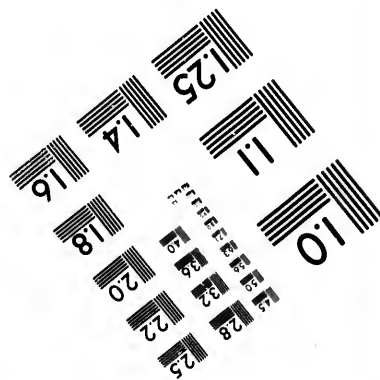
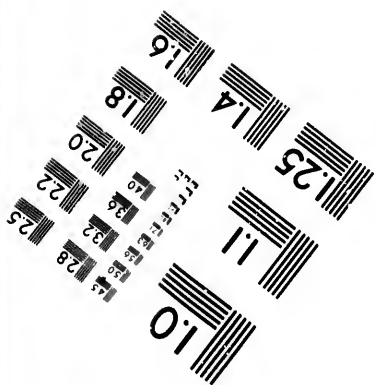
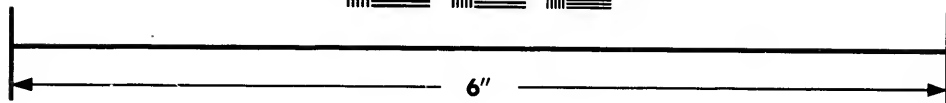
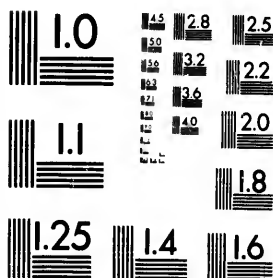


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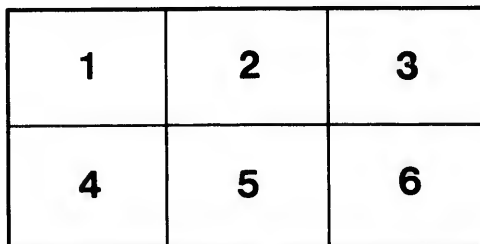
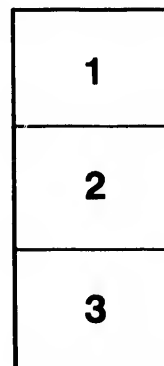
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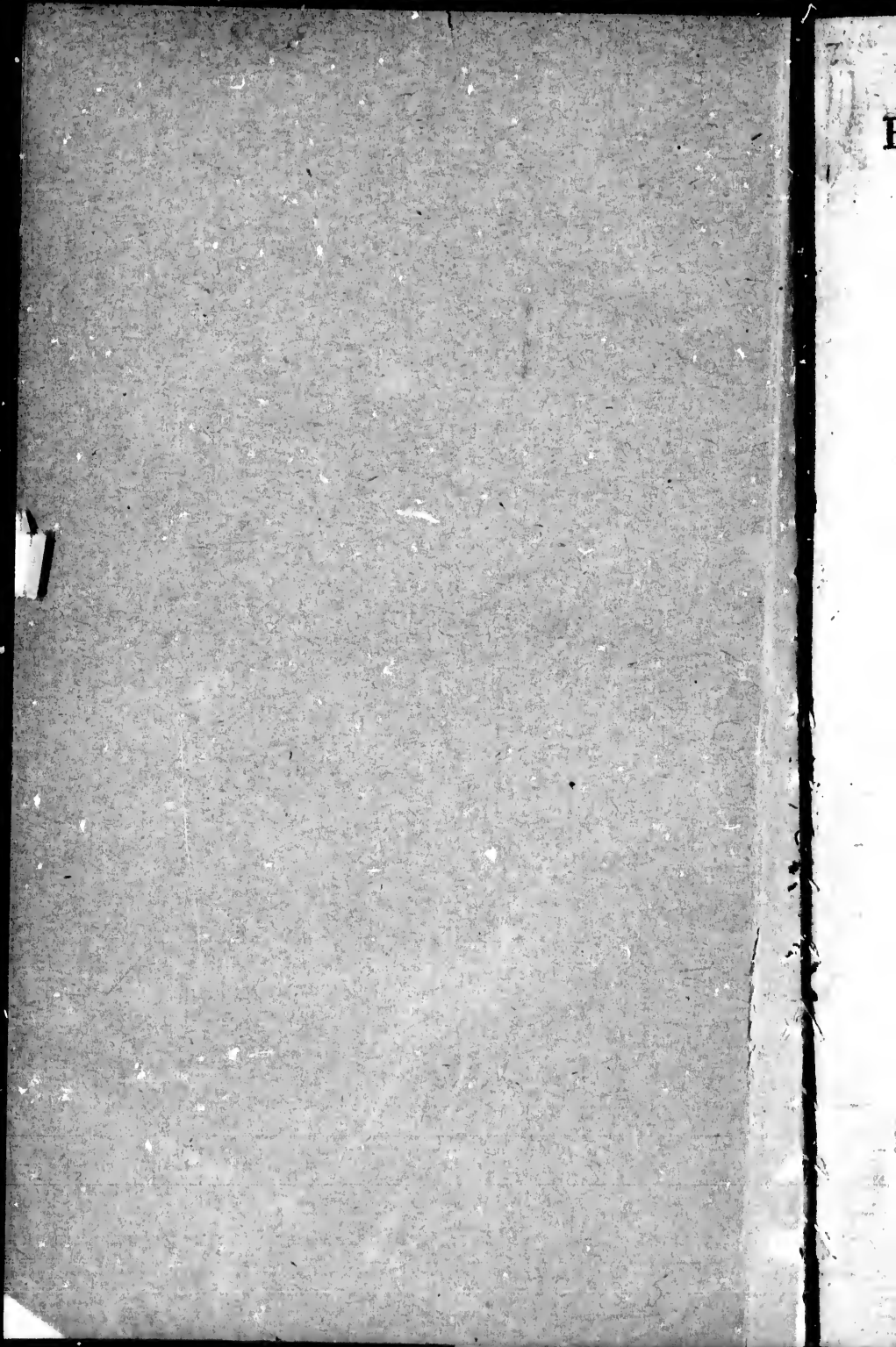
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BRITONS *invited to rejoice,*
and to thank GOD, for Na-
tional Blessings.

