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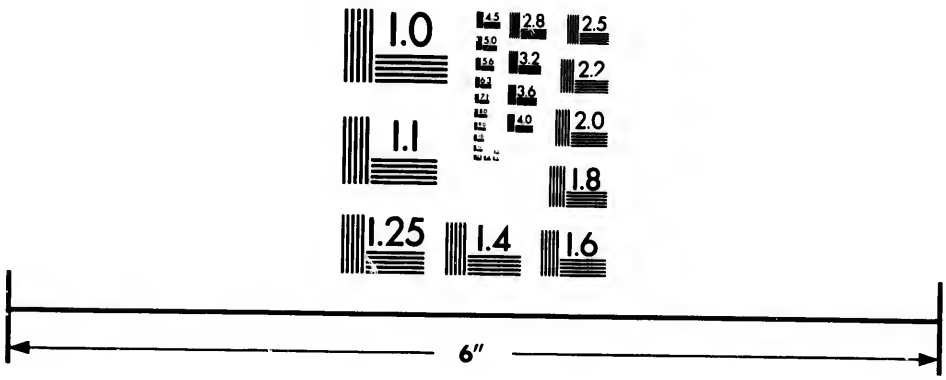

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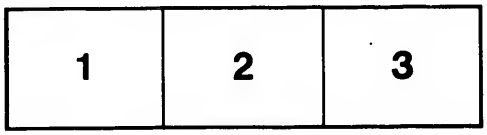

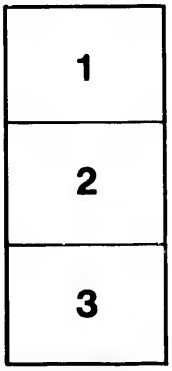

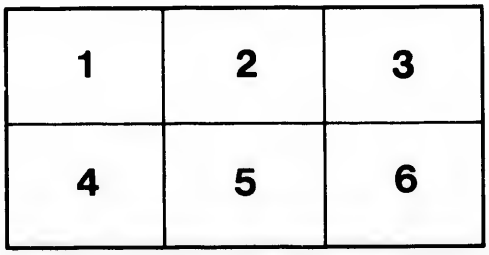

A

SERMON,

PREACHED AT QUEBEC,

ON THURSDAY, JANUARY 10th. 1799.

By JACOB, LORD BISHOP of QUEBEC.

A SERMON

PREACHED AT QUEBEC,

ON THURSDAY, JANUARY 10th, 1799;

BEING THE DAY APPOINTED

FOR A

GENERAL THANKSGIVING.

By JACOB, LORD BISHOP of QUEBEC.

TOGETHER WITH THE FORM OF PRAYER DRAWN UP UPON THE OCCASION.

Published by Request.

QUEBEC:

PRINTED BY JOHN NEILSON, MOUNTAIN STREET.

1799.

To

THE RIGHT REVEREND,

THE LORD BISHOP OF QUEBEC.

MY LORD,

WE whose names are hereunto subscribed, having to our great edification and comfort been present at the Sermon preached by Your Lordship in this City, on Thursday last, which was the Day appointed by Proclamation, for a GENERAL THANKSGIVING *to Almighty* GOD, *for the late unexampled and most important Victory obtained by His Majesty's Arms, over the Fleet and Forces of the Enemy; and being convinced that a diffusion of the Doctrine and Sentiments delivered with such unction, and which produced such fervency in the minds of Your Lordship's Hearers, cannot fail to excite similar emotions of Reverence and Gratitude to Almighty God, and of Loyalty and Affection to the King, in the minds of His Subjects of all deno-*

denominations in this Province, and in every quarter of the Empire—do most earnestly and sincerely request, that Your Lordship will have the Goodness and Condescention to allow your Sermon to be made public, together with the very pious and impressive Form of Prayer drawn up on the occasion.

We have the Honour to be with the utmost respect,
My Lord,
Your Lordship's most grateful
and most obedient Servants,

Quebec, January 11th, 1799.

Wm. Osgoode,
K. Chandler,
Hugh Finlay,
John Jackson,
Thoms. Dunn,
Wm. Hall,
Geo. Pownall,
Geo. Graham.
Henry Caldwell,
Geo: Allsopp,
Jno. Coffin,
Nathl. Taylor,
John Young,
J. M. Goddard,
O. Aylwin,
J. Sewell,
John Caldwell,
John Jones, S. M.
John Craigie,
William Laing.
Thos. Aston Coffin,
Robert Woolsey,
John Coffin, Junr.
John Chillas,
Nathl. Coffin,
Godfrey King,
Jno. Barnes,
G. M. Taylor,
J. Ker,
Geo. Longmore,
Jno. Taylor,

TO

THE Honourable the Chief Justice, the Honourable Mr. Finlay, the Honourable Mr. Justice Dunn, the Honourable Sir George Pownall, the Honourable Mr. Caldwell, the Honourable Mr. Young, Mr. Attorney General, John Coffin, Esq. John Caldwell, Esq. John Craigie, Esq. Thomas Aston Coffin, Esq. John Coffin, Junr. Esq. Nathaniel Coffin, Esq. Lieut. Colonel Barnes, J. Ker, Esq. John Taylor, Esq. Kenelm Chandler, Esq. J. Jackson, Esq. Lt. Wm. Hall, Royal Artillery, George Graham, Esq. George Allsopp, Esq. Nathaniel Taylor, Esq. Mr. Goddard, Mr. Aylwin, Mr. Jones, Mr. Laing, Mr. Woolsey, Mr. Chillas, Mr. King, Mr. G. M. Taylor and Doctor Longmore.

