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SEP 33, 213  
**S E R M O N,**

*Delivered in Rogersville,*

**APRIL 13, 1815;**

**THE DAY APPOINTED**

**BY THE**

**PRESIDENT OF THE UNITED STATES,**

*as a day of*

**NATIONAL THANKS-GIVING**

**FOR THE**

**RESTORATION OF PEACE.**

**By CHARLES COFFIN, D. D.**  
*President of Greeneville College.*

**I AM FIDES, ET Pax, ET HONOR, PUDORQUE  
PRISCUS, ET NEGLECTA REDIRE VIRTUS  
AUDET, APPARETQUE BEATA PLENO  
COPIA CORNU.**

*Hor. Car. Saer.*

*The Lord will bless his people with PEACE.*  
**DAVID.**

\*\*\*\*\*  
**ROGERSVILLE, (Ten.)**  
**PRINTED by CAREY & EARLY,**  
**For the Author.—1815.**

## DEDICATION.

TO THE citizens of Rogersville and its vicinity  
and to the true patriots of the United States, the sin-  
cere friends of CHRISTIAN TRUTH, PIETY and PHI-  
LANTHROPY, and of USEFUL KNOWLEDGE and GOOD  
EDUCATION, as constituting, under God, THE ONLY  
UNFAILING SUPPORT of our national independence and  
liberty, union & prosperity, this discourse, delivered &  
published at the request of the former, is most res-  
pectfully

And affectionately

Inscribed

by their humble servant,  
the author.

## A SERMON, &c.

—:~\*~:—

PSALM 147. 14.

*He maketh Peace in thy borders.*

—:~\*~:—

WITH what unutterable emotions is the pious  
and benevolent heart expanded to-day. A  
people exceeding seven millions in number are invi-  
ted by their President, at the joint recommendation  
of both Houses of their National Legislature, "to ob-  
serve the day with religious solemnity, as a day of  
thanks giving and of devout acknowledgment to Al-  
mighty God; and in their solemn assemblies to  
unite their hearts and their voices in a free-will  
offering to their Heavenly Benefactor for all those  
privileges and advantages, religious as well as civil  
which are so richly enjoyed in this favored land,  
and more especially for his great goodness, mani-  
fested in restoring to them the blessing of peace."  
May he, who holds in his hand the destinies of na-  
tions and the hearts of men, prepare the people, which  
he has ever distinguished from all the earth by his  
choicest favors, to render him this day an offering,  
which through the merits of his Son he will delight  
to accept. May he graciously incline them, in the  
fervors of impartial gratitude to devote themselves  
without reserve to his most reasonable service; that  
they may ever "shew forth his praise," a "people  
formed for himself," and that henceforth he may  
"cause peace to flow to them as a river, & righte-  
ousness as the waves of the sea."

The text happily accords with the design of the  
day. It is part of a Psalm, which holds an eminent  
place among the songs of Zion; and which was prob-  
ably written on the return of peace to the Israelitish  
nation, after they had experienced the calamities of  
war. It begins with a call to the praise of God  
from the excellent, grateful and becoming nature of

the employment. "Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely." It concludes with an argument for the same duty from the revelation and religious knowledge bestowed upon that highly favored people. "He shewed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." The intervening parts of the psalm celebrate the power, wisdom and mercy of God, as manifested in his works of providence and his gracious care of them that fear him. The verses nearest the text are its best comment. "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, & filleth thee with the finest of the wheat. He sendeth forth his commandment on earth; his word runneth very swiftly." National peace is here introduced to our view, not only as a gift from the God of Zion, but as attended with a train of blessings natural, civil, political and religious to the favored nation.

We are obviously led therefore, by the text, as well as the occasion, first to show that the national peace we are convened to celebrate is a blessing from the God of Zion; and, then, to consider the magnitude of the blessing. After which we shall conclude with a few practical reflections.

That God is the author of the peace we enjoy, is evident from the general consideration, that our national existence, with all its benefits, depends upon his providence. How many nations of ancient and modern times, have lost their independence by the power of their enemies; and been converted into mere provinces, to increase the conqueror's empire. Retaining no longer their distinct existence, they were deprived of the capacity to have a national peace. The state of the Jews was such in the time of the Baby-

lish captivity, that, as to liberty and independence, they seemed lost in the land of their enemies. Hence the prophecies predicting their return to Judea were adapted to this apparently hopeless condition. "Thus saith the Lord God; behold, O my people, I will open your graves & cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord." At the destruction of Jerusalem, afterwards by the Romans, Judea became a Roman province; and the conquered Jews retained not the power of making a treaty of peace. Their condition depended on the will of the Roman Emperor.

It is true, we did not fear in the late war, that our liberty and independence would be in the power of our enemies. But this was owing to what God had previously done for us. He had placed us on a continent three thousand miles distant from the contentious and ambitious potentates of Europe. He had given us a rank among the nations of the earth "with a mighty hand and an outstretched arm." He had protected us from the tyranny of our unnatural mother; and supported us in the contest, by which our independence was established. He had convened our political sages, in the leisure of peace, for the formation of a free constitution of national government; and had given them such wisdom for their work, that it has ever since been the admiration and envy of the world. He had made our federal republic prosperous under the new constitution. He had tied us together by those strong bonds of a common experience & a common interest, which the separating passions of human nature, the party politics of aspiring men, the local jealousies of distant states, the various influences of foreign nations and all the calamities of war itself have not been able to break. Yet, surely, this bright train of previous mercies is no reason why we should forget our continual dependence on the God of the universe for our national existence and all its attendant blessings.