A

S E R M O N

Preach'd at

E X E T E R

August the 27th, 1758.

The Lord's-day after receiving the Account
of the Taking of the Islands of

CAPE-BRETON and ST. JOHN.

By MIC. TOWGOOD.

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Printed for J. NOON, in the *Poultry*; and sold by
AARON TOZER, in *Exeter*.

THE PHOTOGRAPH
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 PSALM cxviii. 27.

GOD is the Lord, who hath shewed us Light; bind the Sacrifice with Cords to the Horns of the Altar.

THE Words are the Exclamation of a grateful and pious Soul at the Review of some great and signal Deliverance.

Light is, in Scripture, used to denote something that gives Joy and Satisfaction to the Mind. The being saved therefore from any mighty Danger, or the obtaining any great Victory, or important Success, is express'd by *shewing Light*.

What the particular Favour was which the *Psalmist* here celebrates, or the Occasion of his composing this elegant Song of Triumph, does not evidently appear. It seems

to have been some Victory which he had gained over very numerous and powerful Enemies, who had press'd him extremely hard, and driven him to great Distress. *All Nations compassed me about* (he says in v. 10.). There was a dangerous Confederacy of all the neighbouring States against him, *they compassed me about like Bees, yea they compassed me about like Bees; but in the Name of the LORD will I destroy them: Thou hast thrust sore at me that I might fall, but the LORD helped me* [a].

[a] Never, probably, has this Scripture been more remarkably fulfilled, than it is at this Time, in that unparalleled *Hero*, our great *Ally*, the Monarch of *Prussia*. Supported by the Hand of Heaven, he hath not only withstood, but gloriously triumph'd over, one of the most powerful and tremendous *Confederacies* that ever was form'd against any Prince upon Earth. The two potent and great Empires of *Germany* and *Russia*, the Queen of *Hungary*, the warlike Nation of the *Swedes*, the King of *Poland* and Elector of *Saxony*, and the very opulent and powerful Kingdom of *France*, — These all, at the same Time, have compassed around this illustrious Prince, and poured in mighty Armies to oppress and overwhelm him. Their most violent Attacks, with invincible Fortitude, he has hitherto repulsed; and with a Bravery, which no History can equal, he hath successively fought, beat, and triumphed over them all.