GENTLEMEN,

THE terms in which You have been pleased to express your desire that I would print the Sermon I lately preached, are very honourable to me, and very grateful to my feelings. I have long been of opinion that the style of a Discourse which is to be delivered from the Pulpit, may without impropriety, differ considerably from that of a Discourse which is designed for the Press. The Hearers of Sermons, and the Readers of them are, for the most part, different

classes

classes of people. It is the business of the Preacher to go as directly as he can to the understandings and the hearts of his Congregation;—and in attempting to do this, he will often find it not only safe, but expedient, to neglect the refinements of exact composition. Studious of perspicuity and force, he will be little solicitous about the structure of a sentence, or the rounding of a period. It will be his object not to fix the attention of his auditors upon his own rhetoric, but to turn their thoughts inward upon themselves. But in printed Sermons a greater regard to the established Rules of Composition, and to the graces of a correct and elegant diction, is justly expected: In the general diffusion of a taste for good writing, it is these which must first win the attention of the Reader, and obtain his suffrage; and it is only through the medium of these, that a reasonable hope can be entertained of influencing his understanding, or affecting his heart.

In writing the Sermon of which You have done me the honour to desire the publication, I had not the most distant intention to print it: And I see so many defects in it as a composition, that I fear it will not continue to find, when read in the closet, that favourable opinion which You formed of it, when You heard it delivered. A regard to literary reputation is, however, in my mind, a much less powerful motive than my desire to comply with your wishes. And if I may in-

deed

deed hope that any part of those good consequences which your partiality has led You to expect, will follow from this publication, I shall not be extremely anxious respecting the critical strictures to which I am sensible that it is justly liable.

I shall take the liberty of printing your Request, and this my answer to it ;—the former as a Sanction for the Publication, the latter as a sort of Prefatory Apology for the imperfections of the Composition.

I have the honour to be,
Gentlemen,
with sincere sentiments of affection
and respect,
Your faithful and obedient servant
J: QUEBEC.

Quebec, 14th, Jany. 1799.

A

FORM OF PRAYER,

WITH

THANKSGIVING,

To be used on thursday the 10th January 1799, being the day appointed for a GENERAL THANKSGIVING to ALMIGHTY GOD,

For the late unexampled and most important VICTORY obtained by his Majesty's arms over the Fleet and Forces of the Enemy.

The Minister of every Church shall give notice to his Parishioners publickly in the Church, at Morning Prayer, the Sunday before, for the due observation of the said day, by then and there reading His Majesty's Proclamation.

The

The Morning Prayer shall be the same with the usual Office, except where it is hereafter otherwise appointed.

Proper Psalms, 33. 46. 98. 150.

Proper Lessons.

The first—1 Chron. 16—v. 8 *to* v. 37.

The second—Luke 12—v. 4. *to* v. 10.

Instead of the First Collect *shall this which followeth be used.*

O FATHER of mercies, and God of all comfort, without whose protection all power is frustrate, and without whose help all courage is vain, grant, we beseech Thee, that our experience of thy goodness may add strength to our faith, and fervency to our devotion; that we may abhor that which is evil, and cleave to that wich is good; that we may be enabled to escape the snares of sin, to resist the contagion of infidelity, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

In

In the Litany (which shall this day be used) after the Collect [We humbly beseech Thee, O Father, &c] *shall this which followeth be used instead of the Prayer* [In time of War and Tumults.]

O ALMIGHTY God, King of all Kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; we adore and magnify thy glorious name, for thine infinite goodness vouchsafed to us, and humbly implore the continuance of thy favour; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory; and that all the earth may know, that thou art our Saviour and Deliverer; through Jesus Christ our Lord. Amen.

Before the General Thanksgiving shall be used this which followeth.

O MOST Mighty, and most merciful God, the Protector of all that trust in Thee for succour, accept, we beseech Thee, our praises and thanksgivings, for thy manifold, great, and public mercies; and especially for the late signal Victory obtained, through thy blessing, by the arms of our Sovereign over the Fleet of our bitterest and most powerful Foe. We laud and magnify thy glorious name, that Thou hast enabled us to repel the attacks of inordinate

inordinate and insatiate ambition; that thou hast hitherto preserved us from the dangers of licentious policy, and of systematical impiety; and the anarchy and ruin that ensue therefrom. From these dreadful and destructive evils, O gracious and bountiful God, not our merit, but thy mercy, not our wisdom, but thy Providence, not our own arm, but thy right hand and thy arm, have defended us. Not unto us, O Lord, not unto us, but unto thy name be the praise: and blessed be the name of thy Majesty for ever: Amen, and Amen!

And this

O God, our refuge and strength, who hast exalted us among the nations, and distinguished us by marvellous successes, grant us thy Grace, we most humbly beseech Thee, that we may be enabled to improve thy great mercy to the glory of thy Name, the advancement of thy Religion, the honour of our Sovereign, and, as far as in us lieth, the good of all mankind. Grant that the great prosperity with which Thou hast blest us, may deeply impress our hearts with gratitude to Thee, and with an humble sense of our dependance upon Thee; that the happiness which as a people we enjoy, may encrease in us a loyal attachment to our Sovereign; a love of our Constitution, in Church and State: a love of good Order, and good Government; and, above all, a love of our Religion, and of our God!