Many movements of Providence were necessary to bring about the PEACE, which calls for our gratitude this day. The talents and health of our ambassadors of peace were given and supported by God. The winds of heaven swelled the sails of the vessels, which wafted them to the eastern continent. The care of the Almighty preserved them from the dangers of the ocean. His previous guidance of American counsels and conduct on the subjects discussed, furnished those invincible arguments, with which their diplomacy is enriched, and by which the extravagant pretensions of the British Plenipotentiaries were divested of plausibility. The moderation of our own government in its ultimate demands, and those particular circumstances of Great Britain and the world, which favorably affected the peaceful issue of the negotiation, were all under the dispensing influence of divine Providence.

I have only to add here, that the Deity acted as the God of Zion in bestowing peace upon the United States. The blood by which he has redeemed his church is the only channel in which his mercy can flow to guilty men. The preservation of individuals in a state of probation, so that nations may exist on earth, depends entirely upon the atonement of Christ. The Christian church is God's great object in the world, next to his own glory. His judgments and mercies, upon individuals and nations, are intended for its benefit and final enlargement. "All things are for your sakes," is his language to his people. "For the elect's sake the days of tribulation are shortened." But in the removal of judgments from a country where God has a church, it is his ordinary method, to honor himself as the hearer of prayer. "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them." He makes his children feel their own desert and need of chastisement, as well as the sins of their country and the signs of their times; and that, if they accept the punishment of their iniquities, then will he remember his

covenant, the covenant of their ancestors, and will remember the land. "He causes them to see the folly and iniquity of trusting for help to an arm of flesh. He makes use of them to stir up in the community a sense of dependence on him. He pours out upon them a spirit of grace and supplication. "He teaches them to know, that he is "waiting to be gracious," and that, "while they are yet speaking, he will hear." Such has been his course of conduct in bringing America to the re-enjoyment of peace.

In the fulness of our resentment for British encroachments we declared the war without asking counsel or help from God. *With good advice make war, is a maxim of revelation, which points directly to the throne of grace in troublous times. It called aloud for a day of public humiliation, fasting and prayer throughout our land, before we began the contest. "In all thy ways acknowledge him, and he shall direct thy paths," is as just a display of God's government over nations, as individuals. Had we been a nation of atheists, the neglect of the duty specified would exactly have comported with our principles. It resulted, without doubt, from a habitual forgetfulness of God; which it becomes us to confess this day in his presence with shame and contrition. More than a dozen successive years had previously elapsed without any national acknowledgment of the Deity in the United States, either by a day of thanks-giving or humiliation; although he was constantly passing before us, both in his mercies and judgments, and exalting us to heaven by our civil & religious privileges. It, indeed, appeared as though we meant to try the heaven daring experiment, so dear to the hearts of modern philosophers, and so fatal to the liberties of France, whether a republic would not prosper best without any aid from religion.*

But God intended to be known by his judgments, if unnoticed in his mercies. *Our vain self dependence in the beginning of the war cost us dear. We soon had to lament the loss without combat of an army, which*



we had assured ourselves would quickly take Canada; an army not much smaller in its number of armed men, than that, by which, at the close of the war, the *wary, undaunted, energetic and indefatigable* JACKSON was enabled, almost without loss of American blood, not only to defend New-Orleans, a city worth more to the United States, than all British America ever could be, but, in a very little time, to clear the surrounding country of a much more formidable force, than Canada ever presented against us. *Between such a beginning and such an ending of so short a war a God must have had some hand in making the difference.* The shameful disaster at Detroit was a chastisement, which we needed, to remind us of our dependence upon the Lord of hosts, the God of nations, and of our entire unworthiness of his protecting and supporting arm. Combined with other humiliating corrections, it did us much good. *In our distress we sought the Lord.* "We remembered the God was our rock, and the most high God our Redeemer." "Religious people betook themselves in solemn earnest to prayer. A sense of dependence on God was revived in the nation. In less than three years three several days of humiliation and prayer were observed throughout the United States at the recommendation of the general government; besides many other days of ecclesiastical appointment and more limited observance.

The hearts and hopes of christians were revived; and let it be remembered with humble gratitude, *we had little more than begun to acknowledge God, as the Sovereign Disposer of nations and their allotments, before he came forth for our help, both against our savage and our civilized foes.* Our measures of defence were better succeeded. The tomahawk soon became less fatal on our inland frontiers. A more signal control of Indian hostilities speedily followed. The decisive battle of the Horse-shoe will long be celebrated. On the element where our principal injuries had been received, the exploits of our naval her-

oes astonished the world. In several instances our victories seem to have been marked as answers of prayer. Of a number which could easily be mentioned, let one suffice. The heroic and youthful PERRY captured a British fleet on Lake Erie, the very day after the second of our national fasts. But, aside from any particular successes in such a connexion, it is notorious to the world, that christian people, of all denominations, have generally been engaged to pray for peace, not only on the days of public prayer and stated worship, but in their habitual spirit and daily approaches unto God. All the infidelity in the land cannot rob them of the happiness, which they enjoy in viewing the return of peace to their country, as a blessing from the God of Zion in answer to the prayers of his children. Little would it agree with that gospel charity, which animates them, to doubt that similar happiness is felt by christians in Great Britain. The grace of God wherever implanted is the same. Its universal language accords with the song of angels at the incarnation of the Redeemer—"Glory to God in the highest, and on earth peace, good will towards men." True christians are of one spirit all over the world. They expect great things in the way of peace and righteousness from their gracious Lord. Their love of country is at perfect agreement with the most disinterested and universal philanthropy. They feel for the happiness of all mankind, whether friends or enemies, with an honest goodwill. Their hearts pant, and their prayers ascend to God, for the Millennial reign of the Prince of Peace, over a renovated and happy world; and to his atonement, intercession and power they most justly ascribe all the peace, which exists among men. They can never forget their own total unworthiness, in themselves considered, & their entire dependence on sovereign grace, both for hearts to pray and for a better righteousness than their own to procure them acceptance with God. Yet they know that he hears, as well as in-

spires, the prayers of his people; and in his own best time, often when they least expect it, sends them an answer of Peace. On this grateful occasion, therefore, "let the children of Zion be joyful in their King." "The Lord hath done great things for us, whereof we are glad."