In this perilous State, to which the powerful Combination of his Enemies had reduced him, the *Psalmist* directs his Eye and his Expectation, where every wise Person will naturally direct them, in Circumstances of great Trouble, even to the *Ever-present* and *Almighty KING*, who presides uncontrouled over all the Counsels and Operations of the Princes of this Earth; who with infinite Ease can blast and overthrow them, and into the Pit which they have dug for others, can cause their own Feet to be taken and to fall.

I called upon the LORD in my Distress (as in ver. 5, 6,); the LORD answered me, and set me in a large Place. The LORD is on my Side, I will not fear what Man can do unto me. The LORD taketh my Part with them that help me; therefore shall I see my Desire upon them that hate me. With this All-powerful ALLY engaged on his Side, he securely defies any dangerous Confederacies which his Enemies, however numerous, could form to overwhelm him.

And

And as the Wisdom of this Great Prince and General was shewn in thus imploring Divine Help, and expecting Victory and Success principally from the Hand of Heaven: So, when Victory was given him, the true Greatness and Wisdom as well as Goodness of his Heart no less evidently appear, in the grateful Acknowledgements which he solemnly makes. *Open to me the Gates of Righteousness; I will go into them, and I will praise the LORD. I will praise Thee, for Thou hast heard me, and art become my Salvation.* Ver. 19, 21.

True Magnanimity is never found in the Soul where Ingratitude dwells. Generous and great Minds will be always most ready to acknowledge Obligations. To receive, then, signal and distinguishing Blessings from Heaven, but to feel no grateful Emotions, no Elevations of Heart in thankful Acknowledgments to the Almighty Benefactor, indicates a very base and degenerate State of Mind.

The *Christian Sabbath* is a Day sacred to the Purposes of Festivity and Joy. It calls us to commemorate that greatest of all Blessings, which the Father of Mercies hath bestowed upon Mankind, namely, Salvation and Life by his Son *Jesus Christ*. It calls us to rejoice in *Christ*, as our exalted Saviour and King; who, for his Sufferings on Earth, is now vested with all Power and Authority in Heaven: Made Head over all Things, for the Benefit of his Church: Who will ever faithfully exert that Power which is given him, for the Protection and Support of all righteous and good Men; to conduct them safe through the present World, and to bring them to immortal Glory and Felicity in the other.

It is principally to call to Mind, and to celebrate these *Spiritual Blessings*, that we are to assemble on the *Christian Sabbath*. But in the Course of Divine Providence there are sometimes conferr'd upon us great *temporal Blessings*, which demand also a particular and very grateful Regard. To these, therefore, on such Occasions, we may also
with

with Propriety turn our Attention: *and sacrifice* to the Almighty Giver *the Sacrifice of Praise, giving Thanks to his Name.*

We have lately manifested great external Indications of Joy at an important Success given to our Arms: but have these been attended with proper Sentiments of the Mind; with genuine Impressions of religious Veneration and Gratitude on the Heart? Have we taken off our Eye from the Instruments and second Causes employ'd in these Events, and directed it to that Supreme, Invisible, Almighty HAND which rules uncontrouled in the Kingdoms of Men, and dispenses its Blessings to whomsoever it pleases?

Let the Emotions of our Joy, upon every such Occasion, break forth in the pious Language of the great Commander in our Text, — *GOD is the Lord who hath shewed us Light: bind the Sacrifice with Cords to the Horns of the Altar.* From which Words it may be observed,

First,

First; That in all the Successes and Blessings we enjoy, we are religiously to observe, and to acknowledge the Hand of Heaven, from whose Favour and Operation they principally come, saying, *G O D is the Lord who hath shewed us Light.* And

Secondly; That upon the Receipt of such Blessings, Gratitude will prompt every ingenuous and well-disposed Mind to make some proper Returns; and to say, in a Christian Sense, *bind the Sacrifice with Cords.*

First: In all the Successes and Blessings we enjoy, we are religiously to observe, and to acknowledge the Hand of GOD, from whose Favour and Operation they principally come.