Continue,

Continue, we beſeech Thee, O Lord, to go forth with our fleets and armies; to direct the conduct, and animate the courage, of our Commanders, and our Men: Receive to thy mercy, we pray Thee, the ſouls of thoſe among them who may yet fall in this righteous cauſe; and be thou, O gracious God, the Freind and the Father of their widows, and their orphans. Give us grace, that by our example, as well as by our arms, we may teach our enemies humanity and juſtice: and, of thy infinite goodneſs and mercy, grant to them ſuch a ſenſe of thy all-diſpoſing Providence, that they may profit by their diſcomfiture, and defeat: Touch their hearts with remorſe and ſhame: Repreſs their impious preſumption: Cauſe them to return, with contrite hearts, to Thee, their God, whom they have forſaken, and to their Saviour, whom they have denied: So that, ſubmitting in meekneſs to the guidance of thy Law, they, with all nations, may ſheath the ſword of blood; compoſe the tumults of civil inſurrection; and truly labour for the re-eſtabliſhment of Piety, and the general reſtoration of Peace: Grant this, O merciful Lord, for Jeſus-Chriſt's ſake our bleſſed Saviour and Redeemer. Amen.

SERMON.

ROM: C. 8.—V. 31.

IF GOD BE FOR US, WHO CAN BE AGAINST US.

THE Doctrine of a Divine Providence, superintending, controuling, and directing the affairs of this world, in conformity with the counsels of infinite wisdom and goodness, conducting the most perverse purposes to the most salutary ends, and bringing good out of evil, can have nothing in it that is new to an assembly of Christians. But particular occasions seem to call for particular illustrations of different branches of the Divine economy; and no occasion

occaſion can more ſtrongly than the preſent point out the propriety of contemplating the adminiſtration of the Providence of God.

The Goſpel repreſents the Divine agency as continual and univerſal; as neither perplexed by variety nor confounded by infinity; as watching with inceſſant and unwearied attention over every thing that it has produced; as *governing all things by the word of its power*, and guiding them by immediate direction according to it's will,—from the moſt minute particle of matter, to the vaſt frame of the univerſe,—from the private actions of individual men, to the affairs of all the empires of the earth.—*Even a ſparrow falleth not to the ground without our Father: even the very hairs of our head are all numbered.* His eye pervades at once every part of his creation, and a ſingle act of his will controuls all the multiplied operations of his creatures.

But it is not only a ſpeculative, but a practical belief which by our Religion we are called upon to exerciſe in the Divine Providence. St. Paul *exortheth that prayers, ſuplications, interceſſions,*

cessions, and giving of thanks, be made for all men, for Kings, and for all that are in authority. We learn from hence, that our prayers and thanksgivings, if they are duly offered, have an undoubted efficacy with God; and, that the Providence of God is actually exerted in the government of human affairs. For why are we thus directed *to make prayers and thanksgivings for all men, for Kings, and for all that are in authority?* why, *that we may lead a quiet and peaceable life; in all godliness and honesty*; that, by their ministration and offices, the affairs of the world may be duly conducted to the general happiness of mankind, and that we may pass our lives in security and peace. Now unless the Providence of God actually superintended these affairs, and gave a certain direction to the actions of those persons who have power to influence them, it is obvious that such prayers would be without an object; and could not constitute an act of rational service, or of religious duty.

But, although the Almighty Governor superintends without intermission each individual portion

portion of the work of his hands, and conducts all their iſſues according to the counſels of his infinite wiſdom, yet, it is in the affairs of nations, and in the riſe and fall of empires, that the effects of this inviſible direction come moſt within the reach of human obſervation.

There is, moreover, an eſſential difference in the moral Government of God, as it reſpects nations, and as it reſpects the individuals that compoſe them, which appears to be worthy of particular attention. Nations, as ſuch, know no ſtate of future exiſtence—the individuals that compoſe them, are to look to that ſtate only, for perfect retribution.

In private life, it does not always happen that a man's probity promotes his intereſt, or that his piety ſecures his happineſs; on the contrary, we not only ſee perſons of great worth and excellence expoſed to affliction and diſtreſs, but find that their very virtue itſelf ſometimes involves them in difficulties, and ſome times conducts them to ruin; they paſs their lives amid reproach and contumely, and go down to the grave in poverty and ſorrow; ſupported

only

only—but ſtrongly ſupported—by the hope of a future reward. On the other hand, we as often ſee the wicked, proſperous and happy. Strangers to diſappointment, and unacquainted with ſhame, their vices not only eſcape juſt animadverſion, but become the means of their advancement in the world; and they continue to enjoy to the end of life, the rich harveſt of rapacity and fraud: Not, however, without one bitter ingredient—the ſecret dread of future condemnation.

BUT in the concerns of a whole people, and in the conſequences that reſult from their conduct, the immediate agency of Providence is much more eaſily diſcovered.—*The* KINGDOMS *are the* LORDS, *and* HE *is the* GOVERNOR *among the* NATIONS. We find the nations, accordingly, conſtantly raiſed or depreſſed, rewarded or puniſhed, in the preſent life, in proportion to their reſpective integrity, or iniquity. There is no inſtance, I believe, to be found of the deſtruction of any people while they continued undebauched by luxury, and uncorrupted by vice. Whatever tempo-

rary

rary evils they may have ſuſtained, either from the aggreſſion of ſome turbulent neighbour, or from political conteſts among themſelves, in the ſingle energy of their virtue, they have found a ſafeguard againſt the attacks of their enemies, and a remedy for their internal diſquiets.

On the other hand, where ſhall we find an inſtance of a country *altogether become corrupt and abominable*, rapacious, ſordid, ſelfiſh, and profligate, which the Providence of God has not viſibly and ſignally chaſtiſed?