Let us now consider the magnitude of the blessing conferred upon us in our national peace. This is strikingly displayed by the *welcome description* it has met from the whole nation. Never, since the close of the revolutionary war, has any event diffused so much gladness throughout all classes of the American people, as the late peace with Great Britain. After the arrival of the treaty, the Senate consumed but a day or two in deliberation, before they ratified it. The President, to avoid delay in giving it effect, exchanged the ratifications in the night. Expresses were dispatched with the utmost celerity in every direction, to bear the important tidings. Every countenance brightened with smiles, and every heart leaped for joy, as the glad news was communicated in the different parts of the country. Mutual congratulations on the certified event pervaded the circles of social intercourse. Our towns and cities vied with each other in the promptness, splendor and universality of their illuminations. In many places the ringing of bells, the discharge of Cannon and other demonstrations of joy combined to express and signalize the general feeling of the people. In frequent instances the temples of God resounded with his praise; and with appropriate addresses of congratulation to crowded auditories. The interposition and mercy of divine providence were generally acknowledged in conversation; and, where we least expect it, in our public newspapers. I hope never to be one of those time-serving, deluded mortals who implicitly receive the voice of the people, as the voice of God, regardless of "the law and the testimony," by which it should be tried. Such a plan of conduct would strengthen the

cause of sin in all its ruinous prevalence over a rebellious world. It would betray the real interest of the country it flattered, however loud its boasts of patriotism. But, when an event occasions transports of joy to a whole nation, though the discordant minds of men are so hard to unite, when it gives joy to the good, as well as to others; but most to the good, and most of all to the best and most enlightened, then it is very evident the blessing must be great. Considerations, however, arising out of the nature of peace, and its effects on the state of the country, will more profitably exhibit the magnitude of the mercy.

The current of human blood is stayed in our land; "He maketh peace in thy borders." Look round the extensive boundaries of the United States, compared with which, those of Israel were small, and behold with joy the quiet and safety of the people. The Indian war-whoop is heard no more. The slumbers of the night are not now disturbed by the hideous yell of surprize and massacre. The mothers, that lay their babes on the pillows of rest, are no longer exposed to have them dashed in pieces before their eyes. Husbands, fathers, brothers are delivered from the danger of a death, liable to be embittered by the cruelty of their destroyers in butchering their wives, children and sisters, in spite of all their efforts to save them. The barbarous alliance of civilized and savage enemies on our extensive inland borders no longer threatens us. The scenes of carnage at Fort Mimms and on the Niagara frontier are not about to be repeated. Our Atlantic cities, towns and villages are safe from fire and slaughter. Our ships of war, while they display a flag of unwieldy honor, cease to be drenched by the blood of the brave. The pestilence in our camps and barracks is arrested in its ravages. Great is the change in favor of human life, which is made by peace. Its destruction by war is always considerable. How many lives the late war has cost the United States, it is

difficult to say. In the estimates which I have seen the total loss in our armies and ships, by fighting & sickness, is generally reckoned above forty thousand. Some make it fifty thousand. Taking the smaller number as near the truth, how dreadful the waste of human life in a war of less than three year's continuance. Of what magnitude in this view is the blessing of peace.

But, while it spares the living, *It relieves the community from a most painful anxiety.* Perhaps, many of my hearers have, like the speaker, enjoyed a happy exemption from the experience of those, whose relatives were exposed, in our armies or vessels of war. Yet our sensibility must be languid and our sympathy sluggish, if we cannot in some degree enter into their feelings.

—The mother, whose husband is gone against the enemy, looks, ere she is aware, with an eye of strange concern upon her children. She fears that, if not already, they will soon be fatherless, and herself a widow. The aged father thinks with melancholy fondness of the promising son, on whom his expectations leaned, as the prop of his declining years; and he weeps at the reflection, that war is a swifter destroyer than age. How does he tremble with apprehension, lest his gray hairs be brought down with sorrow to the grave. Who can describe the agonies of suspense, which rend the heart of the widowed mother, left comparatively alone in the world by the death of her husband, and now racked with the thought, that the next battle may deprive her of her only son. When the news of another battle reaches the neighborhood, how eager to procure the newspaper, and how totally unable to read it. Submission to God and genuine patriotism can sustain the mind under such anxieties; but nature must feel what words cannot impart. There is, however, a general concern in which we all partake. Where will the enemy's next onset be made? What will be the event of the ensuing engagement? How will it

affect the duration of the war? Who can tell what numbers will fall, or what persons will be wrung with bereavement at hearing of their deaths? How will the work of destruction be finally stopped? By what result can the nation balance the blood and treasure expended? These are thoughts that naturally press upon every reflecting mind, and agitate every heart not altogether callous. The christian philanthropist has more extended anxieties. He laments the loss of happiness and life, even among his enemies. He grieves that man is wolf to man. He traces wars and fightings to those lusts of the human heart from which they spring. He mourns the dishonor done to the God of peace, love and righteousness, when any nations, and especially those called christian, cannot settle their controversies in a bloodless manner. He regrets the diminution of general happiness by the distress of contending nations, the desolating battles of their armies, and all the natural and moral evils which belong to war. Indescribable, then, is the relief from anxiety which peace imparts.

