

4474.5.107.

THE BLESSING OF PEACE, AND
THE MEANS OF PRESERVING
IT.

A
S E R M O N

PREACHED BEFORE THE
UNIVERSITY OF OXFORD,

AT ST. MARY'S,

ON

THURSDAY, MAY 5. M.DCC.LXIII.

BEING THE DAY APPOINTED FOR
A GENERAL THANKSGIVING TO
ALMIGHTY GOD FOR THE PEACE:

By JACOB JEFFERSON, M.A.
FELLOW OF QUEEN'S COLLEGE.

PUBLISHED AT THE REQUEST OF THE
VICE-CHANCELLOR AND HEADS OF
HOUSES.

O X F O R D:

AT THE CLARENDON PRESS. M.DCC.LXIII.

Sold by DAN. PRINCE. And by JOHN RIVINGTON
in *St. Paul's Church-Yard*, and JOHN ROBSON in *New
Bond-Street, London.*

Imprimatur,

J. O. BROWNE,

Vice-Can. Oxon.

Maii 9. 1763.



PROV. XVI. 7.

*When a man's ways please the Lord,
he maketh even his enemies to be at
peace with him.*

IN the nature of things, and by the special favour of GOD, “^a righteousness exalteth a nation;” but “sin is” a source of “reproach” and misery “to any people.” That such are the different natural tendencies of national virtue and national depravation of manners, is most evident. And that GOD does moreover sometimes particularly interpose to reward righteous, and punish wicked nations, though not in a manner so open to sense and observation, is yet, I think, from reason and scripture certain and indubitable.

Reason suggests to us that the all-wise and all-powerful Creator of the world can and must govern and preside over it. As he is every where present, sees and knows all things,

^a Prov. XIV. 34.

and is infinitely able to determine all events according to his own will; it were absurd to suppose him only a careless and unconcerned spectator of them. And as we are not more sure that there is a God, than that he delights in virtue; we cannot but conclude that in this his government of the world all due regard is had to the support and encouragement of that which he delights in.

These conclusions of reason are abundantly confirmed to us by scripture. For if we look into the old testament, the doctrine of God's governing the moral world meets us in almost every page; and is illustrated by a variety of historical examples. And in the new, that full and final revelation of the counsel of God, we are expressly told that his providence extends to the smallest things; that "a not a sparrow falleth on the ground without our father:" much more, must we conclude, are those great events, on which the fates of states and kingdoms, and the welfare, spiritual as well as temporal, of thousands depend, under his especial superintendence and direction.

a Matt. X. 29.

From

From a persuasion of the truth of this great doctrine, we have now been returning thanks to God for delivering us from the dangers and miseries of an expensive and bloody war, and for crowning that unparalleled series of victories and successes, which he graciously vouchsafed us in the course of it, with an honourable, advantageous, and (we trust) lasting peace. To a nation, just restored to the enjoyment of so great a blessing, the words of Solomon, which I have made choice of, may suggest a very important lesson; namely, by what means this blessing may be rendered *really* lasting. If our “ways please the Lord,” if we have peace with him, “he will make even our enemies,” those whom ambition, or a spirit of encroachment, might tempt to attack us, to continue “at peace with us.” But in vain is peace concluded on terms so just and equitable, as to promise stability and duration: in vain has nature itself marked out the boundaries, to prevent the occasions of future war: nay, in vain will even the wisest plans of human policy be for healing the wounds which the war has made, and strengthening the constitution; if (which heaven avert!) our manifold and
crying

crying sins should provoke God to turn away his face from us. Of the truth of his own words Solomon was himself a very remarkable instance. Whilst he observed the divine law, he “^a reigned” in peace, honoured and respected, “over all kingdoms from the river “Euphrates to the border of Egypt.” But when he fell into idolatry, “^b the Lord stirred “him up adversaries,” Hadad from Edom, and Rezon from Damascus, and Jeroboam from among his own subjects.

It must indeed be owned that these words of Solomon, in their immediate and direct import, regard, not nations, but particular persons. But the reason, on which the doctrine contained in them stands, holds, with even greater force, with respect to nations. For as particular persons will have their exact and particular retributions in a future state, they may, very consistently with the divine attributes, be here, for wise reasons, permitted to be harrassed, or even oppressed and destroyed by their enemies: but national blessings must of necessity be temporal; if not on account of strict justice, and because societies, as such, can only be rewarded here; yet

a 1 Kin. IV. 21.

b — XI. 14, 23.

for the publick manifestation of providence to the world, and of God's immediate regard to virtue in this present state.

