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S E R M O N

PREACHED AT THE MEETING-HOUSE

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C A R T E R - L A N E,

ON THURSDAY, NOVEMBER 29, 1798;

BEING THE DAY APPOINTED FOR

A NATIONAL THANKSGIVING.

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BY THOMAS TAYLER.

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# S E R M O N.

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P S A L M ii. II.

REJOICE WITH TREMBLING.

**I**N choosing these words for the subject of our present meditations, I do not mean, you may be sure, to damp the heart-felt joy which our late national successes have so justly occasioned; I wish only to check every unbecoming expression of it, and turn it into it's proper channel. And this is what the words of our text expressly enjoin, upon every occasion to which they can be properly applied.

Joy and fear, of which trembling is the effect, may be thought inconsistent with one another; and when carried to a high degree, they

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certainly are. Extreme joy, and extreme fear, are destructive of each other; our business is to restrain them within those bounds which our real condition prescribes, and so as that they may prove a seasonable check upon one another: and when thus moderated, the two passions are, surely, very capable of being exercised together. Contrary as their influence may appear, we find them united in Scripture, and in common life. Thus we are told, (Matt. xxviii. - 8.)--that the two women who first received the assurance of our Saviour's resurrection, "did run from the sepulchre, with fear and great joy, to bring the disciples word." And nothing is more common in our own experience than, at the same time, to rejoice on account of some appearances in our state and circumstances, whilst we are fearful and anxious on account of others. This is the temper we are exhorted to cherish in the text; nor can any thing be more reasonable.

An excessive and intemperate joy, that excludes caution and thoughtfulness, and begets pride and self-confidence, sloth and security, suits no condition of human life. Be our external circumstances ever so prosperous and promising, who can say how soon they may suffer a melancholy

wholly reverse? Or who can enumerate the evils to which, from different quarters, we lie continually exposed? To cast off at any time, all apprehension of danger, in such a world as ours, would, to say the least, discover a gross ignorance of our real condition, and many ways contribute to involve us in calamities which might easily have been avoided. In the best and most secure state to which we can be raised in this life, we are still dependent upon Providence for our continued safety and comfort; and to forget this, and act as if we were fully capable of providing for ourselves, may justly provoke him, our only sure guardian and friend, to withdraw his gracious protection; the consequence of which must be hopeless ruin. Whilst we therefore contemplate with gladness and thanksgiving, the many valuable blessings we have received at his hands, it becomes us still, not to be high-minded, but fear; or, in the words of our text, “to rejoice with trembling.”

This advice is addressed to the great princes and potentates of the earth; and they are here directed how they should behave towards a far more glorious Personage than themselves, even him whom God hath set upon his holy hill of Zion—the promised Messiah of the Jews, and

the appointed Saviour of the world, “ who bears  
 “ upon his vesture and his thigh,” (to adopt  
 the language of an Inspired Apostle) the exalted  
 title of “ King of kings, and Lord of lords.”  
 The whole passage stands thus: “ Be wise now,  
 “ therefore, oh ye kings, and be instructed, ye  
 “ judges of the earth; serve the Lord with fear,  
 “ and rejoice with trembling; kiss the Son, lest  
 “ he be angry, and ye perish from the way,  
 “ when his wrath is kindled but a little: blessed  
 “ are all they that put their trust in him.” And  
 happy, indeed, would it be for the great rulers  
 of the earth, did they take the advice here given  
 them, and bow with fervent gratitude, and  
 humble reverence to him, whom the Father hath  
 constituted Head over all things for the good  
 of the Church. And happy would it be for  
 subjects of every rank and description, if they  
 had always such models in their governors to  
 copy.

But though the words before us are imme-  
 diately addressed to one particular class and de-  
 scription of men, and upon a subject of the  
 highest possible concern, they are capable of a  
 more general application; and may be very  
 properly addressed to persons of all ranks and  
 stations, and upon every occasion, where our joy  
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is in danger of betraying us into a blind and groundless self-confidence—a forgetfulness of our dependance upon God, and an inattention to the dangers which surround us. The most prosperous and secure state to which we can be raised, in this life of trial and uncertainty, leaves abundant room still, for the exercise of care and thoughtfulness, of fearful apprehension, and fervent prayer to God, in whom alone our safety can at any time be found.