*It relieves our countrymen, likewise, from embarrassment as to their customary employments & means of subsistence.* The state of war is a state of derangement to the temporal concerns of men. Thousands of husbandmen are called from the field of labor to the field of battle. For the want of cultivation the earth does not yield her customary increase. Many poor families suffer. Credit between man and man participates in the shock of public credit. Many articles of necessity and convenience rise in price, when the ability to purchase is diminished. Some become scarce, or altogether unattainable. Encouragements to several branches of employment are taken away. Foreign commerce languishes, or totally dies. Seafaring men find it difficult to get their bread. The useless vessels rot at the wharves. Merchants, and all persons they are accustomed to employ on land or sea, fold their hands in idleness, or labor hard to defend towns and cities from

the enemy which are safe in time of peace. Planters cannot vend the rich produce of their grounds. The attention of all minds is so engrossed by the exposed state of the country, and the operations, movements and plans of the enemy, that less is generally done for the maintenance, comfort and thriftiness of private families.—The monopolies and speculations of some wealthy individuals do not relieve the difficulty. The public treasury is subject to extraordinary demands, when its usual resources are most scanty and inadequate. Hence the increase of taxes must be the more considerable, to meet the expenses of war; although the abilities of the people to pay them are lessened by the pressure of the times. This always falls the heaviest on the poor. If, then, America is the poor man's country, peace is the poor man's friend. It is a friend to the community. At its return things resume their wonted order. Men betake themselves to their familiar employments on the land and ocean; and all the lawful labors of their hands partake the encouragements and smiles of providence.

It is of more consequence to add, that the ruinous influence of war upon the morals of the people is arrested by peace. This is greater than any are apt to imagine; and it operates many ways. The thoughts of the most considerate are, doubtless, superficial on this momentous subject. The day of judgment will probably disclose facts respecting the destruction of morals produced by war, which will astonish all mankind. The increase of idleness is always the increase of vice. When the habits of ordinary industry are broken, much is lost to the cause of virtue. Smuggling, perjury and deceptive evasions of restrictive law are sure to follow the interruption of regular commercial business. Gambling, intemperance, theft, debauchery and other gross crimes become more frequent. The thoughts and conversation of the people who find little useful employment

15  
take an unprofitable and pernicious turn. Whatsoever complaint they think can justly be made against men for the hardness of their condition, they are eager to vent with freedom, in a thousand other ways than what may tend to procure any redress of real grievances. Discontentment with providence and repining against God are the infallible consequence.

In an army both idleness and vice abound. Some of the most abandoned wretches are sure to be there; and they have great opportunity to corrupt their fellow-soldiers. Their deeds are deeds of darkness. Their language is the language of hell. They speak and act, as though the glory of courage and the highest accomplishment of a soldier were to defy Omnipotence. Common restraints are awfully removed. The sacred stillness of the Sabbath, the temples of religion, the societies of christians, the ordinances of the gospel are all at a distance. Here and there a scattered pilgrim of Zion mourns what he cannot prevent; forbears to cast his "pearl before swine," and concludes that "the prudent" should "keep silence in such an evil time." The deliver his own soul becomes for the most part, the extent of his hope. Probably, when he cannot altogether withhold a word of reproof, he makes himself a prey. What struggles must he experience, what groanings that cannot be uttered. Nothing but the grace of God can be sufficient for him. To the multitude sickness and death grow familiar. They so harden their hearts against fear and the thoughts of eternity, that the corpse of a man makes little more serious impression, than the carcase of a beast. I have the highest respect for the virtuous soldier on his return, with most cordial satisfaction. I feel it also, a duty and a privilege to bless God this day, that in the midst of his judgments he has so remembered mercy, as to show the world by the events of his Providence, that Americans realize they have



much to fight for when their country is invaded, & are not to be surpassed in battle by any veterans on earth. As a citizen of this state, I am gratified to have it appear, that, whatever states have acquired honor in the late war by the military achievements of their officers and soldiers, Tennessee, though young in the union, is not behind the foremost. But when such a school for damnation, as an army, is properly disbanded, who shall not rejoice?

Moreover, the whole community in time of war is agitated with the worst passions of the human heart. If Satan is pleased, when he can get two individuals to fighting, what an infernal joy must he feel, when two nations are at war? Then he can goad on with ease millions of hearts to hatred, resentment and the thirst for revenge. No matter how much rectitude of principle may belong to one side of the controversy, and how much of lawless encroachment to the other. He well knows that in the justest war sinners totally depraved will fight like sinners, and hate like sinners. He knows that it is an arduous task for soldiers, which few perform, to be the vigorous defenders of an injured and invaded country, and yet to maintain that spirit of goodwill to furious enemies, without which no man can be the follower of him who ransomed by his blood the men that shed it. Are any of us ignorant, how men can hate and curse their enemies, and damn them and their country to the lowest hell, and swell with pride at the fancied patriotism of such feelings and expressions? But these exercises are not indulged merely against enemies. Different views of the interest of the country, and of the best measures for its defence and welfare, divided the most honest and enlightened men. The baser part of society seize the opportunity of scattering malignant suspicions and groundless rumors. Men of different sentiments, and people of different sections, are made to feel the influence of partial views and separating passions, till the bonds of brotherhood are

public spirit, and even the ties of a common interest, appear almost ready to burst asunder, "severed as the flax, that falls asunder at the touch of fire." He that hateth his brother is a murderer," whether in war or peace. All local prejudices and national antipathies are exposed in their native selfishness, and held up to just condemnation, by the moral instruction conveyed by our saviour in the parable of the good Samaritan. "Thou shalt love thy neighbor as thyself," is the fundamental law of right action towards our fellowmen; and neither times nor circumstances can invalidate its universal obligation. Its righteous and tremendous sanction is, "cursed is every one who continueth not in all things written in the book of the law to do them." How many thousands, in every part of our land, have sealed the curse upon their guilty heads by the hatred forbidden, the searcher of hearts and the judge of malignant, as well as idle, words alone can tell. Who of us can plead entire innocence of so prevalent an offence? The Lord forgive the sins of the nation in this and other respects; and teach all of us the value of that welcome peace, which tends most powerfully to set our hearts at rest from such baleful and destructive passions.