States can be puniſhed only in that collective capacity in which they tranſgreſs; * they can be rewarded only in the aggregate character in which they are found to be meritorious. But it is neceſſary to obſerve, that the puniſhment which the Providence of God inflicts upon offending Nations, gives no ground to ſuppoſe that individuals will not be expoſed to further puniſhment, for the ſame actions, in a future world. In the general calamity, the guiltleſs

* Vide a Diſcourſe on a late Faſt, by Phileleutherus Norfolcienſis, 1781.—in which this ſubject is very ably and eloquently treated.

guiltleſs and the guilty are alike involved; it is not therefore to the general calamity that either are to look for the *final* diſpoſition of Providence with reſpect to *themſelves*. When a people ſuffer jointly, many will of neceſſity ſuffer more, and many leſs, than their particular tranſgreſſions have deſerved: but the preſent inequality will be corrected, and the account *finally* adjuſted, by the future Judgment of God. The few who preſerve their integrity amidſt the general corruption, will find a noble recompence, in a better life, though they ſhare the preſent conſequences of their country's wickedneſs: and they who amid a virtuous people, diſgrace the community by their vices, will meet their puniſhment hereafter, though they participate, for the preſent, in their country's happineſs and honour.

NATIONS undergo chaſtiſement by various means, ariſing out of their own miſconduct; by the irregular ambition, the factious intrigues, the ſeditious turbulence of their members—by civil commotion, civil inſurrection and, civil war—by the annihilation of order, and the ſub-

verſion

version of government—by the destruction of their fleets and armies—by the failure of their resources—by the growing power of their enemies, and by the diminution of their own power, and the loss of their independence: these various calamities are the result, and, under Providence, the punishment of public vices. Nations prosper by the concurrence of events which are the reverse of these: and their prosperity is the fruit, and the reward, of their public virtue.

Let those pretended Philosophers who reject the interposition of Providence in the affairs of the world, condescend to take a lesson from experience; and from those remarkable evidences of the Divine Government, which are to be found in almost every page of History, Sacred and Profane*.

Thus, when the several nations who possessed the land of Canaan had lost, or abandoned, every idea either of moral obligation, or religious restraint, and had given themselves over without reserve to the absolute domination of

* See Discourse, by Phileleutherus Norfl:

lin, they were cut off from the face of the earth, and *their place was no where found.* And when the Jews who had been the instrument of their excision, and had succeeded to their country, forsook the God of Hosts, who had led them on to victory, and *provoked him to anger by their images*, they were themselves subdued, and carried into captivity: *their enemies oppressed them, and had them in subjection.* The Assyrian Monarchs, having served as scourges in the hand of Heaven to chastise the kingdoms of Judah and Israel, found the just reward of their own presumptuous guilt, and saw their Empire overthrown by the Persians.

Devoted to voluptuous excesses, and effeminate refinements, the Persians fell, under the superior prowess of the then brave and virtuous Greeks. The Greeks, infected by the contagion of Persian luxury, and burying their generous spirit in licentious indulgences, submitted ignominiously to the yoke of Rome. And Rome herself, passing by degrees, from the most exemplary simplicity and severity of manners, to the most extreme corruption, raging with unjust ambition, distracted by factious violence

violence, polluted by the most detestable crimes, experienced in her turn, the utter destruction of her gigantic empire.

The attentive observer will not fail to remark, that the successive subversion of these great and powerful empires, as they respectively became notoriously wicked, strongly confirms the doctrine of a National Providence—they shew that communities change their fortune with their manners—that empire is uniformly transferred to the more virtuous and worthy, from the vicious and abandoned.* "Corruption is never far remote from dissolution:" † and the invariable end of great National Depravity, is National Destruction.

If we carry our observation to the present times, we shall certainly find no reason to doubt of the constant and universal prevalence of the principle here laid down: but we must not judge

* Ubi pro labore desidia, pro continentia et æquitate lubido atque superbia invalere, fortuna, simul cum moribus, immutatur. *Ita imperium semper ad optimum quemque ab minùs bono transfertur.* Sallust: Bell: Catalin:

† This sentence, I believe, is from a sermon of Mr. Jones's, but I do not recollect from which.

judge merely from temporary ſucceſſes, or temporary diſcomfiture. The ſubject is too extenſive for diſcuſſion, upon the preſent occaſion; and too delicate for haſty determination. While the deſtiny of ſo many nations is yet awfully ſuſpended, it may appear preſumptuous to anticipate the deciſion of their fate. There are points, however, to which we may ſpeak, without fear of indiſcretion, becauſe we have the authority of the ſcriptures to direct our judgment.

The *Prophecies* contained in the Sacred Volume, circumſtanſtially predict all the great leading events, and important revolutions that were to take place in the Church of Chriſt, in regular ſucceſſion, to the end of time. And although obſcurity be eſſential to the nature and end of Prophecy, although the events preſignified be cloathed in language highly figurative, and enveloped in myſtic ſymbols, which it is not given to human ſagacity perfectly to penetrate antecedently to their accompliſhment, yet by a diligent and attentive compariſon of the occur-

rences

rences of the time, as they gradually unfold themſelves, with the predictions that reſpect them, we are forcibly ſtricken by their wonderful coincidence; we obtain perpetually increaſing evidence of the unerring certainty of the Divine Word; and are taught more reverently to adore the infallible Agency of the Divine Providence!

This is alſo a ſubject too extenſive, and too important, to be at preſent enlarged upon. I would therefore only obſerve, that the moſt learned and judicious commentators upon the Prophecies, have directed our attention to the concluſion of the preſent century, as the beginning of a period of great trouble and ſuffering to the Nations, and of much danger to the general faith of Chriſtians. They have even explained the particular nature of thoſe troubles, with an exactneſs which is truly aſtoniſhing! You will obſerve, that theſe interpretations of the Predictions were given, ſome long ago, and all of them before the commencement of that ſeries of events, which has ſo much agitated Europe and the world.