It was for this that we are made *wiser than the Fowls of the Air*; and have *Reason and Understanding* given us; a Ray, as it were, of the Divine Nature; opening a delightful Intercourse betwixt GOD and our Souls. It was, that by the proper Exercise of our *Reason*, assisted and strengthened by

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the Light of *Revelation*, we might see and adore the Ever-present DEITY, as he shews himself to us in all the wonderful Operations of his Power and Goodness which compass us around, and continually follow us.

Not attentively *to regard*, therefore, *the Works of the Lord, and the Operations of his Hands*: to enjoy every Day a rich Profusion of the Blessings of Life, but never once in the Day to lift a grateful Eye to the invisible Hand from whom they proceed; is to stand guilty before GOD of the basest Ingratitude: and to such stupid and unworthy Persons it is expressly denounced, that *they shall be destroyed, and not built up.* Psa. xxviii. 5.

Let us look around then upon the Profusion of Blessings and Gifts with which every returning Day comes crowned from above; and awaken our Minds to some suitable Returns to the All-bountiful GIVER.

Not to insist at present on those *Spiritual Blessings, pertaining to Heavenly Things, given us by JESUS CHRIST*, which are the principal and grand Objects of our Contemplations and Praise every Lord's-day; let us, at present, more particularly attend to those *temporal Blessings pertaining to Earthly Things*, by which we are distinguished from the Nations around us.

That, through the Favour of Divine Providence, our Lot was cast in a Country whose Climate is so temperate, whose Lands are so fertile, whose Trade so extensive, and whose Government so mild: --- That by the Watry Bulwark that surrounds us we are in great Measure defended from the sudden Irruption of wasteful and destructive Arms: --- That by a most happy Constitution we are as securely guarded, as human Prudence, perhaps, can guard us, against the Violence and Oppression of *regal* Tyranny on the one hand, and against *popular* Insurrections and Tumults on the other: --- That we live under the Protection of wise and good Laws; and under an Administration, in the general,

so equitable and just; which secures to us the Fruits of our honest Industry and Skill; so that what we rightfully acquire we can peacefully enjoy; and have no hostile Invaders, no insolent rapacious Farmers of Revenue, no insidious Informers to terrify or oppress us.--- Finally; That thro' the benign Influences of the Heavens, both softening and warming the Bosom of the Earth, it hath so plenteously brought forth, not for our Support only, but for our Entertainment and Delight; --- and that so favourable a Season hath hitherto been given us for the Preservation of those Fruits with which his Bounty hath crown'd the Earth.-- These, to every Mind not deep sunk into Ingratitude and Stupidity, must appear Blessings most worthy his serious and attentive Notice, and his daily Returns of Praise.

But, to heighten his grateful Sense of the many *National Blessings* which as *Britons* we enjoy, let him compare the *present* political State of this Kingdom with what it has been in almost every *Age past*. Let him look back to antient Times, and see how often it
has

has been invaded, conquered, ravaged, by *Saxons, Danes, Normans*, from Abroad; and what perpetual destructive Wars betwixt the *Northern* and the *Southern* Kingdoms of this Isle, before their happy Union, for many successive Ages, spread Ruin over all its Borders, and drench'd it with Blood.--- Let him see our brave Ancestors groaning under a most cruel *Ecclesiastical* Oppression! weakened, impoverish'd, by a most dangerous and most expensive *Continental Connection!* a Subjection to the Church of *Rome!* their Wealth drain'd (not to support Troops who are spilling their Blood for the Liberties of *Europe* and the common Rights of Mankind); but to pamper *foreign Priests* in Luxury and Pomp! their Kings trembling at an *Interdict* or *Bull* from the *Roman Pontiff*; and the People struck with an universal Terror, as if some tremendous Evil was ready to fall upon them!--- Let him look back to the long and the bloody Contests betwixt the *Kings* and the *Barons*: betwixt the two powerful Royal Houses of *Lancaster* and *York*: betwixt the *King* and the *Parliament*, in a later Period of Time: and see

Britons

Britons rising in dreadful Arms against their Fellow-*Britons*: --- War spreading its Horrors over all our frightened Towns: *Brethren* and *Fellow-Citizens* flaming with cruel Rage, and persecuting one another to Ruin and to Death.