In this connexion it is easy to see that peace is an invaluable blessing; as it favors the progress of the gospel. "All things," indeed, "shall work together for good to those that love God." War is doubtless, sanctified to the pious, for "they wait upon God in the way of his judgments." The divine prediction stands upon record for their consolation in times of the greatest darkness and rebuke, that "Zion shall be redeemed with judgment and her converts with righteousness." But the influence of war upon the community at large, and the surrounding world is greatly opposed to the success of the gospel. We have seen how the drafts to our armies have thinned our religious assemblies. Not only have we missed the absent soldiers, but we have found them

...less able to attend without them. The  
 others additional cares and duties have often con-  
 fined her at home; and, in frequent instances; whole  
 families have been deprived of the benefits of public  
 worship. The minds of all have been habitually oc-  
 cupied with thoughts & enquiries about the war. Poli-  
 tical subjects have engrossed the place of religion even  
 on the sabbath. Those excited passions, which have al-  
 ready been mentioned as injurious to morals, milita-  
 ted equally against the power and progress of the  
 gospel. With hearts raging against their enemies,  
 men are not prepared to receive the mercy, imbi-  
 be the spirit and imitate the example of him, who, while  
 his blood was flowing for his enemies, breathed  
 forth in the agonies of an unparalleled death a pray-  
 er for their forgiveness.

The efforts of Christians to extend the kingdom  
 of their Lord in other nations besides their own  
 are sadly impeded by war. In an age distinguished  
 as much by the spread of the gospel in heathen lands,  
 as by the political revolutions in Christendom, the  
 commercial intercourse of nations is of vast impor-  
 tance to facilitate the success of christian enterprize.  
 Gospel Missionaries are busily engaged in all quar-  
 ters of the globe. Frequent communications be-  
 tween them and the missionary societies in Europe  
 and America, that sent and support them, are high-  
 ly necessary to their comfort and encouragement;  
 as well as to the increasing information, activity &  
 usefulness of such societies themselves. The letters,  
 reports, narratives, sermons & addresses, containing  
 the most interesting facts relating to the propagati-  
 on of the gospel in the present age, are among the most  
 animating and entertaining productions of modern  
 times. Those already in possession of the public  
 would fill many volumes; and the yearly addition is  
 very considerable. The obstructions of war to the  
 diffusion of religious intelligence from one country  
 to another, and through the world at large, are most  
 serious evils. But even the hindrance to the gospel

other christian philanthropists, are stopped in their  
 course.

How many thousands of hearts must have lately been  
 grieved, that the first missionaries sent from Ame-  
 rica to preach the gospel among the millions of pe-  
 rishing heathens in Asia were arrested by order of  
 the British Governor there, through the jealousies,  
 suspicions and precautions of war. But, glory to  
 the Omnipotent Redeemer, though "the weapons  
 of their warfare were not carnal," they were  
 "mighty through God" to clear their way before  
 them, notwithstanding every difficulty. Seldom, if  
 ever, have I felt my mind so much impressed by a-  
 ny recent occurrences with the sublime ascendancy  
 of gospel benevolence over the selfish policy of an e-  
 vil world, as by the humble, penetrating and suc-  
 cessful addresses of the American Missionaries to the  
 Governor of Bombay. Would to God the Magazines  
 were in general circulation, which are enriched by  
 such noble displays of Christian heroism & triumph.  
 The Governor had a conscience which those apos-  
 tolic champions were courageous to try, and enabled  
 to reach. From their printed statements it rather  
 appears probable, he had a heart graciously alive to  
 their solemn remonstrances, and predisposed to  
 acknowledge the commanding force of their argu-  
 ments; but he felt himself embarrassed by his  
 instructions from England. Rather, however, than  
 stand a separating wall between the saviour of the  
 world and those idolatrous multitudes for whom he  
 died, as truly as for himself, rather than forbid these  
 adventurous Envoys of the King of Zion to obey  
 his express command, "Go ye into all the world,  
 and preach the Gospel to every creature," rather  
 than finally face in the day of judgment those heathen  
 subjects of his government under the sinking consci-  
 ousness, that by his own deliberate act he had kept  
 them from the means of salvation, borne by ministers  
 whose credentials he had already accredited, rather  
 than have an account like this to settle with the supreme



Judge himself, the Almighty Patron, Rewarder and Avenger of every Christian Ambassador impeded in the promulgation of the gospel grace to dying sinners, for whom he shed his blood, he at length, concluded to exercise his power in such a manner, as to allow their adopted plan and chosen field of labor. I would fain hope he did it in the true spirit of christianity. Yet the frowning aspect of war upon the progress of the gospel is strongly exhibited by the whole affair. At one time the Missionaries had the gloomy prospect of being stopped in their work, & sent back to England, and of finding the hearts of christians in America cooled towards the importance of missions to heathens; and their united prayers proportionally hindered. To young men, who had forsaken a high standing and inviting prospects in this enlightened country, and deliberately consecrated their talents, learning, exertions and lives to the important work of gospel missionaries among the blind idolaters of Asia, a work now doubly important in their view from their personal observation of the wretched and forlorn condition of these Pagans, how discouraging was the hindrance produced by war.