The

The images made uſe of by the ſacred writers are diſtinctly interpreted to predict *a great deſtruction*, approaching to *annihilation*, of *many of thoſe lawful powers* that, at the time under contemplation, *ſhould reign in the earth : a dreadful diminution* of the *dignity and ſplendour of all greatneſs : a ſubverſion of ſocial ſubordination*, and of *civil government :* and *a contempt of all lawful authority*. They are interpreted to predict, that *men ſhould be let looſe upon each other in defiance of civil power, juſt rule, and legal reſtraint*. They are conſidered as intimating that *irreligion, vanity*, a *total abſence of ſerious principle*, and *a miſapplication of the refinements of civilization, to produce their miſchiefs, preciſely in theſe days!**

What ſhall we ſay then to theſe things?— Theſe are the *interpretations* of the PROPHECIES! ; interpretations, as I beg'd you to obſerve, which took place, all of them, before the commencement of the events that they deſcribe!—

Certain

* See, more particularly, Mr. King's Criticiſms tending to illuſtrate ſome paſſages in the Holy Scriptures.

Certainly,—at no period in the hiſtory of mankind, has the hand of God more clearly appeared, to overrule the acts of nations and empires, than in the circumſtances which diſtinguiſh the preſent times:—and in the very ſtriking and wonderful manner, in which the occurrences that are daily taking place in the world, *are fulfilling the* PROPHECIES; as thoſe *Prophecies*, have been *previouſly underſtood*, and *interpreted*, by men moſt conſpicuous for learning, and genius!

Under *this* view of the ſubject, we appear to be directly led † to the *Revolutioniſts* of France as ſpecially appointed to execute the Divine Counſels: as ordained to be inſtruments of puniſhment; acting with fearful ſeverity upon the more abandoned of mankind: and purifying, *like a refiner's fire*, the hearts of thoſe, who continue *to hold faſt the Profeſſion of the Faith, as it was once delivered to the Saints.*

The wonderful ſeries of ſucceſſes which ſo long diſtinguiſhed the arms of a people beyond example impious, and the facility with which they ſpread their pernicious principles, and opened

† Consider

opened a way for their ambitious projects, among other nations, must have equally perplexed, and alarmed, the mind of every reflecting man, who has not considered the subject in *this* light: but viewing them as a Scourge in the hand of Heaven, to chastise the wickedness of an ungrateful world, his fears will change their object, and his perplexity will cease.

By what steps they arrived at this dreadful pre-eminence, is now sufficiently understood*. The long and infamous labours by which they introduced infidelity and Anarchy;—the *Conspiracy*, directed with remorseless treachery, with envenomed malice, and with unwearied perseverance, not only against all established forms of *Christian Worship*, but against the *Religion* of *Jesus-Christ itself*, are now known to all the world. The progress which they have made, in this diabolical warfare, is recorded in characters of blood!—But it is not with impunity

* See an admirable Sermon, by the Lord Bishop of Lincoln, preached before His Majesty, and both Houses of Parliament—Memoires pour servir a l'Histoire du Jacobinisme, par Mr. l'Abbé Barruel—and Professor Robinson's Proofs of a Conspiracy.

nity that they have exercised their terrific commission:—By the disposition of Providential wisdom, the sufferings which they have been permitted to bring upon others, have recoiled with tenfold force, upon their own unhallowed heads!

Such being the state of the world, let us look up to Amighty God, as *the Great Disposer* of all events; and take especial care, not to ascribe too boldly to *our own merits*, the great successes with which He has been pleased to bless us.—Rejoicing unfeighnedly in his Almighty protection, we must still *rejoice with trembling*, when we reflect upon the claim which *we* are entitled to set up, to *positive* piety and virtue!

We are *now*, happily for ourselves, and for the world, made the instruments of chastizing the arrogance, and of humbling the power of France.—But, amidst our triumph, it certainly behoves us to consider, the danger which we may incur of suffering in our turn, if we do not resolutely resist the growing spirit of *Irreligion*, which has so remarkably spread itself amongst us!

We

We may juſtly hope, indeed, that we are *comparatively* the objects of God's favour—for we have not yet *denied* Him—and we are engaged againſt an enemy, whom we may, without preſumption, conſider as much more wicked than ourſelves.

A perſuation that we have the immediate help of God, can only be indulged without preſumption, when our cauſe is not unworthy of his interpoſition: and if any cauſe be worthy of it, ſurely we may truſt that it is that, in which we are engaged,—the defence of our Religion, our Government, our Independence, our very exiſtence as a Nation.

But it would be an impious mockery of the Divine Majeſty, to give Him public and ſolemn thanks for the bleſſings derived from his ſupport, without feeling at the ſame time an unfeigned reverence for his Gevernment—to acknowledge that we have received ſpecial favour and protection from Him, without endeavouring to ſhew our ſenſe of it, by unequivocal proofs of our attachment to his ſervice.

We

We are now prosperous and happy.—But from what has been said, you are, I hope, prepared to reflect, that the *stability* of *public happiness*, must depend on the *integrity* of *public manners*—that virtue and piety are to every people the surest road to honour and security, while loose morals, and sinful practices, certainly, though imperceptibly, lead to infamy, and ruin.---*Righteousness exalteth a nation, but sin is a reproach to any people.*

Instead, therefore, of indulging in the sanguine imaginations of self-confidence, and self-applause,—instead of dwelling upon the weakness, and wickedness of other nations, with secret exultation in our own superiority, it will become us to meditate seriously upon the causes of their misfortunes; and to reflect that the same causes, wherever they are suffered to exist, will not fail, in the end, to produce similar effects.