The text, thus accommodated to the business of this day, will furnish just occasion of discoursing, (and that with a view to the present circumstances of this nation;)

First, Of the greatness of the blessing of peace.

And secondly, Of the means by which the present peace may be rendered lasting. If our "ways please the Lord, he will make even "our enemies to be at peace with us."

Peace then (in that sense of the word, to which the present occasion restrains it,) is a state of freedom and security from foreign, hostile attacks and alarms; a state consequently in which the community, not harassed either with suffering or repelling injuries from without, is at full liberty to attend to and cultivate those arts and that internal polity, on which it's prosperity depends: and therefore to form a just estimate of the greatness of this blessing, the evils of war
from

from which it secures us, as well as the positive advantages arising from it, should be considered.

Of the evils of war, should an attempt be made to describe them particularly, the representation would probably fall far short of the truth. It could not (and thanks be to God that it could not) be drawn from what we ourselves, within our own country, have seen or experienced. And possibly the very brilliancy and number of our successes in every quarter of the globe, whilst they rendered us less sensible of the burden of the war, and less desirous of seeing a conclusion of it, may also, by a common effect of extraordinary prosperity, have hardened our minds, in some degree, against the impressions, which the accounts of the distresses and miseries of those countries which were the seats of it, would otherwise have made.

But comparatively mild an aspect as war may, for these reasons, have worn within this our favoured island; yet its true features are extremely shocking and horrid, and its genuine, uncontroled effects most savage and cruel. At the near approach of a devouring
hostile

hostile army, according to the description of the prophet, “the people are much pained; “all faces gather blackness:” the progress of it is marked with havock and devastation: “the land is as the garden of Eden before it; “and behind it a desolate wilderness.”

Protected however as these kingdoms have been by the gracious hand of heaven, and happy as we could not but think ourselves upon a comparison with some other countries; yet in the evils of the war *We* too have had a very great share. On the first commencement of hostilities, the ill effects of it began to appear; continually increased in its progress, and were at last generally and very severely felt. To pass over the inconveniences and difficulties which almost every individual within these kingdoms, more or less, experienced, and the hazards and losses to which numbers were exposed by the war, as matters comparatively of small moment: other evils, of a more publick nature, there were, that might justly fill every lover of his country with very alarming apprehensions; I mean the great diminution of laborious useful hands, and the prodigious addition annually made to an already enormous load of publick debt.

The

The ruin indeed, which even the continuance of our rapid and amazing successes would, in all appearance, have inevitably brought upon us, our Sovereign's tender regard for the welfare of his people, superior to all the temptations of glory, has, for the present at least, prevented. But it is much to be feared, that of such extraordinary exertions of the strength of the nation, of such immense drainings of it's blood and treasure, the consequence may be so great a languor and weakness, as cannot soon be thoroughly repaired.

But, whilst we are taking a view of the evils of the war, we must not forget what fatigues and hardships (and I wish fatigues and hardships, though such as were unheard of in former wars, had been all that) those brave men suffered, to whose conduct and courage (under God) we stand indebted for our present deliverance from them. But great and important as our conquests and acquisitions are, they can hardly afford any joy, when it is considered how dearly purchased they were with the blood of thousands of our gallant countrymen; and how many parents, widows and orphans are left disconsolate and destitute to bemoan their loss. But affecting as this is,
it

it is perhaps not the worst. For we are ready to think even these happy, who fell in a foreign climate, and saw their native country no more, in comparison of those maimed miserable objects, sad monuments of the worse than brutal encounters of a day of battle, that now so frequently fall in our way, and at the sight of whom our very bowels yearn within us.

To these, other reflexions, yet more sorrowful, might be added, respecting the spiritual and eternal condition of many, suddenly cut off by the sword.—But I forbear to enlarge on this part of my subject, as too melancholy for a day of rejoicing. It was necessary however just to cast an eye back on the evils from which we are escaped, that we may now, with greater pleasure and gratitude, take a view of the positive advantages of our present happy situation. And