And the same temper which becomes private persons, when Providence makes their way prosperous, Nations will certainly find it their wisdom to cherish, whatever success the Almighty Governor of the world may see fit to grant them. I am sure the very signal interpositions of Divine Providence, which we are called upon this day devoutly to acknowledge, important as they are in themselves, and likely to be in their consequences, lay no foundation for presumption, and vain-glory. We are still as dependant upon God for the continued enjoyment of our civil and sacred privileges, and should look up to him as earnestly for his guidance and protection now, as before. And I may add, we are still in circumstances of danger and uncertainty, which may well excite, though

not our despondency, yet our anxious concern. Rejoice we may, with good reason, upon a serious review of the great things which God hath done for us, both in former times, and in our own; but let our joy be humble and temperate, accompanied with a reverential sense of our dependance upon Providence—a dread of incurring its frowns—and a fearful apprehension of the many calamities which our sins have merited, and to which they still render us obnoxious. It will be the business of the present discourse, to shew that we have great reason for the exercise of these different tempers.

First, That we have abundant occasion, as a nation, for rejoicing, cannot be doubted; and not only on this day, and upon the particular occasion which has now called us together, but upon all other days, and on account of a multitude of interesting events, which those who are at all acquainted with our history and privileges, will find no difficulty in recollecting.

For myself, I freely acknowledge, I have never heard of a country, in any part of the world, which I would prefer to my own. And I verily believe there are few who have left it,  
(except

(except for their crimes and follies) who would not think with delight of returning to it again. Particular persons, and particular classes of men, may complain of the difficulties they suffer, and I will not say they are altogether groundless; but in what part of the globe, I would ask, will they meet with a country, where, at this day, the sober and diligent are likely to enjoy more, or suffer less? In what nation upon earth is justice more equally administered, or life and property, and the rights of conscience, held upon a more secure tenure? Where are the industrious poor more liberally supplied, by the hand of charity, in times of sickness and calamity, or furnished with better means of subsistence in seasons of health and vigour? Especially, among what people are the means of religious instruction enjoyed in greater plenty, or more generally diffused through every class of society? And where upon Earth, can those who wish to secure an interest in Heaven, enjoy superiour advantages, if they are truly solicitous to seek and improve them? In all countries, and in every rank of life, particular persons may suffer, from the unrighteous conduct of some, and the ill founded censure of others; but where are the truly wise and good, generally, held in higher respect, or likely to secure a firmer confidence? Com-



complaints there are, and always will be, under every government upon earth; and interested men, who wish for changes, will multiply their number, and magnify their importance; but amidst all the complaints, whether real or imaginary, which have been of late so industriously propagated among us, Britain still continues the envy of it's enemies, and is looked up to with respect and confidence by it's friends. With a generous feeling, she opens her arms wide, and affords a secure asylum, in this day of general calamity, to the endangered and oppressed of other countries around her. And here, among strangers, they find, whilst they behave as good subjects, a secure retreat from the cruel enmity and persecution of their own countrymen. And whilst the miseries of oppression and war have desolated so many other parts of Europe, and extended their destructive influence to the borders of the British empire itself, here they dwell together in the enjoyment of a liberty, civil and religious, which they can find nowhere else in the neighbouring nations. Happy Britain, under all the calamities which the present mischievous contention has occasioned! Oh that thou wouldst know, in this thy day, the things that belong to thy peace! And may the mercies

mercies unite with the judgments of the Almighty, to lead thee to repentance!

It would be ungrateful and unjust in a day of national thanksgiving, not to recal the national blessings now mentioned to our remembrance. The recollection of them, must convince us of our unspeakable obligations to the good Providence of God, which has happily distinguished us from so many others. And it will also serve to alleviate the painful feelings of which we are conscious under the fore judgments which he has inflicted upon the nations of the earth, and in which we ourselves have grievously suffered.

But it would be departing from the immediate object of the present assembly, not to remark, in particular, the many signal mercies with which the judgments we lament have been accompanied, and more especially, those seasonable interpositions of Divine Providence in our favour, for which we are this day called upon to express our devout thanksgiving.

To whom, and to what principles, the costly and desolating war in which we are engaged, is to be ascribed;—whether it might have been avoided;—or, what measures, and whether any could have been taken to bring it to a speedier issue, are political

litical questions into which I shall not enter. I wish to raise no passions now, or at any other time, when I stand in this place, but what are directed to God—will serve to animate us in the duties of this life, and prepare us for the salvation of the next.

