effect only of Righ-

<sup>a</sup> Luke ii. 14.

<sup>b</sup> Psalm lxxxv. 10.

teousness: and to animate Your Endeavours after *this*, I shall only add — that, however prosperously the Sinner may live on, yet *there is no Peace of Mind to the Wicked*<sup>a</sup>: whereas the Good Man, tho' he should be assaulted by Injuries or tried by Sufferings, tho' *he should bear again of Wars and Commotions*, and tho' God should shake not this EARTH only but also HEAVEN<sup>b</sup> — yet, as *He keeps Innocency, and takes heed to the Thing which is right, That will bring Him certain Peace at the last*<sup>c</sup>.

If then We are to evidence Our Religion, by *fearing God*; so are We to manifest Our Loyalty by *honouring the King*.

*When there was no King in Israel, 'tis observ'd, every Man did that which was right in his own Eyes*<sup>d</sup>; and when there was no King in England, you know, there was *Confusion and every evil Work*. If then Monarchy be a Form of Government necessary for the People's Happiness, at least for *Ours*; how may We congratulate each other *sincerely*, that We have now upon the Throne so just, and valiant, and mild a Prince, as His Majesty KING GEORGE — the true Friend and Father of his Country! A Prince, belov'd by his Friends, esteem'd even by his Enemies, and worthy of the Crown He wears.

<sup>a</sup> Isaiah xlviii. 22.  
xxxvii. 38.

<sup>b</sup> Heb. xii. 26.

<sup>c</sup> Psal.

<sup>d</sup> Judg. xvii. 6.

Fully sensible of the Blessings We enjoy under him, let Us yield him the Homage and Obedience of Loyal Subjects — contribute cheerfully to the Support of his Dignity, and the Supply of the Necessities of the State — labour zealously, each in his own Sphere, to defeat the Contrivances of his Enemies, and promote the Happiness of his Reign — and pray continually and fervently, that God will direct his Counsels, and protect his Sacred Person.

There is a Maxim We shall do well to remember; a Maxim, if not self-evident, prov'd to a Demonstration in the late *perilous Times* — That *the Safety of a King lies in the AFFECTIONS of his People*. How deserving then the Character of Fairness and Integrity, Self-Consistency and Loyalty, are *the Many* in *This*, as well as *other* Places, who are prudently, yet warmly active in promoting a general *Love* of their Sovereign, and in contributing to his firmest Establishment by fixing his Empire in the *Hearts* of his Subjects! And, what a flagrant Violation of Loyalty — to endeavour to lessen the dutiful Affections of the Public, either by sly and keen Insinuation, or by open and severe Reflection! The Transition from *speaking ill* to *acting ill* is very natural and very easy; and therefore may we not say — That every Man, who makes it  
his

his Business to injure the Character of His Majesty, contributes to the shaking of His Throne?

We have been a less happy, because a divided People. But, what pity, if now, when our Enemies are become our Friends, We should continue Enemies to one another! There is *Peace on Earth*; let there be *Good Will among Men*<sup>a</sup>. Let the Rage, and Bitterness, and narrow Spirit of Party, at last, subside. *If it be possible, as much as lieth in us, let us live peaceably with all Men*<sup>b</sup>. Let every Name therefore of Party-Distinction perish for ever, but that of *the Good Subject* and the *Good Man*. And let the Benevolence and Friendly Spirit of the Gospel of Peace unite all, who love, and pray for, and endeavour to promote *the Peace of Our Jerusalem*, the Welfare of Our present *happy Constitution*.

For — *if These Foundations should be cast down, what will the Righteous do*<sup>c</sup>? If the *Pillar*, on which our Church and State now stand secure, should be rashly, should be treacherously undermin'd — but it *cannot* be, while We have *Good Sense* and *Honesty* left amongst Us. We have *Good Sense* enough (God be prais'd!) to see Our Happiness, and, in consequence of that, to vow Loyalty to

<sup>a</sup> Luke ii. 14.

<sup>b</sup> Rom. xii. 18.

<sup>c</sup> Psal. xi. 3.

His Present Majesty; and I hope We have *Honesty* enough inviolably to observe *the Oath of God*<sup>a</sup>, that strongest of all Ties, by which the Chief Part of this Nation have — voluntarily — bound their Souls.

In a Word. You have now heard the Duties of this joyful Day; Duties — of the last consequence to Yourselfes and to the Community; Duties — which affect your *present Peace* in *this Kingdom*, which may (but, we hope, never will) be subverted; and Your *future Peace* in *that Kingdom* which cannot be moved, but is *fixed and eternal in the Heavens*. Much may We all contribute to our Happiness in both, each by making himself *what he should be*; and Magistrates, the Governors of Society, who *bear the Sword of God*, may contribute more: and may the Venerable Body of Men, who preside in This Place, in Justice to the important Characters they severally sustain, labour jointly and successfully to promote — by Reward — by Punishment — by Example — not only *the Fear of God*, but also *the Honour of the King!*

*Blessed then be the Lord Our God, from Everlasting to Everlasting! Great Prosperity may He give unto his King, and unto His Seed for Evermore! — And let all the People say, AMEN*<sup>b</sup>.

<sup>a</sup> Eccles. viii. 2.

<sup>b</sup> Psalm cvi. 46. xviii. 51.