Here, the quiet and security which peace brings along with it, deserve our first notice, as what give the relish to all our enjoyments. These indeed, by a singularly happy lot, we were in a great degree blest with at home, even in the midst of the war itself. But the

time was, when our breasts were filled with apprehensions of seeing a very different state of things; when even foreign forces were called in to defend us. And that this fair and fruitful Isle might not, like the countries of our allies, have been at last in fact made a scene of rapine, devastation and bloodshed, had the war continued; is what no one (I presume) will venture to affirm. Human probabilities indeed were greatly in our favour. But “the battle is not always to the strong:” nor is success an inseparable attendant on courage. The events of war (how little so ever the politician of this world may think of it) are in the hands of God: and had we rejected reasonable terms of peace, might not that have turned away the divine favour from us? For thenceforward the war would have ceased, on our part, to be either just or necessary.—Of surprizing turns and changes of success in war, history would furnish instances in abundance. Wars that might at one time have been terminated with honour and advantage, by being carried on farther, have ended in loss and disgrace. Nay, in the war just concluded, a certain great prince was, in the compass of a few months, raised from the ve-

a. Eccl. 9. 11.

ry brink of ruin to a condition of prescribing to his enemies the terms of peace.

From apprehensions of this kind we are for the present entirely delivered. Secure now from hostile alarms, whatever advantages, personal or national, indulgent Heaven has bestowed on us, we may enjoy them in quiet and safety: a circumstance on which the value of any blessing greatly depends. For how excellent so ever any good may be in itself, yet to us it is of small account, if the possession of it be insecure.

But farther; it is in peace that all the arts and professions of civil life naturally flourish. The unfavourable influence which war has upon these, even when the scene of action lies at a distance, is sufficiently obvious. For extraordinary burthens and discouragements are thereby necessarily occasioned: the artificers are carried off into the field: sufficient supplies of new ones are prevented: and the minds of men, in such times of publick danger and tumult, are generally too anxiously engaged to strike out any thing new and useful. Plans however of general and extensive utility cannot then, without particular hazard

and difficulty, be carried into execution. But in the calmness and security of peace, every thing is quite different. The minds of men, relieved from hostile terrors and apprehensions, and naturally busy and active, will then be devising and planning: the means of executing are then comparatively easy: the prospect of success proportionably great; and particularly the hopes of securely enjoying the acquisitions they shall make, will give spirit and vigour to their undertakings. Hence industry and genius at such a time are wont to be exerted to the utmost. The natural consequence of which is universal plenty and publick prosperity.

Nor is the season of peace less favourable to the cultivation of the liberal arts and sciences, and of religion itself: of those arts, which wither amidst the tumults of arms: of that religion, to the temper and spirit of which those fierce and brutal passions which war unchains, as it were, and lets loose to destroy, are most opposite.

It must however be confessed that publick prosperity is not such a necessary effect of peace, as constantly and certainly to follow upon
upon

upon it. The war may have brought such weakness and disorder into the constitution, that till these are in some measure removed, the genuine, natural efficacy of peace to promote the well-being and happiness of the community shall be but little perceived: as a body may be so exhausted and diseased by long and excessive labour, that rest alone shall not be sufficient to restore it. But if peace cannot itself remedy all the evils of war, it affords the opportunity of doing it. If they are to be remedied at all, it must be when peace is reestablished. For the malady must necessarily spread and encrease, whilst the cause that produced it, continues. And the immediate and most pressing danger, the destruction threatened by an enraged foreign enemy, must be prevented; before internal evils, less alarming, because not so immediately dangerous, can be sufficiently attended to. It is therefore in peace only that wise and salutary regulations, for obviating and correcting the ill consequences of war, can be formed, or however can be effectually carried into execution.

In this view the importance of the present peace is extremely great: and much, very
 much

much, depends on the schemes and plans of internal and domestic policy now to be pursued. Indeed, an entire removal of evils that have risen to such an height, is not perhaps, even by the most sanguine, to be expected. Yet by a careful and skilful improvement of the fair opportunity, which providence has now granted, much (it is hoped) may be done towards lessening and reducing them: the pernicious effects of them may be mitigated; and such health and soundness, such strength and vigour, restored to the body politic, that industry, trade and commerce, under the kindly and fostering influence of peace, and protected and encouraged by his majesty's just and mild administration of government, may flourish; and plenty and prosperity, satisfaction and joy, in consequence, reach to the utmost borders of the land.

But vain and ineffectual are the wisest plans for promoting the prosperity of a people; if their manners are licentious and corrupt. For to the wicked, whether nations or individuals, there can be no lasting peace; no permanent tranquillity. Nay, to the wicked, peace itself, whilst it continues, is a curse; one of the worst of curses; by its very calmness and security,

curity, hastening and compleating their ruin and destruction. But this brings me to consider,

Secondly, The means necessary on our part to render the present peace lasting, and truly a blessing.