Engaged however as we are, with ambitious and powerful enemies, who have declared their purpose not only to humble but extirpate us; and at a time therefore when every thing dear to us, as Men, as Christians, and as Britons, lies at stake, it surely becomes us carefully to observe, with thankful hearts, and joyfully to celebrate those signal interpositions of Divine Providence, which have served to obstruct and disappoint their wishes. Expensive and injurious as the present widely extended war hath proved, to every party engaged in it, and much as we have shared in it's mischievous effects, no nation, I believe, hath hitherto suffered less than ourselves: and many things have occurred in the progress of it, which lay a foundation for our peculiar thanksgiving.

And here it ought to be particularly remarked, that whilst the flames of war have raged, with so destructive a fury in other countries,

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tries, and whilst internal commotions and jealousies have endangered the small remains of comfort and security which the hand of a foreign enemy had spared—have burst asunder the dearest bonds of society—carried terror, famine, and death among all ranks and orders of people; and levelled the cottages of the poor as well as the palaces of the rich in the dust.—Whilst, I say, such scenes of deep distress have passed in other countries around us, and in one intimately connected with our own, we, my brethren, have sat securely under our own vines and fig trees, eating the fruit thereof, none daring to make us afraid.

Nor should it be forgotten, as a farther reason for our thankfulness and joy, that the very threats of our enemies, to bring home to our own dwellings, the miseries which they have inflicted upon others, and suffered themselves; as well as their insidious attempts to sow and cherish the seeds of dissention among us, have not only been happily blasted, but have served to unite us more firmly together, and put us upon our guard against their treacherous machinations,

In this connection, I cannot help observing, as what should farther enliven our devout thanksgivings,

givings, that the mischievous attempts of a few artful and designing men, to spread disorder and disaffection through our fleets and navy, which have so often proved, under Providence, the great bulwark of our land, were so soon, and so completely frustrated: and I doubt not but the honest resentment which the remembrance of these attempts occasioned, and the worthy ambition of doing away every appearance of dishonour from so brave, so generous and unsuspecting a part of the community, contributed not a little to inflame their courage in the day of contest; and thus, what once wore a formidable aspect, has proved a mean, under Providence, of obtaining those illustrious Victories which we are this day called to celebrate—Victories the most seasonable, perhaps, and the most complete, of any that are recorded in the British history.

I shall not now enter into a particular enumeration of them; they are fresh in all your memories. Nor shall I enlarge upon their value and importance; to evince this, we need only consider the interesting consequences they have already produced, and the hopes they afford us that the present contest may be carried on with greater security and success, whilst it is continued, and brought to a speedier and happier issue. I  
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even tremble to think what must have been the mischievous effects upon our security at home, and our nearest and most valuable connections abroad, had our victories been turned into defeats.

I would lead you, particularly, to consider, the obligations we owe to that kind Providence which has thus seasonably interposed for our safety. Nothing, in my opinion, could wear a more formidable appearance than the state of our public affairs, before these great events took place. And how sudden, and, may I not say, how unexpected is the happy change they have occasioned in our prospects! Deserted by every ally—labouring under a load of taxes difficult to bear—threatened with the invasion of a potent, an implacable, and victorious enemy; and not free from a much to be lamented disunion among ourselves, to whom could we look but unto God? And to whom, but to him, should we thankfully ascribe the interesting change which has taken place in our condition, and that songs of praise are now put into our lips? Much we owe to those gallant Heroes of their country, who have so nobly hazarded their lives, and with such distinguished success, in it's defence. And thankful, indeed, should I be, were

it in my power to assist them in obtaining a crown of glory more brilliant, and more durable far, in a better world, than any mortal can hope to enjoy in the present. But much as we all owe them, our chief and our ultimate praise is due to God, whose instruments they were; and who blessed their hazardous endeavours with such signal success.

The flames of war, indeed, are not yet extinguished; they seem rather to be extending their destructive influence. And in this melancholy prospect every humane and sympathizing heart will deeply mourn. But whilst we lament over the grievous sufferings which still threaten the nations of the earth, from which we cannot expect ourselves to be exempted; and whilst we pray earnestly that they may be brought to a speedy period; let us not fail to present our devout thanksgivings to that merciful Being, who, under all our unworthiness, has so seasonably interposed, to ward off the most distressing national calamity that could befall us—the invasion of irritated and powerful enemies who had vowed our ruin, and which doubtless they would have attempted to accomplish, had our victories been theirs. And who, that loves himself, his family, or his country, and considers

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seriously

seriously the complicated disorder and misery which the very attempt would have occasioned, does not feel his heart enlarged in gratitude to that good Providence which has put it out of their power.