The policy of war in every country, and the measures which sometimes precede it, oppose similar obstacles to all such enterprises. A most philanthropic voyage to Africa was planned and provided for in this country by a respectable descendant of African ancestors, and others in connexion with him. Their object was, to introduce among the natives of the most benighted quarter of the globe the arts of civilization and the light of the gospel. Congress were respectfully requested to permit the departure of their vessels in the time of the embargo; but the policy of that measure was thought too indispensable to admit of relaxation. After the declaration of war took place, the dangers of capture put an entire stop to the enterprize. It is devoutly to be wished since the return of peace, that it may be

resumed. Who can tell what christians owe to the poor Africans? Must not all good people in America and Great Britain most sincerely pray, that the two nations, of the whole earth the most distinguished by christian knowledge and obligations, may never again by their quarrels and warfare close up the channels of commerce against the spread of the gospel, and expose the christian name and cause to the reproach and prejudice of heathens themselves; among whom the Missionaries of the of Prince Peace from either nation when at war, can have little prospect of success or confidence.

Let it be subjoined, in general, that the reduced funds of the people are comparatively exhausted for private and unavoidable uses, while the country is burdened with the expenses of war; and their resources for contribution to Missionary, Bible and other charitable societies for the spread of religious knowledge very much fail. When the number and growing importance of such societies in America are duly considered by liberal and well informed minds, they will view the return of peace, as an unspeakable benefit on account of the facilities it imparts to the propagation of the gospel. For the same reason as well as others, God is entitled to our gratitude for the general prevalence of peace through the world. It may almost be said in the unqualified language of of the Psalmist, "He maketh wars to cease unto the end of the earth." Should the state of the nations remain thus peaceful, it cannot fail to have an animating influence upon those manifold exertions of christians, on which, under God, the gospel is to depend for its universal propagation and millennial triumph.

But I must go on to add, that our national peace is *exceedingly* important to the interest of education and science. When the fathers of rising families are in the army, the discipline which children need at home for their proper training is considerably wanting, unless their mothers are most uncommon women.

For their cares are doubled in many other respects, as well as in this. Less can be done by one, than by two; and it is the order of nature and obligation, that the father should take the lead in family government, instruction and duty. The schooling of children is, also, more difficult in the father's absence. More interruptions and excuses for staying from school undermine the habits of the regular attendance in the child, and of close application, even under his teacher's eye. Probably he learns to hate his book, and contracts habits of idleness and vice; as much, too, out of the sight and control of his mother, as possible. In the mean time the daughter alleviates the increased pressure of the mother's cares and fatigues; and, however dutiful, grows up in ignorance. Young men go into the military service, by draft or enlistment, when their education is but half finished; and return home, in many instances, with the loss of their studious habits, and little inclination to regain them. Excepting some rare individuals, the army has been to them a scene of corruption in their forming age. Little better can be said of the effects of the idleness and exposure of the recruiting service upon young officers. He must have more than nature in him, who does not experience some relaxation of principles and morals in either situation. Fewer parents possess in time of war the ability to give their most promising sons a liberal education; although the learned sons of poor parents are often the brightest ornaments of the professions in which they engage. Men of science have less leisure and encouragement to prosecute their studies, and give their writings to the world for general information. Literary publications, already begun, are sometimes arrested in their progress. In these and many other ways education and science are materially counteracted by war. Of course, they proportionally receive an impulse to their progress from the recurrence of peace.

I will only observe further, that peace is a national blessing to the United States, as it favors our political union, liberty and happiness. Our interests are various; and, though they all combine and tend to support each other, yet it requires reflection and candor to realize this. Our constitution is a compromise. In every war some portion of the community is sure to suffer. They and the rest of the people have the passions and selfishness of human nature. Division is the consequence, and mutual crimination. If ever the Federal Constitution receives a fatal injury, it will probably be in time of war. The pressure of necessity to depart from its established rules is then most powerfully felt; and this is the plea for unconstitutional measures. The relaxed sense of moral obligation, which war occasions, increases the danger. The natural desire of foreign aid against an enemy exposes to pernicious entanglements with nations professing friendship. The growing importance of the United States in the world makes it more difficult for the wisest politicians to adjust all their warlike measures upon purely independent and American principles. But in time of peace honest faith, commercial reciprocity and the fair dictates of national interest mark a plain course of general policy in all our external relations. Whatever laws, likewise, affecting particular sections, and whatever amendments of our constitution would really favor the general good of the country can more advantageously be debated and adopted in seasons of tranquility; when party passions are most asleep; and when a predominant sense of one great interest is a lively source of mutual confidence between the most widely distant states and between individuals of different opinions.

Should I not add, that the short, but important

of the treaty,\* which pledges the United States, as well as Great Britain, to "use their best endeavors to accomplish the entire abolition of the traffic in slaves," a traffic, which it pronounces "irreconcilable with the principles of humanity and justice," doubly endears the return of peace, as friendly to our union, liberty and happiness; and prompts the sanguine hope, that we shall all feel a moral obligation to do our utmost, as individuals, in promoting the benevolent design. *Never was the pen of negotiation better guided, to combine the moral obligation of every man with a political engagement of two governments, than in writing the admirable words of this truly philanthropic and republican article.* I call therefore, upon every American within my reach to see that he is an honest hearted friend in this trying particular to the treaty of his government. It is an authority which as a preacher of the gospel, as an advocate of the claims of God & the rights of man, and as a friend to the best interest of my country and of every individual in it, I delight to plead. Never let our future conduct, whether individual or national, give the least occasion to G. Britain or the world to say, that we acted a hypocritical part in this unqualified condemnation of the traffic in slaves. Let not that righteous God, who inspects our hearts and lives for final judgment, record against, us that we condemn ourselves in the thing which we allow. The traffic is of one kind, wherever it is carried on; although in

\* The tenth Article of the Treaty of Peace, is in the following words.