But to give him a yet juster Sense of the Felicity of our present State, let him look to neighbouring Kingdoms; and see the Terror and Distress which hath spread, and is now spreading, from Province to Province, by the Inroads of mighty Armies: --- What Countries have been ravaged! what Cities impoverished! What Family is not now mourning a Father, a Brother, a Husband, or Son, slain in the many Battles lately fought! What Thousands are deprived of Liberty; shut up in unwholesome Prisons, or languishing in Hospitals under Sickness and Wounds! And how many ten Thousands fallen Victims to the Sword, and sent down to the Realms of Death!

When we see the Horror and Desolation with which *War* hath overwhelmed other
fertile

fertile and happy Countries, Countries nearly allied to us, what Thanks (Fellow-*Britons*), what Thanks, do we all owe! what Tribute of humble Praise and Adoration should we pay to the *Supreme and Almighty* SOVEREIGN, by whose Providence the like Scenes of Confusion and Distress are kept from surrounding *us*? United Thanks be now paid, by every grateful *Briton*, to that watchful Care of HEAVEN which hath from Time to Time blasted the many dangerous Attempts a powerful and subtle Enemy hath been continually making on us. --- That though at present engaged in a doubtful and bloody War, we only feel its Ex-
 pence (a comparatively light Weight), but see nothing of its Horrors: These are carried over to our Enemy's Coasts; where Terror and Confusion spread from Province to Province; whilst we, through Heaven's Mercy, sit each under his own Roof in Security and Peace.

These favourable and happy Circumstances, which attend our present *political* Situation, it most highly becomes us very seriously

ously to *observe*, and gratefully to *ascribe* to the Providence of that GOD who is KING over all the Kings and Princes of this World; who presides over all their Counsels, and controuls their Operations by his sovereign Pleasure: Who hath check'd our insulting Foes in their late dreadful Career; --- who hath bless'd with surprising Victories the Arms of our Allies; --- and hath now been pleas'd to give some glorious and important Success to our own: and that in an Expedition so dangerous, and in a Conquest so important [b,] so comparatively few Lives of our brave Countrymen were lost, is a Circumstance which deserves our Adoration of that POWER, who can *cover in a Day of Battle*, and who is able to preserve alive amidst the thickest Arrows of Death.

Having taken this general View of the *National* and *Public* Blessings we at present enjoy, we proceed to observe,

Secondly, That on the Receipt of such Blessings Gratitude will prompt every ingenuous

[b] That of the Islands of *Cape-Breton* and *St. John*.

nuous and well-disposed Mind to make some proper Returns; and to say (in a *Christian Sense*) *bind the Sacrifice with Cords.*

What shall I render to the Almighty BENEFACTOR -- is a Sentiment which will arise in every grateful Heart on such Occasions of Joy. For Answer;

First: We are to ascribe the Victory and the Praise *supremely* to GOD, to whom *alone* it most justly and rightfully belongs.

Though we are not to overlook the Bravery, or the Skill, of the Persons employ'd in our National Defence: but the Wisdom that plann'd, and the Courage that executed, Schemes of great Benefit and Importance to the Public, are most justly intitled to public Honours and Esteem; to public Praise and Reward: Yet it is by no Means to be admitted -- *That the Bravery of Troops has, and always will ensure Success.* This is a wrong Maxim, of the Error of which we have had a too recent and too melancholy