I am sensible we have many other mercies to acknowledge besides those which have been already mentioned; and a devout worshipper will not fail to recollect them with fervent thanksgiving upon the present occasion. Among these, we cannot omit to remark, that though some branches of home manufacture may have suffered, our commerce with foreign countries has been carried to an extent which it had scarce ever reached in any former period.—The reduction which has taken place in the price of provisions, in consequence of the favourable seasons which the great Lord of nature has granted us—the support of public credit, under all the hazards to which it has been exposed—and the preservation of our civil peace, from those intestine disorders and commotions which have proved so destructive to countries near ourselves, these are blessings for which, in our perilous circumstances, we cannot be sufficiently thankful; had any one of them been long withheld, and especially had we been struggling under the want of  
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them all, at the time when our national prospects were most alarming; it is distressing to think of the danger and confusion in which we should have found ourselves involved.

True indeed, all classes of people feel the weight of expense which this calamitous war has occasioned; and many persons and families have suffered grievously under the loss of their dearest earthly connections and friends. But who would have imagined, before the trial had been made, that the nation at large could have borne so heavy a burden, without feeling itself more deeply depressed by its weight? Or who, that but a few months ago, looked forward to the present day, could have reasonably expected that the dark cloud which then hung around us, would now have worn so much more promising an aspect? Surely we must say, “the Lord  
 “ hath done great things for us, whereof we are  
 “ glad; therefore will we come into his house  
 “ with thanksgiving, and into his courts with  
 “ praise; we will call upon the Lord, and bless  
 “ his name, and shew forth his salvation from  
 “ day to day.”

But whilst, in the contemplation of these things, we cherish and express the feelings of  
 gratitude

gratitude and joy; let not the signal interpositions of Providence in our favour, which should enliven our faith in God, as our only sure and almighty refuge, render us thoughtless and self-confident, and feed our pride and vain-glory. To guard us against a temper which would betray so vile an abuse of his great goodness, and prove so injurious to our own interest, I proceed,

Secondly, To mention some considerations which should awaken our fearful apprehensions, and animate our prayers to God for his continued protection and blessing. And here,

1st. Let it be remembered, that the flames of war are still raging, and likely to extend far and wide their destructive influence; nor can the shrewdest politician upon earth say where the evils they must occasion will fall, or when and how they will end.

This consideration will excite anxious thoughts and pungent sorrow in every humane and Christian breast. Many orphans and widows, it is probable, are still to be added to the number of those who are already lamenting the loss of their beloved parents and dearest friends. Many

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peaceful habitations are yet to be broken up, and many fields deeply stained with human blood. I may add, God only knows how nearly we ourselves may be interested in these distressing scenes. Or, if we, my brethren, should escape, as I trust we shall, the cruel gripe of a foreign enemy, and the accumulated distress of civil commotions, under which other countries are now groaning; yet who can say how soon we may be brought under the discipline of unfruitful and unhealthy times and seasons. Or why may not the like fearful diseases, with those which have made such distressing havock among a people, once intimately connected with ourselves, receive their commission to enter and spread terror and death through our land. Hitherto we have lived securely, neither has any plague come near our dwellings. The flames of war and civil contention, though almost within our sight, have not yet reached our peaceful habitations; nor have the sad ravages of an infectious and mortal disease, depopulated our cities, interrupted our commerce, and crowded our graves. But what plea can we urge, why these evils should not be inflicted upon us, which those who have suffered under them might not have adopted? Whilst we, therefore, lament the calamities of others, let us be seriously thoughtful

thoughtful for ourselves, and not vainly confident of our own security. The great Ruler among the nations of the earth, who puts down one and exalts another, as their several characters and the purposes of his moral government require, may see good reason for placing us under the discipline of afflictions, which we think ourselves in little danger of enduring. And

2. When we consider seriously our national offences against him, we shall see great reason to stand in awe of his judgments.