Our Country is highly, and deservedly respected, for many admirable virtues:—but these, alas! are debased by the alloy of many lamentable

lamentable vices: and chiefly by a cold neglect of the doctrines, and duties of Christianity!

The extraordinary and eventful circumstances of the times call upon us, with an awful voice, to renounce our sins and iniquities, and to turn our serious attention to that pure and holy system of life and manners, which our Religion demands: by the revolutions that agitate, and the miseries that harrass other nations, and by the mischiefs so insidiously prepared, and so narrowly escaped in our own, they summon us to recall our long forgotten piety, and return to our respect for the Ordinances of God.

If neither threatened evils, nor the actual experience of extraordinary mercies, can awaken us to a sense of our duty; if the events which now engage the attention of the world, can not convince us of the absolute necessity of faith in Christ, and determine us to a practical observance of his precepts, I would warn my country—and would to God such a warning could be effectual!—that, notwithstanding all our triumphs, we shall yet be ruined.—

if

If we *neglect* the GOSPEL, and with a puerile vanity, and gratuitous aſſumption of ſuperiour wiſdom, adopt the deſpicable and impious cant of the Philoſophy of the day, we ſhall, in our turn, ſhare the juſt chaſtiſement which is prepared for thoſe, who fall off from their allegiance to their God and Saviour!

WHAT can we expect, if we perverſely counteract the maniſeſt interpoſition of Providence in our behalf—if we do not endeavour to ſtand, a firm bulwark, againſt the dreadful inroads of Anarchy, and Atheiſm; if we do not ſpeedily *return from the error of our ways*, and *lay hold* in earneſt *on the Rock of our Salvation!*

IT would be the exceſs of preſumption to ſuppoſe, that we ſhall *continue* to reap the rewards of virtue, while we are the devoted ſervants of vice—it would be the extreme of folly to think, that wanton extravagance, and wild exceſs, that unceaſing diſſipation, and licentious pleaſure, that cauſeleſs diſcontent, and ſeditious turbulence, that an idolatrous * love of

* Covetouſneſs which is Idolatry. St. Paul.

of wealth, and an open contempt of the public worſhip of God, will not ſap the ſtrong foundations of our empire; and draw down upon us juſt vengeance from on high!

That we may avert that day of calamity and ſorrow, that we may not, after having ſerved to chaſtiſe the more enormous wickedneſs of others, be ourſelves ſeverely puniſhed for our careleſsneſs, and obduracy,—let us look *in time* to our real ſituation, and to what it is that we may reaſonably expect.

It is now very clearly nnderſtood, that the original perverſion, the ſubſequent neglect, and the final rejection of the Chriſtian Religion, laid the foundation of all the nameleſs enormities, the opprobrious vices, and the ur[illegible] ſufferings, that have diſgraced an[illegible] French nation.

If then, we look back to paſt ages, and if we attentively conſider the ſcenes that are at preſent paſſing before our eyes, we can be at no loſs to form concluſions with reſpect to the future.—God has manifeſted *viſible indignation*

at

at the *rejection* of his SON.—In the Hiſtorical and Prophetical writings of the Jews, we find a faithful repreſentation of all the perverſe conduct of that extraordinary people; and of the puniſhments which their ingratitude incurred: but, as they did not arrive at the conſummation of wickedneſs, ſo neither did they meet the fulneſs of chaſtiſement, 'till they rejected their SAVIOUR.

LET us look to the conſequences of their obſtinate and aggravated guilt. As a nation they are totally diſſolved.—*Their country is deſolate, their cities are burnt with fire, their land, ſtrangers devour it!* Diſperſed over every part of the habitable globe, deprived of the moſt eſſential bleſſings and advantages of civil ſociety, contemned and ſcorned by all people among whom their reſidence is endured, their precarious and degraded exiſtence has ſerved for ages, and yet ſerves to prove, that Jeſus-Chriſt was truly the ſon of God; and to exhibit to all the world the fatal effects of a determined rejection of his Goſpel!

Whatſoever things were written aforetime,

were

were written for our admonition upon whom the ends of the world are come. We have ſeen, in the fa : of the different Heathen nations, that flagrant and general curruption, ariſing from an utter diſregard of that *Law of God which is written in the heart*, never fails to produce the ruin of the community in which it prevails: and the diſperſion of the Jews, and their entire forfeiture of every national power and privilege; and the complicated miſeries which impiety has brought upon the French people, inſtruct us further, that the neglect or reception of the Chriſtian revelation, is a matter of the utmoſt moment, both to our eternal happineſs, as individuals, and to our temporal proſperity, as a people. The events which have filled all Europe with alarm and tumult, with deteſtation and horror, are *warnings*, which ſpeak moſt forcibly, which ſhould ſpeak home, to the boſoms of us all!—They ſpeak of the juſtice of an offended God!—*Behold his arm is lifted up in* JUDGMENT, *and all the Nations of the Earth muſt* FEAR *before him!*

But *gratitude* to the Giver of all good, ought, ſurely, to be as powerful a motive for our obedience,

dience, as *fear*.—A more pleasing motive it undoubtedly is:—and let us hope that it will not be a less operative one. It is a topic which the Preacher would at all times more willingly dwell upon; and which, at the present moment, has a more peculiar propriety, as being more consonant to the occasion, and more in unison with our *public* feelings.