Proof [c]. A slight Acquaintance with the History of Mankind is sufficient to shew, that *the Race is not always to the Swift, nor the Battel to the Strong* That *there is no King certainly and infallibly saved by the Multitude, the Discipline, or the Bravery, of his Host.* The greatest Generals, both *Pagan* and *Christian*, have frequently acknowledged, that the Fate of Battels hath been often turn'd, and their Event depended upon Things, which no human Prudence was able to foresee, nor Courage to prevent. Success, therefore, in these is ever *chiefly* to be ascribed to the Favour of that GOD, who calls himself the *Lord of Hosts*; and who claims it as his Prerogative to dispense Victory and Power to whomsoever he pleases. To Him, then, in every such happy Event, let the Glory and the Praise be *supremely* ascribed. ---- *GOD is the Lord who hath shewed us Light*: let us say, with the great Warrior in our Text, *I will not trust in my Bow; nor shall mine own Sword save me: but THOU hast saved us from our Enemies: THOU hast put them to Shame who rose up against us. In GOD,* therefore,

[c] In the Repulse at *Ticonderago*.

therefore, *will we boast all the Day long, and praise his Name for ever and ever* [d].

Secondly. A proper Return also for Successes vouchsafed us is, to bear with becoming Fortitude any Checks or Disappointments which may be given to our Arms; and to encourage ourselves by an humble Trust in Divine Providence, for the future.

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[d] Though the Conduct and Valour both of our Commanders and our Troops, in the late Conquest of *Cape-Breton*, merits great Praise; yet that *not to these* that Event is *principally* to be ascribed, seems evident from the Account of that Affair given by a Gentleman, dated from on board the *Burford*, *Louisbourg* Harbour, *July 28. 1758.*--- who says, “ The Enemy had made
 “ such strong Entrenchments all along the Shore, &c.
 “ that if they had defended them with as much Bravery, as they had been judiciously made, we might
 “ have lost most of our Army, but could not have
 “ forced them. But some *lucky unforeseen Circumstances*
 “ co-operating with a Bravery and Ardor in our Officers and Soldiers, which deserve the highest Admiration and Praise; together with the pusillanimous and
 “ dastardly Behaviour of the Enemy: or to judge more
 “ favourably, as they excuse themselves, being beyond
 “ Measure surpris’d (as judging the Descent absolutely
 “ impracticable) a *Pannic* having seized their Troops;
 “ all concurring, rendered the Landing (which might
 “ have been most unfortunate) a most happy Event;
 “ and a Subject of Surprise and Admiration.”

It is the Property of weak Minds to sink soon under Disappointments; to murmur and despond, and to give way to tumultuous Fears at unfavourable Events. True Magnanimity is never so much shewn as in bearing up with Composure under the Pressure of mighty Difficulties, and in sustaining Disappointments with a calm and unruffled Mind.

And there is nothing which so much conduces to give this Calmness, this Firmness, this Greatness to the human Soul, as that *Faith* in GOD, and in his Providence, which the *Gospel* inspires, where it is sincerely received. This Faith where it operates, in its genuine and full Force, will render the Mind superior to all the Terrors of this World: will arm it with Courage when surrounded with the thickest Dangers: and will cause it to triumph over the Horrors of Death itself. *Why are ye afraid, O ye of little Faith!* Our Lord expostulates with his Disciples, when the Tempest was roaring over them; the Billows rising around them; their Vessel just sinking; ready, as they thought,

thought, to be swallowed up of the Deep. Yet even in these Circumstances of extremest apparent Danger, their Minds might have been kept calm, had their Faith in GOD's Providence, and in the Power of their Divine Master, been as firm as it ought.

But to our exercising this Faith in GOD, and Hope in his Protection, it is ever to be remembered, a Care to cleanse ourselves from all known Sin, and to walk in all Integrity and Uprightness before Him, is indispensibly necessary. *To the Wicked, GOD saith What hast Thou to do to take my Covenant into thy Mouth!* The Consolations of Religion belong only to those whose Lives are conducted by a Regard to its Laws.

And as in the Success of our public Affairs, every Lover of his Country, and Lover of Himself, will consider himself as deeply concern'd; so these should he, every Day, religiously commend to the Favour of that GOD, who sovereignly presides over all the Kingdoms of Men: who streightens or enlarges; lifts up, or casts down, according to
his

his Pleasure : and upon whom the Fate of Battels and of Empires depend. Those, especially, who are gone forth to fight our Battels for us, should be born upon our Minds, when we present ourselves before that GOD, *without whom not a Sparrow falls to the Ground.* For how ungenerous a Part were it, not to follow with our ardent Prayers those who are now encountering the Dangers of the Sea, and the Perils of the Camp, that we may live at Home in Safety and Peace.

