

We should, moreover, be very far from indulging to any kind of excess, or riotous joy, on this happy occasion. Some there are, who seem to think they cannot be sufficiently glad and joyful on such occasions, without behaving more like the ancient Bacchianians, or madmen, than like Christians and reasonable creatures; running into many foolish excesses quite inconsistent, not only with christian sobriety, but with civil order. Let us be admonished to abstain from every kind and degree of extravagant, riotous mirth: "It is better, says Solomon, to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of fools: this also is vanity."

In the next place: We should be at least equally far from taking pleasure in reflecting on the miseries which our enemies suffer. We may, indeed, reasonably rejoice that God has given us such success against them, as may probably put it out of their power to harm us for the future. But their calamities and distresses, considered in themselves, are no proper ground of gladness to us. And if any part of our joy on this occasion arises from hence, so far it is contrary to the spirit of the gospel. If we have good and benevolent hearts, we cannot but be touched with pity for those unhappy people; however malicious they have been towards us; especially for the poor women and children, who can hardly be supposed to have been "in this transgression," with the rest. Yea, if we could relieve them in their distresses, without hazard to ourselves and the public, the great law of charity would oblige us to do it; whereby we should fulfil that evangelical command, "If thine enemy hunger, feed him; if he thirst, give him drink: For in so doing thou shalt heap coals of fire upon his head."

D 3

AGAIN:

We