Of such a moment, I would not, unnecessarily, repress the exultation, by any harshness of reprehension, or any severity of remark: but, on no occasion must I depart from the *simplicity that is in Christ*. What I have hitherto said, I have thought it my indispensable duty to say. The times are portentous—and demand, in my opinion, a very serious attention to the doctrines, and to the duties of *Christianity*—They call upon us, in no degree to relax the rigour, or reduce the standard of *Christian* virtue. The Preacher of the Gospel must dissemble nothing. *He must not handle the word of God deceitfully. If*, says St. Paul, *I seek to please men, then am I not the servant of Jesus Christ.*

But, if I have thrown a partial shade over the

the glories that ſurround us, I have done it from an humble deſire to add ſteadineſs to their luſtre—if I have touched ſome ſubjects, that may ſound harſhly to the ears of thoſe, who think that, in an hour like this, I ſhould *ſpeak unto them ſmooth things alone*, I have done it with a deſire of laying a foundation for the permanence of their ſatisfaction, and the reaſonableneſs of their joy: a foundation, of which a due reverence for Religion, and a juſt ſenſe of the Divine Providence, are the materials,—*Jeſus Chriſt Himſelf being the chief corner ſtone.*

And now—let us turn our thoughts to the conſideration of thoſe advantages by which our country is ſo happily diſtinguiſhed.---Not to elate our minds with lofty notions of our own importance, but to excite in them a due ſenſe of the bounty of Heaven: not to indulge our National Pride, but to impreſs upon our hearts a home conviction, that if we are not, of all men living, the moſt devoutly grateful, we have, of all men living, the leaſt reaſon to be proud. *

Eſta-

* See Diſcourſe, by Phileleuth: Norfolc:

Eſtabliſhed on the broad baſis of natural juſtice, matured by the experience of ages, and receiving continual acceſſions of ſtrength ‡ from an enlarged ſpirit of political wiſdom, the Conſtitution of our Mother Country---extending to theſe Provinces, her highly favoured children--is calculated beyond all others, to preſerve the liberties, to engage the affections, and to promote the happineſs of the people. Our laws are admired, and revered, for the general equity of their principles, and ſtill more for the purity of their adminiſtration--embracing with equal conſideration every member of the community, and giving equal protection to their perſons and their rights.

The natural advantages of our Soil and Climate, improved to a high degree of perfection by a vigourous and well directed induſtry, ſupply plenty, that circulates to the extremities of the

‡ This may, perhaps, be thought not altogether conſiſtent with what has been advanced in ſome other parts of this Diſcourſe. But I ſpeak of our Form of Government abſtractedly. If our Conſtitution periſh, it will periſh by cauſes very different from it's own defect. A ſtrong man, ſecured by ſound health, and proper regimen, from the danger of premature decay, may yet die by aſſaſſination, or poiſon.

the Empire. Our Commerce is flourishing and extensive, beyond all calculation, or comparison. The Arts have been so successfully cultivated among us, as to claim the just praise both of masterly execution, and of useful invention. Every department of human knowledge has been enlarged, and every branch of polite literature adorned, by the genius of our Writers. But there is yet a blessing, superiour to these—and without which even these would lose their value—our Religion, established by Law; a Religion, which is equally remote from Superstition, and Fanaticism; which encourages the sober use of reason, without violating the sacred authority of Scripture. Sound in its Doctrine; correct, yet liberal in its Discipline; simple, yet dignified in its Ceremonies; it may boast, even in these days, among its members, many who are venerable for their piety, and more who are conspicuous for their charity.

Happy in the possession of these inestimable benefits, we are not less happy in the means of defending them! Where is the enemy that has not felt, and acknowledged the valour

valour of our Armies?—and, for our Navy—the natural bulwark of our Country—what is there that can be put in competition with its force! The consummate skill and heroism of our Commanders, and the dauntless and irresistible bravery of our Seamen, are beyond all precedent, and all praise! Great as have been their former atchievements, and high as the confidence has been, in their enterprise and spirit, in this last Victory they have surpassed all expectation! They have outgone the hopes—not only of sober reason—but even of the most sanguine, and most enthusiastic imagination!

SUCH are the advantages that distinguish our Country!—Such is the happiness with which the Providence of GOD has blessed us!

What is it that our example, combined with our successes, might not do for the world? The noble stand which we have made, has been considered as effecting the salvation of Europe. Let us but be faithful to our GOD, and our example may yet affect that salvation in a higher and more appropriate sense:—It may strike upon the hearts of the deluded votaries of Infidelity; it may conquer their stub-

ſtubborn prejudices; and throw them, proſtrate and penitent, before that overruling Power, by whoſe bleſſing we have obtained our advantages, and to whoſe immediate protection we humbly, and unfeignedly aſcribe them.

THIS is a conſideration which calls upon us, in the moſt forcible, and moſt perſuaſive manner, to be watchful over our conduct; to hold faſt our integrity; and not to diſgrace the purity of our Faith, by the degeneracy of our manners.

How glorious a diſtinction would it be for us, to be worthy of being made the inſtrument, in the hands of Providence, of reſtoring the tranquillity of the world!--of diſcrediting, abaſhing, and baniſhing from among men, that ſpurious, and pernicious Philoſophy, which has deprived them at once of the benefits of Divine Inſtruction, and human Experience; and delivered them over to the darkneſs of ſcepticiſm, and the wild ſpeculations of conjectural policy; which has diſſolved all the bands of order and ſociety; and under the ſpecious names of *Fraternity*, *Equality*, and *Liberty*,

Liberty, let loose all the plagues of tyranny and oppression, of assassination and plunder, of debauchery and atheism !--Who is there, that during the rise and progress of these horrors, has been able to say to himself, I am undisturbed, and happy ? I look forward with confidence to permanent security, from the Power and from the Constitution of my Country ? I have no doubt of leaving unimpaired to my children, all the advantages that I enjoy! the blessings of the same Constitution! the protection of the same Laws! the same security for their persons, and their properties ? Who is there, that has not felt the impossibility of withdrawing his attention from the events, and opinions, of the times, or who has not long thought of them, with apprehensions of their consequences, that robbed him of his repose ?