WHEREAS the traffic in slaves, is irreconcilable with the principles of humanity and justice, and whereas both his Majesty and the United States are desirous of continuing their efforts to promote its entire abolition, it is hereby agreed, that both the contracting parties shall use their best endeavors to accomplish so desirable an object.

different circumstances and regions it is attended with different degrees of inhumanity and injustice. But I never yet saw the man who could vindicate it in its least offensive shape. "Thou shalt love thy neighbour as thyself," is the only foundation of true republicanism and genuine liberty. Disinterested benevolence is the first principle of a republic, for this alone prefers the public good to private interest, and the right of a fellow creature to one's own wrong. It is impartial in all its bearings, and of universal obligation. "Do unto others as you would be done unto," is its cardinal maxim between man and man. This is the only bond of moral union among a people, & infinitely the best bond of political union. It is an unfailing source of happiness to individuals & communities, just so far as it becomes a spring of action. The peace favors the general prevalence of this principle; and it furnishes the best opportunities for politicians, moralists, jurists, and divines to extirpate from the community the prime principle of the spirit of despotism, "the enormous faith of many made for one."

The magnitude of the blessing which we have received from the God of Zion in our national peace might, doubtless, be illustrated by additional arguments. But enough have been advanced to overwhelm the grateful heart with a sense of its obligations. Let us barely recapitulate them. The peace is welcomed by the whole nation. It has stopped the current of blood in our land. It has relieved the community from a most painful anxiety. It has taken off the embarrassments of war from our customary employments and means of subsistence. It has arrested the ruinous influence of war upon our morals. It favors the progress of the gospel. It befriends the interest of education and science. It is, also, highly propitious to the political union, liberty and happiness of the United States. *The blessing, then, is, on the whole, of uncommon and astonishing magnitude.*

It only remains to conclude the discourse with a few practical reflections. Among the multitude which crowd upon the mind one is principal, and absorbs the rest. If the people of the United States have any gratitude in proportion to their obligations, they will sincerely endeavor to be in the sight of God the most religious nation on the globe. "No people," says the President, "ought to feel greater obligations to celebrate the goodness of the Great Disposer of events and of the destiny of nations, than the people of the United States." A Providence almost miraculous has, indeed, attended us from our earliest days. Miracles themselves, if repeated in our favor, could scarcely have made an addition to its mercies. To call this people God's American Israel, is rather an expression of fact, than a mere figure of speech. Like Israel, we had a pious ancestry, beloved of God. These had, also, their taskmasters, and were redeemed from their oppression. A heathen wilderness, likewise, became to them a land of promise, a better possession than Canaan itself. What is Jordan to the Mississippi, the Mediterranean to the Atlantic, the land of Palestine to the territory of the United States? With the single exception of God's ancient people, you may be challenged in the inspired words once addressed to them, to search the history of the world for a nation so much the darling of a gracious providence, as United America. "For ask now of the days that are past, which were before thee; since the day that God created man upon the earth, and ask from the one side of the heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Hath God assayed to go and take him a nation from the midst of another nation by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you? In the first settlement of the country God planted a church, which he has delighted to cultivate. Under differ-

ent names, and with circumstantial varieties, it has been much distinguished by primitive order, and simplicity. The old Testament and the new have been its lively oracles. The corrupt establishment of men have not murred its beauty. The prescriptions of government have not corrupted its faith. Our federal and state constitutions, have been made the instrumental guardians of its civil rights. Wonderful effusions of divine grace, at different periods and in divers places, have multiplied its members. Many Christian emigrants, also, have contributed to its gradual increase. The clearest light of the gospel has shone in its candlesticks. Europe has gazed with admiration at the superior brightness of that modern star in the west, the immortal Edwards. The zeal of enlightened piety early began to diffuse the blessings of science. Universities, colleges and academies, of old or more recent date, have risen throughout the country. In these generally speaking, are taught, not the folly and jargon of the ancient schools, but the clear and established principles of human and divine knowledge. In some states good schools for children are almost as numerous as they need be; and in the rest education is gaining ground. To a nation thus favored the return of peace resembles the advent of a guardian angel to protect every valuable interest, to suppress every malignant passion, and animate all the friends of divine glory and human happiness to the most vigorous co-operation for their promotion. Nothing is wanting, but the prevalence of genuine and impartial gratitude to the God of Zion, to make it incomparably the happiest nation on earth. But this would produce great alterations. It would silence the tongue of the profane, stop the draught of the intemperate, refine the affections of the voluptuary, employ the hands of the sluggard, quell the animosities of the contentious and humble the heart of the proud. It would guard the sabbath from the journey of business, the bearing of burdens, whether in



loaded waggons or otherwise, and all the ~~exceptions~~ <sup>exceptions</sup> of ungodly pleasures, by which the sacred day is now profaned. It would incline numbers to attend uniformly at the house of God, who are mere visitors or strangers there. It would crowd our religious assemblies with persons alive to the worth of the gospel. It would furnish the tables of divine grace with numerous and acceptable guests. It would extend and sweeten the communion of the saints. It would extirpate every root of bitterness from the hill of Zion; and teach the followers of Christ to "have peace one with another." It would invite a condescending God to the morning and evening sacrifice under every roof. It would remove the appearance of atheism from every prayerless state legislature in our land. It would exalt our best men. It would rescue our public elections from corruption, and our liberties from exposure. It would fill the offices of honor and profit in our country with just men, well established in the first principles of Christian faith and practice. It would introduce into our Federal Constitution, what it is astonishing to a religious mind that with all its excellencies it never contained, an express acknowledgment of the supreme being and of his sacred word, of the right of civil government as derived altogether from him, and of the entire dependence of nations and their rulers upon his allgoverning Providence for their guidance, protection and prosperity. It would alter the appointments of those state laws, which make it necessary that our judges and Lawyers should travel on the sabbath from court to court in order to their punctual attendance at the time appointed. It would repeal, or amend, every law that violates the law of God; and distinguish us by that "righteousness" which "exalteth a nation." It would write "holiness to the Lord" upon all our employments and all our enjoyments; and secure to our supreme benefactor that tribute of universal obedience, praise and glory which a devoted nation

would delight to render. Whatever partial men may think of their gladness at the reception of a welcome blessing, it is by considerations like these, that the God of Zion will try the sincerity of all those professions of gratitude for his recent bestowment of peace, with which the United States may abound this day.