Thirdly: To render our Prayers and Thanksgivings truly acceptable to GOD, they ought ever to be attended with Acts of generous Compassion and Beneficence to Men.

Cornelius's Alms gave Efficacy to his Prayers, and caused them to come up as a *Memorial for him before GOD.* Acts x. 4. In a Time of general Joy, when we give Thanks for any great Blessing, then, in an especial Manner, our Hearts are to dilate themselves in benevolent and kind Affections,

ons, and in beneficent and good Actions : not willing, nor content to be happy alone : but desiring to communicate of our Pleasure ; and to make others rejoice with us.

It was upon this kind, this benevolent, and generous Plan, that the Sacrifices of the *Jewish* Law, referr'd to in our Text, were instituted by GOD. When any peculiar Blessing had been conferr'd, any Victory obtain'd, or Deliverance receiv'd, and a Person, under that Dispensation, desired to make a solemn Declaration of his Thankfulness to GOD for it, and to express in a religious Manner his Joy on that Occasion ; he was directed to take a Beast from the Flock, or the Herd, and to bring it to the House of GOD ; where it was slain before his Altar ; as an Acknowledgement, that to *his* Blessing and Favour the Worshipper consider'd himself as principally indebted for the Mercy receiv'd.

And as such Occasions of Joy tend to open and enlarge the Heart ; so this religious Ceremony was wisely adapted both to
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cherish and to express Benevolence to Men. For the Sacrifice being slain, a Part was given to the Priest, together with a Meat Offering of Oil, and of fine Flour, for him and his Family to eat, and rejoice together, before the GOD whom he served. And the rest was given back to the Person who brought the Sacrifice, to be eaten with his Friends; whom he invited to feast, and to rejoice with him on this Occasion. And it is very worthy to be observed, that none of the Meat was to remain till *the Morrow*. Levit. vii. 15. *But the Flesh of the Sacrifice of the Offering for Thanksgiving shall be eaten the same Day that it is offered: Ye shall not leave any of it till the Morning.*

This was mercifully and wisely ordered to prevent all criminal Frugality from mingling with this Sacrifice: That the Heart on this Occasion might have full Scope to dilate itself, without any unbecoming or parsimonious Restraint. That the Worshipper, who brought the Sacrifice, might be induced to invite a sufficient Number of Friends to feast, and to rejoice with him, and that
 what

what themselves did not eat might be given to the Poor.

Thus the two great Branches of all real Religion, the Love of GOD and of our *Neighbour*, were wisely regarded in this Institution: And that noble and divine Maxim which, in the *Christian* Dispensation, is deliver'd in Words, was here, as in a Figure, and more obscurely injoin'd, namely, *That he who loves God, must love his Brother also.*

Brute Sacrifices, indeed, are now abolished; but the Principle of Social-Benevolence, of Generosity and Compassion, upon which they were chiefly founded, remains, and is of eternal immutable Obligation, and oblige now with superior Force. *To do Good, and to communicate*, is a Command of the *Christian Law*, which declares *these to be the Sacrifices* which GOD now demands from us, and *with which He will be well pleased*, Heb. xiii. 16. And such Acts of *generous Communication* the Apostle pronounces an *Odour of a sweet Smell, a Sacrifice acceptable, and well pleasing to GOD.* Phil. iv. 18.

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Having

Having received, then, such Mercy from GOD, let it effectually excite us to shew Mercy to Men. *Blessed is he that considereth the Poor; the LORD will deliver him in Time of Trouble: The LORD will preserve him, and keep him alive, and he shall be blessed upon the Earth: and Thou wilt not deliver him into the Will of his Enemies.* Psa. xlii. 1, 2.