But the dawn of happier times seems breaking upon us, through the blessing of our God.--Let us not reject his mercies, but endeavour, by a general and sincere devotion of ourselves to his service, to secure their continuance. Let us not be carried away by the rashness and presumption of modern Sciolists,

who

who fancy that of all opinions in Religion and Politics, the newest is the best; nor become enamoured, of *that* Philosophy, which is learned, without the labour of study, and wise, without the lessons of experience: Still less, let us be so vain as to imagine, that Infidelity is any mark of profound thinking, or of acute penetration: "A *little* Philosophy, says our "admirable Lord Bacon, inclineth men's "minds to *Atheism*; but *depth* in Philosophy, "bringeth men's minds about to *Religion*." They who have examined most deeply, and reasoned most accurately, upon this subject, have universally become converts to the Religion of Jesus Christ:---A Religion which strengthens all the motives of virtue, which draws more close all the ties of society, and of which the doctrines, and the precepts, tend, in the highest degree, to promote the universal happiness of mankind. Let this Religion be the Anchor of all our Hopes!—and let us never forget, the inseperable connection that exists, between the *virtues* which flow from it, and the *prosperity* of our Country!---

Let not *us* of this Province, think ourselves ex-

exempted, by our ſituation, from our ſhare of reſponſibility, with reſpect to the effect that *private* conduct may have upon *public* events. We form an integral part of the Empire, and with it we muſt ſtand or fall. In all Empires, the ſum of public virtue, can conſiſt only, of the aggregate virtue of the individuals that compoſe them; and it is only by the endeavour of private perſons to reform and improve themſelves, that the collective body of the ſtate can be reformed and improved. Theſe are ſelf-evident propoſitions: but it neceſſary to mention them, in order to obviate the weak and wicked plea, of ſuch perſons as would pretend, that the public intereſts of a great Empire, can never be affected by the private actions, of obſcure individuals like themſelves.

In times like theſe, when *the love of too many is found to wax cold*, when in almoſt every place in which Religion is not rejected, ſhe is at beſt entertained with indifference; it is peculiarly honourable, and advantageous, *to hold faſt* ~~*in the poſſeſſion*~~ *of our Faith*. In theſe times of general defection, to adhere to our SAVIOUR, with unſhaken fidelity, has ſomething in it of

ſupe-

ſuperiour ſentiment, to ſoothe the generous attachment of the pious breaſt; ſomething of elevation and dignity, to gratify the noble mind, overwhelmed with the ſenſe of unſpeakable obligation!—If ſuch be *our* fidelity, HE will "never leave us, nor forſake us"---Secure in *his* protection, we may bid defiance to the world in arms! *If* GOD *be for us, who can be againſt us?*—Never ſhall we advance with ſuch ſure confidence to battle, nor reap ſuch brilliant advantages from conquest, as when, like our victorious Hero of the Nile, we unfeignedly aſcribe all to "the *bleſſing* of ALMIGHTY "GOD!"

Happy will it be for thoſe brave men, who compoſe our Army and our Navy, and who are the defence and honour of their country, if by ſuch examples they become perſuaded, that nothing is ſo ornamental as piety, to valour!---that nothing can endear them ſo much to the hearts of their countrymen, as the union of theſe qualities, nor raiſe them ſo high in the public eſtimation!

Who, that has an underſtanding to reflect, or a heart to feel, did not find himſelf ſenſibly affected, by aſſociating with the joy of victory,

a juſt reſpect for the venerable goodneſs of Duncan, and for the pious humility of Nelſon!

Let our *Warriors*, already moſt honorably diſtinguiſhed by their loyalty to their King, and their zeal for his ſervice, aſpire to the ſtill nobler diſtinction of fidelity to the cauſe, and zeal for the ſervice of their God! And, proud as we juſtly are of our country, and of its glorious defenders, let us *all* be careful that our pride does not riſe into preſumption, nor our confidence into ſelf-ſufficiency. Of *ourſelves, les us think ſoberly, and as we ought to think.* At all times graceful, Humility is at no period *ſo* graceful, as in the hour of triumph. And above all, it becomes us to cheriſh it, when we can not but be ſenſible, that our proſperity has infinitely exceeded our deſert.

Oppreſſed with the weight of the benefits which He has ſhowered down upon us, with what ſentiments of unfeigned gratitude and devotion, ſhould we now turn to our Almighty Benefactor! how earneſtly ſhould we endeavour, by faithful adherence, by chearful obedience, by enlightened zeal, by reverential love,

to

to honour HIM, who in the eyes of all nations, hath vouchſafed to give us honour!

LET it then be our ambition, to be as much diſtinguiſhed, for our ſincere attachment to our Country, our Conſtitution, our King, our Religion, and our GOD, as we are already moſt happily diſtinguiſhed, by the abundant advantages of that Country, by the wiſdom and excellence of our Conſtitution, by the exemplary goodneſs of our King by the purity of our holy Religion, and by the conſpicuous favour and protection of our ever bleſſed, and moſt gracious GOD!

FINIS.