Had his providence been more devoutly acknowledged in the disposal of our affairs, and the many evils we have suffered been better improved; were his sabbaths and ordinances more carefully observed; and did a spirit of repentance, reformation, and prayer, more generally prevail among different ranks and orders of people through the land; I should then entertain a sanguine hope, that the calamities we lament, were drawing to a period. But whilst vice and impiety still continue to triumph among us, and scepticism, and infidelity, and customs and practices, which betray an avowed neglect of God and religion, are not only eagerly adopted by the young, the gay, and the thoughtless, but

meet with the countenance and patronage of the great, the aged, and the man of genius and understanding; when such a state of things prevails, and all the methods which it pleases God to employ, both by his judgments and mercies, to promote a better temper, fail of answering their desirable purpose, who does not see reason to fear, lest he should, in just displeasure, say concerning us, as he said by the prophet Isaiah, concerning Israel, (ch. lxxv. ver. 12.) “ Because  
 “ when I called, ye did not answer; when I spake,  
 “ ye did not hear; but did evil before mine  
 “ eyes, and did choose that wherein I delighted  
 “ not: therefore, thus saith the Lord God, Be-  
 “ hold, my servants shall rejoice, but ye shall  
 “ be ashamed; behold, my servants shall sing  
 “ for joy of heart, but ye shall cry for sorrow  
 “ of heart, and shall howl for vexation of  
 “ spirit.” And wo be to any people, when God, in righteous displeasure, enters thus into controversy with them! I will only add under this head,

3. The extraordinary times in which Providence has cast our lot, and the sudden and unexpected changes which are continually taking place in the world, furnish a farther ground for our serious and fearful concern.

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There never was a time within the memory of the oldest in this assembly, and there are few periods, I believe, in the history of mankind, when the hand of Providence was held up higher, and more conspicuously to the view of the world. The revolutions which have lately been produced among the nations of Europe, are so great and unexpected, and human policy hath found itself so often disappointed and confounded, amidst the unforeseen events that have preceded and accompanied them; the turn of public affairs, in some striking instances, hath so directly contradicted what might have been thought most probable, and that which was least likely hath so surprisngly taken place, that I cannot help considering the righteous Governor of the world, “as coming forth from his  
 “place,” and with more than usual displays of his power and glory, that he might draw the eyes of the nations towards him. He appears to me by his conduct to say, “I will now take unto me  
 “my great name, and make bare my arm in the  
 “eyes of all people. And I will proceed to do  
 “marvellous things upon the earth, which they  
 “will hardly believe when it is told them.  
 “And all men shall know that I am the Lord.”  
 At such an interesting period, who can say what we may yet live to see or to suffer?

Happy are those wise observers of Providence, who by carefully improving past and present events, stand prepared to meet their God, in whatever future forms of judgment or mercy he may see fit to display his glory. Sure I am, the awful uncertainty which enters into our prospects, powerfully enforces a profound veneration of God, with whom there is no darkness at all—a devout acknowledgment of his overruling Providence, and our constant dependence upon it—a sacred dread of offending him, and an ardent desire of his friendship and protection, as the only sure ground upon which we can build our hopes of safety. Would to God that the inhabitants of every land, who have suffered under the discipline of his judgments, could be induced thus to seek an interest in his mercy! And would to God, that men of every class and description among ourselves, could be prevailed upon to unite, as our superior advantages require we should, to set before other nations, an example of repentance and reformation! Amidst the eager contests which have so long continued to agitate the nations of the earth, and in which we have been so deeply engaged, oh that Britons were animated, by a noble ambition, to take the lead of all other people, in subduing national sins, the sad sources  
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of our common calamities! Such a conquest would contribute far more to our security and credit, than the most brilliant victories we can obtain over our enemies. And may our bitterest enemies themselves, imitate our conduct, and seek with us, by deep repentance, the mercy of that great Being, whose displeasure we can none of us bear. Then might we justly hope, that the dark cloud which has so long hung over the nations of the earth, and which has fallen so much more heavily upon some of them, than upon ourselves, would be soon, and completely dispersed. And then would the feelings of joy and gratitude we now express for our late successes, be improved into animating songs of praise, for the blessings of a safe, a lasting, and an universal peace.

#### IMPROVEMENT.

1st. FROM what has been said, we may infer, that those persons who neither rejoice in the good that is bestowed upon their country, nor fear the evils which threaten it, fail egregiously in their duty, are unworthy members of the community to which they belong, and dishonour the name of Britons; whatever general benevolence they may profess to entertain.



The love of all mankind is, indeed, a noble and exalted passion; it assimilates us to God, and it ought particularly to animate every Christian breast. But this passion surely does not preclude the love of those with whom we are nearly connected, and whose interest is involved with our own. Nor can I conceive how it is possible that the former should, really, possess a breast where the latter is wanting.