Severe, but, perhaps, too just, have been the Censures lately pass'd upon the Degeneracy of the *Principles* and *Manners* of the Times: But may it not be hoped, that the Symptoms which threaten an approaching Dissolution are more than counter-balanced by the Viger with which the *Principles* of generous Benevolence, of Candor, and Charity, still flourish in the Land?--- What Compassion to the Needy; what Readiness to relieve the Helpless and Forlorn, hath, on a Variety of Occasions, appeared to be a *Glory* still dwelling among us! In what Nation under Heaven is there so ample Provision made to soften the Toils of the labouring Hand; and either to prevent or to supply the Necessities of the Poor!

Besides

Besides *Hospitals* of various Intention and Use; rising, like fair Temples, from private Benefactions; where *Charity* daily sends up its grateful Incense towards Heaven: How immense is the Sum which the *Laws* [e] stately sets apart for the Consolation and Relief of the lower Classes of Mankind! to support the Indigent and the Weak, and to alleviate the Complaints of the Orphan and the Widow!

May not *these* be consider'd as a National solemn *Sacrifice*, continually going up as a *Memorial for us before GOD*: an Oblation highly acceptable and well pleasing in his Sight? If *Charity will cover a Multitude of Sins*--- If *Alms fight for us against Enemies, better than a mighty Shield or a strong Spear* -- If *he that hath Pity on the Poor, lendeth to the Lord: and that which he hath given, He will pay him again*--- If *to the not Hardening our Hearts against the Poor that is among us, but to the Opening our Hand wide, to give him that which he wants*, it is said, *that for this Thing*

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GOD

[e] The Poor-Rate in *England* is said to amount, one Year with another, to *Three Millions* a Year.

GOD will bless us in all our Work, and in all that we put our Hand unto --- And, to Him that disperses and gives to the Poor, his Horn shall be exalted with Honour: --- If there is a *GOD*, who rules in Heaven, whose Promises *these* are; and who in the Course of his Providence will certainly fulfil them --- Then the Riches, the Power, the High Rank among the Nations which *Britain* possesses, is, perhaps, principally to be ascribed to that noble and extensive Charity, to that generous Compassion to the Indigent and Distress'd, with which it stands distinguished from all the Kingdoms of the Earth.

To conclude. A most proper Return also for the *National* and *Public* Blessings which as *Britons* we enjoy, is, that we be led by them to *Repentance* --- That we turn from those evil Practices which we know to be offensive to our *Almighty* Benefactor --- That we never abuse the Bounties of his Providence to Luxury, Pride, or unmanly Excess --- That we pay him the just Tribute of our Adoration and Thanksgivings at the Seasons of his solemn Worship ---- And that

that having, by such marvellous Operations of his Providence, been frequently *delivered out of the Hands of our Enemies, we should serve and walk before him, in all Righteousness and Holiness all the Days of our Life.*

Thus shall we stand prepared for whatever Changes or Revolutions may be suffered to come upon us. To such Upright there ariseth Light in the darkest Scenes of Tribulation. They sit as upon Safety's Rock, and may there sing the triumphant Strains which the *Psalmist* hath taught them, *Psa. xlvii. 1, 2, 3. GOD is our Refuge and Strength, a very present Help in Trouble; therefore will not we fear though the Earth be removed, tho' the Mountains be carried into the midst of the Sea: though the Waters thereof roar and be troubled; though the Mountains shake with the swelling thereof. Rejoice in the Lord, therefore, O ye Righteous; for in every Circumstance of Life Serenity and Joy become those who are upright. Almighty Power is their Guard: unerring Wisdom their Guide: inexhaustible, everlasting Goodness their Portion and great Reward. Whatever Clouds*
may,

may, for a Season, spread Darkneſs around, *Light is ſurely ſown for them*; and will, in the appointed Time, gloriouſly break forth. GOD's Covenant ſtands firm: to them all Things ſhall iſſue well. Having paſſ'd, in a becoming Manner, any Scenes of Tribulation Divine Providence may aſſign them, in this State of Diſcipline upon Earth, they will riſe to ſo much the higher Honours, and receive ſo much the more exceeding and eternal Weight of Glory, in the ever-laſting Kingdom in Heaven.

To which happy State may we finally arrive, through the Grace, and by the Spirit, of our exalted Saviour J E S U S C H R I S T! to whom be Glory and Dominion, World without End. Amen.

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