If the influence of religion and virtue universally prevailed, and all mankind, “^a denying ungodliness and worldly lusts,” under an awful sense of a just judgment to come, “^b lived soberly, righteously and godly;” those figurative predictions of “^b beating swords into plow-shares and spears into pruning hooks” under the gospel-dispensation, might then be literally fulfilled. For “^a nation would not then lift up sword against nation; neither would they learn war any more.” But such perpetual peace is reserved for another, and more happy state: the weakness and corruption of human nature; the prejudices, passions and appetites, by which men in this life will ever be more or less swayed, forbid us to expect it here. Yet how much, and how frequently so ever, the world may in fact be disturbed with quarrels and

^a Tit. II. 12.

^b Isai. II. 4.

contentions; still it is certain that “^a the “work of righteousness,” in proportion as it prevails, is, to societies as well as particular persons, “peace, and the effect of righteousness quietness and assurance.” And this, whether by the special favour of God, or in the natural constitution of things, is the only basis of any lasting publick tranquillity.

If “^b when the host was going forth against “our enemies,” agreeably to the divine injunction, we were annually called upon by authority to “keep ourselves from every evil “thing:” if publick humiliation, solemn confession of sins, and vows of better obedience for the future, were at those times necessary to obtain from God an happy conclusion of the war; then, after peace is restored, in order to secure to ourselves the lasting enjoyment of it’s advantages, a careful observance of the divine laws must be equally necessary. For if wickedness and impiety might have then withheld this blessing from us, they might now occasion the withdrawing of it. Not that we may look upon the restoration of publick tranquillity as granted to our national merit; nor hope by our future obedi-

^a Isai. XXXII. 17.

^b Deut. XXIII. 9.

ence to obtain from God, in the way of claim or debt, the continuance of it. Far be all such arrogance from us. In regard to the blessing just restored, with the most unfeigned humility we must say, “^a not unto us, O God, not unto us, but unto thy name, be the glory; for thy mercy, and for thy truth’s sake.” And as to any future obedience which our utmost care can pay to the divine laws; happy will it ever be for us, not only as individuals, but in our national capacity also, that “^b the compassions of God fail not.” But notwithstanding this, as members of the community, we are still obliged to endeavour after righteousness: for though we cannot thereby hope to merit, yet we may obtain from the favour of God, the continuance of it’s peace and prosperity; inasmuch as we have sufficient grounds for believing, that the moral characters of nations, mixed and imperfect as they are, in the present divine distributions of temporal good and evil, are not disregarded.

In this view, to the firmness and duration of the present peace, a deep sense of the divine goodness, and warm and affectionate re-

^a Ps. CXXV. 1.

^b Lam. III. 22.

turns of praise and thanksgiving, seem particularly necessary. Not that our thanks, nor indeed any other of our services, can at all profit the Almighty: for “our goodnes extendeth not to him.” Yet grateful acknowledgments of his mercies, he nevertheless requires, and is graciously pleased to accept, at our hands. And surely a favour must appear to have been extremely misplaced, where this easy, I may add, considering the make and frame of the human soul, this natural and pleasant, return is neglected. — Sorry I am to observe that the restoration of publick tranquillity has not been received with that universal joy and thankfulness, which, considering the nature of the event in general, and the particular circumstances of advantage attending it, might have been expected. From what causes this may have arisen, it behoves those to consider seriously and impartially, who are *most* concerned. And were they *only* concerned, this observation would not have been made. But for the faults of individuals the community may suffer. For a languid and partial gratitude; and much more, discontent and murmuring, especially if they became general, might provoke God to take

a Pſal. XVI. 2.

back what he had bestowed; and so much the rather, as not having a just sense of the value of his gift, we should not be likely to make a due improvement of it.

But to proceed: To the settled and lasting tranquillity of a nation, piety and virtue, in the natural constitution of things also, as well as by the special favour of God, greatly contribute. In direct proof of this, it might be urged that religion prevents, as it certainly does on the part of the people influenced by it, the causes and occasions of war. “^a For
 “whence come wars and fightings among
 “men? Come they not hence, even of their
 “lusts?” And these religion curbs and restrains, and from a regard to an all-seeing judge, enforces the practice of good faith and fair dealing. But as an upright, inoffensive conduct in a nation, though doubtless of great importance to the preservation of its peace,
 “(^b for who is he that will harm ye, if ye be
 “followers of that which is good?)” is yet by no means, of itself, a sufficient defence; nay, if joined with weakness and inability to repel an hostile attack, is but too likely to provoke one: it will therefore be more to

^a Jam. IV. 1,

^b 1 Pet. III. 13.

the purpose to shew that the real strength and internal union of a nation, and consequently it's security and tranquillity, will, in the nature of things, be proportioned to the piety and virtue that prevail in it.