Our Saviour, whose benevolent feelings were certainly more diffusive and disinterested than had ever been entertained by any other person, discovered still a peculiar affection to the lost sheep of the house of Israel. And St. Paul, whose heart was enlarged the most like his Master's, perhaps, among all the Apostles, yet expresses, even when writing to the Gentile converts at Rome, the singular concern which he felt for his brethren and kindred according to the flesh, as he styles the Israelites, "for whom," says he, (Rom. ix. 2.) "I have great heaviness and continual sorrow in my heart." He adds, that he could even wish himself accursed from Christ, for their sake, or made an anathema, as he was, by suffering a like ignominious and accursed death. Surely it is with an ill grace that any men pretend to a higher degree of

benevolence, than we find in the example either of St. Paul, or his blessed Master.

2. We may further infer, that those persons and nations can with little reason hope to enjoy a long continued scene of prosperity, who, instead of ascribing their success to God, and seeking his protection and blessing, cast off his fear and worship, and grow vain and self-confident. They may prosper for a while, as Nebuchadnezzar did; but when they have accomplished the purposes for which Providence raised them, they shall be humbled and punished as he was, unless their timely repentance prevents it.

3. Lastly, it appears from what has been said, how much we need, in all cases, and in the present state of our national affairs more especially, to unite our prayers with our praises.

Great and valuable as the blessings are, which enliven our joy and gratitude, we have still evils to fear, which the good Providence of God alone can avert; and we have further mercies to seek, which he only can dispense. To him, therefore, in this day of national thanksgiving, let our hearts be devoutly directed: and let us beseech him for all ranks and descriptions of  
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men among us, for our governors and magistrates, for ministers and people, and for ourselves in particular, that we may each fulfil our respective duties, in the stations assigned us, and contribute every thing in our power to advance the glory of his name, and the best interests of our country. Let us earnestly pray, that the merciful interpositions of his Providence, in which we this day rejoice, may be the happy means of exciting, among all ranks of people, a grateful sense of their obligations to him; may lead them to break off their sins by repentance, and engage them to return to him with all their hearts; that so the mercies we now celebrate may prove the earnest and speedy forerunners of still more important blessings.

Let us devoutly pray, that the wonderful changes which have already taken place, and the interesting events which are still opening upon our view, may all terminate in the speedy and firm establishment of that kingdom of truth and righteousness in which all nations shall rejoice—a kingdom of which Christ Jesus is constituted the great Lord and Head:—“that Prince of the  
 “ King of the earth who hath loved us and  
 “ washed us from our sins in his blood; and  
 “ unto whom be glory for ever.” Such a period,

riod, when these ascriptions of praise shall be offered him by men of every tongue and nation, we firmly believe is fast approaching; and considering the extraordinary aspect of the times in which we live, and how nearly they answer to the description which the spirit of prophecy has given us of the times which shall precede the general triumph of the Christian Doctrine, this most desirable event should seem to be at no great distance. Popery is humbled to the dust; and a much nearer and more extensive communication is opened among the nations of the earth for the spread of Christian knowledge, even than that which was formed by the Roman Empire, and which so much favoured the first publication of it. With these encouragements, let us hope and pray for it's speedy progress through the world. But at the same time let it be remembered that we are incompetent judges when or how this great event shall be accomplished. Of one thing only we are certain, that it shall take place at it's appointed season, and by such means as shall fully display the mighty power of God. In this confidence let every genuine Christian rejoice: and, under it's animating influence, may all who bear that honourable character, to whatever particular denomination

mination they belong, lay aside the little party contests and jealousies which divide them from one another, and unite, as with one heart, in their fervent prayers and endeavours to advance the credit and triumphs of the Christian cause in the world. Let us particularly pray that men of sceptical principles and impious characters, in whatever exalted stations they are found, who set their mouth against the heavens, and whose tongue walketh through the earth, may be brought to a just sense of their sin and folly, and engaged to bow with humble reverence to his sceptre, whom the Father hath set upon his holy hill of Zion, and thankfully to accept the offers of his grace. At all events, and whatever it may cost us, let us take this wise course ourselves, and be ambitious to maintain our fidelity unto death.

Finally, amidst all the occasions of joy and sorrow, of hope and fear, of prayer and praise, which we meet with in this mutable and contentious world, let us look continually towards, and most earnestly desire that we may be training up, under the animating influence of the good spirit of God, to a growing meekness for that better state, where perfect joy, like perfect  
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love, shall cast out fear; and where the rage of passions and the tumults of war, with all the mischievous effects they produce among the degenerate children of men, shall be known no more; but a day of peace and security shall commence, that will suffer no interruption, and endure for ever. Amen.

**FINIS.**