To render a nation really, and not in appearance only, flourishing and powerful, two things seem particularly necessary: "that the authority of those who are appointed to govern, be maintained in it's due vigour;" and, "that the strength of those who constitute the body of the people, be preserved." For the strength of an undisciplined, disorderly multitude is lost in confusion; and the authority over an enervated, dastardly people is little better than empty shew. But from these two in conjunction, from authority supported by strength and this regulated and directed by authority, results real national power and ability.

How much the strength of the individuals of a nation, their ability of mind as well as body, depends on the influence of piety and virtue, is visible and notorious. For vicious indulgences evidently impair the rational faculties, and produce bodily weakness and disease

ease, which, not ending with the offenders themselves, pass to their unhappy descendants, and enfeeble succeeding generations. Whereas the natural consequences of a virtuous and religious conduct are health and strength; soundness of understanding and firmness of mind; prudence in counsel and steadiness in action.

Nor has religion a less happy effect in giving vigour to authority and securing the reverence due to it. For whilst men “^a fear “God,” they will “honour the king.” Whilst a sense of religion, which represents civil government under the venerable character of “^b the ordinance of God,” is deeply imprinted in their minds; they will be “^c subject, “not only for wrath,” which art or secrecy may elude, power or numbers defy, “but also for conscience sake,” which is a steady, uniform, never ceasing principle of obedience. But were the bulk of mankind once set free from the obligations of religion, no other ties would signify much. The reasons of things they could not easily be made to understand, nor, if they did, would they much regard them. Benevolence and publick spirit must,

a 1 Pet. II. 17.

b Rom. XIII. 2.

c ——— XIII. 5.

on this supposition, give way to importunate selfish affections and craving appetites ; or at best operate weakly and partially. And honour, unless directed by religion, we see, is a most capricious principle, and may be perverted into a most hurtful one. In such a state of things what would civil government have to rely on ? Inward reverence and respect for it there could be little or none : and just so much outward obedience, as a regard to present interest, or the fear of the magistrate's power, should induce men to pay. For put the case that they could transgress, not only with impunity, but also with advantage, (which, upon the present supposition, might very frequently happen) and what would there be left of force sufficient to restrain them ?

Thus necessary is religion to the maintenance of authority as well as strength in a nation : it is not less so to the internal peace and union of it. A presumption that men live under the sense and awe of an all-seeing and just God, is the great foundation of mutual trust and confidence ; the bond and support of civil society. When this presumption is well grounded, the individuals of a nation in
general

general discharge their respective duties to each other and to the publick; authority is respected, and order and good government maintained; truth and justice, honesty and integrity, fair dealing and solid credit, prevail; and the nation in such circumstances is at peace within itself, strong, flourishing and happy. But whenever religion, generally, loses it's influence in a nation, quite contrary and most pernicious effects necessarily ensue; in private life, fraud and falshood, oppression and violence, quarrels and contentions; with respect to the publick, a disregard of it's interest; a sacrificing of it to private and selfish views, in cases of competition; parties and factions; in a word, "a confusion and every evil work." This is no imaginary representation, but only what reason bids us expect, and fact tells us has ever followed, from a general defect of religious principles. The approaches towards which therefore, in a merely temporal view, are very alarming.

But religion is particularly necessary to the peace and tranquillity of free nations. For the fewer external restraints any people are under, the more need there is of internal

ones. For restrained, one way or other, men must be; otherwise a general scene of disorder and confusion would soon appear. — Liberty, rightly understood and enjoyed under a sense of religion, is a glorious privilege. But when the ties of religion become weak, it is sure to be abused; and such excesses committed under the pretence of it, as are a reproach to the very name of liberty, and unless timely put a stop to, must end in the loss of it. For licentiousness, anarchy and slavery follow in natural consequence.

And if the good government and welfare of this nation so much depend on the influence of religion; with what concern and indignation must we reflect on the wicked industry employed, and that openly and avowedly, in discourse and in writing, to lessen and destroy that influence; to unhinge the principles and corrupt the morals of the people? The most sacred subjects, and that holy book itself which “shews to us the way of “salvation,” and contains the only effectual reinforcements of virtue and good conduct, are with impious wit and profane drollery publickly exposed to contempt. The effects of these execrable practices too visibly appear in the dis-

solute

solute and licentious behaviour of the multitude. For neither rank nor station, neither office nor authority, is respected: all order and decency is trampled upon: and whilst the characters of men are treated in the most inhuman and atrocious manner, their very persons are hardly safe. Where such licentiousness may end, and what may be the consequences of it, it highly concerns every one to consider, that has any love for his country, or even for himself. For it may soon be his own turn to be the object of popular clamour and resentment; which is scarce less capricious than popular favour. — May “the LORD. give us understanding” to “^a know “the things which belong unto our peace!”

But to return; The necessity of religion to the internal peace and union of a nation, especially of a free one, is sufficiently evident. Nor is it less evident, how much national strength and security depend on internal peace and union. It is a maxim in politics, of the highest authority, that “^b a kingdom, divided “against itself, cannot stand.” For let the foundations of the political fabric be ever so strong and deeply laid, civil dissensions will

a Luke XIX. 42.

b Mar. III. 34.

sap and undermine them, or forcibly tear them up. Nay, the greater the strength of a nation, the more dismal must be the conflicts, the more dreadful and deplorable the ruin that would ensue, should that strength be armed against itself. And though the truth of this be confessed on all hands; yet it is seldom sufficiently considered that “^a the beginning of” publick as well as private “strife is, as when one letteth out water:” the wisest head cannot foresee how far the flood may extend.—Differences of opinion indeed, and even jealousies and suspicions in a free nation appear to be unavoidable; and may be, in some degree, necessary for the preservation of liberty. But the misfortune is; men not only sometimes “fear where no fear is;” but, be the fear real or imaginary, having once embarked, they seldom know where to stop; their passions are heated, and they run lengths which they never at first thought of: and some there always are in a nation, who hope to find their account in publick disturbances. — Where faction and party spirit prevail, even though they proceed not to open outrages, yet the hands of government are thereby necessarily weakened:

^a Prov. XVII. 14.

every expedient for the publick good loses it's force and effect : and the best schemes that can be devised, for strengthening the constitution and removing disorders introduced into it, are, by artful misrepresentations and obstructions purposely raised, rendered abortive. And thus what is weak, must be weak still ; what is disordered, must continue so.

None, it may be hoped, are so wicked, as to wish to see their country again involved in the miseries of war : and yet it is amazing to consider ; what industry, and what arts are employed, not only to diffuse through the nation a spirit of dissatisfaction and unthankfulness for the blessing of peace, but also to raise and foment divisions amongst ourselves ; than which nothing surely can be more likely to encourage a baffled enemy, and that might not otherwise soon think of trying his strength with us again, to “make himself,” in all haste, “ready for battle :” — unless he should play a surer game, should look on and suffer us to weaken and consume ourselves ; and then, at last, give the finishing blow to what we had almost done to his hand.

If civil discord *must* succeed to foreign war, then indeed we have had peace too soon. But I hope, the LORD will not, after the great things which he has done for us, thus abandon and give us up to destruction at the last.

To conclude; whether the advantages of the peace are adequate or not, whether they have been over rated or under rated; yet if we have virtue enough to improve them properly, and if the peace should be lasting, this nation will have reason to bless those who brought it about. That our virtue, or capacity of improving the advantages of peace, would by a continuance of the war have been encreased, we are not told. And that any peace which might have been obtained by carrying it on longer, even without any disaster, nay, with the same rapid course of success, would certainly have been lasting, I think, no one will presume to say. But I may venture to affirm that it is very much in our own power to make this so, by suitable returns of gratitude and obedience to GOD for it; by cultivating those virtues and dispositions, which are the natural preservatives

tives of peace, and checking those passions, which are as likely to rekindle war, as either the encroaching spirit, or the ambition, of our enemies.

May that great Being therefore, “^a who stilleth the raging of the sea, and the noise of his waves, and the madness of the people,” dispose our hearts to peace and unity amongst ourselves; to a dutiful reverence and affection to that best of princes, whom his providence has set over us; and to a quiet, conscientious and faithful discharge of the duties of our several stations, offices and relations in life. Then shall personal integrity approve itself the natural and solid basis of national tranquillity: then shall the Lord delight to “dwell among us” and bless us: then shall we be safe from our late enemies, and from all that may rise up against us; and this our country, flourishing in peace, and enjoying plenty and prosperity under the benign influences of free government, and the salutary restraints of pure religion, “^b shall be to God a “name of joy, a praise and an honour before “all the nations of the earth.”

^a Ps. LXV. 7.

^b Jer. XXXIII. 9.