Let every American, therefore, realize that, while he partakes the general blessing of national peace, he is under new obligations to be at peace with his God. Peace with our Creator is as much superior to peace with our fellow creatures, as eternity to time, and heaven to earth. It is, also, a duty of as much higher obligation, as God is more worthy and more reasonable than men. The arguments to enforce it are more commanding and urgent, in proportion to what God is able to do, as an enemy to make us miserable, or as a friend to make us happy. The difference is infinite, while God is able to destroy both soul and body in hell, our enemies can do us no harm, but when he uses them for the instruments of his chastisement; and, if our peace be made with him, all their hostilities will terminate for our good. But God does not ask any sinner to rejoice, while at war with him; for he knows he will only feel the unhallowed joy of a selfish heart. The first duty of every rebel against God is to repent of his rebellion; and then he may rejoice in all the forfeited mercies bestowed; and his joy no man can take from him. Our sins have mingled with the guilt of our country, to bring down the judgments of God upon it. They have armed his justice against our immortal souls. For our hostilities against the British and their savage allies we had a plea in their injuries and massacres. But the Lord's argument in his controversy with us is this: "O my people, what have I done unto thee, and wherein have I wronged thee. Testify against me." By the help of God we could entrench ourselves against our late enemies, and make successful warfare under const-

derable disadvantages. But, O sinner, what wilt thou do when the God of battles shall rise up against thee? "Can thine heart endure, or can thine hands be strong in the day that he shall deal with thee?" Where wilt thou make entrenchments, and with what weapons wilt thou contend against him? "In vain shalt thou call to the rocks to fall upon thee, and the mountains to cover thee." Listen, therefore, to his overtures of peace. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Fury is not in me, who would set the briars and thorns against me in battle? I would go through them; I would burn them together. Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Make, then, your peace with an angry and merciful God; and when nations shall cease to exist, and time shall be no more, you shall occupy the place of a blessed subject in that heavenly kingdom, which shall never be moved.—AMEN.

### ERRATA.

#### PAGE 4.

For praise, a people read

7. For makim

8. For the most high

10. For welcome description

17. For nations

22. For of the regular

20. For executions, &c.

50. For embargo

51. For morinds

praise, as a people.  
maxim.

the high.

welcome reception.  
nation.

of regular.

excursions of un-  
godly pleasure.

nonintercourse law  
mounds.

FROM AN AMERICAN EDITION OF RIPPON'S SELECTION.

The following Hymns, were sung, as parts of divine service, in the order in which they stand; and are inserted here by particular request.

—:§:§\*§:§:—

529. C. M.

*Thanksgiving for Victory over our enemies.*

To thee, who reign'st supreme above,  
And reign'st supreme below,  
Thou God of wisdom, power and love,  
We our successes owe.

The thundering horse, the martial band  
Without thine aid were vain;  
And victory flies at thy command,  
To crown the bright campaign.

Thy mighty arm unseen was nigh,  
When we our foes assail'd;  
'Tis thou hast rais'd our honors high,  
And o'er their hosts prevail'd.

Their morinds, their camps, their lofty towers  
Into our hands are given;  
Not from desert or strength of ours,  
But through the grace of heaven.

What though no columns lifted high  
Stand deep inscrib'd with praise,  
Yet sounding honors to the sky  
Our grateful tongues shall raise.

To our young race will we proclaim  
The mercies God has shown,  
That they may learn to bless his name,  
And choose him for their own.

Thus while we sleep in silent dust,  
When threatening dangers come,  
Their father's God, shall be their trust,  
Their refuge, and their home.



*Praise for National Peace*

Great Ruler of the earth and skies,  
A word of thy almighty breath  
Can sink the world, or bid it rise;  
Thy smile is life, thy frown is death.

When angry nations rush to arms,  
And rage, and noise and tumult reign,  
And war resounds its dire alarms,  
And slaughter spreads the hostile plain;

Thy sovereign eye looks calmly down,  
And marks their course, and bounds their power;  
Thy word the angry nations own,  
And noise and war are heard no more.

Then peace returns with balmy wing,  
Sweet peace, with her what blessings fled;  
Glad plenty laughs, the valleys sing,  
Reviving commerce lifts her head.

Thou good and wise and righteous Lord,  
All move subservient to thy will;  
And peace and war await thy word,  
And thy sublime decrees fulfil.

To thee we pay our grateful songs,  
Thy kind protection still implore;  
O may our hearts, and lives, and tongues  
Confess thy goodness and adore.

*Prayer for the President, Congress, Magistrates, &c.*

Great Lord of all, thy matchless power  
Archangels in the heavens adore;  
With them, our Sovereign thee we own,  
And bow the knee before thy throne.

Let dove ey'd peace, with odor'd wing  
On us her grateful blessings fling,  
Freedom spread beautiful as the morn,  
And plenty fill her ample horn.

Pour on our Chief thy mercies down,  
His days with heavenly wisdom crown;  
Resolve his heart, where'er he goes,  
"To launch the stream that duty shows."

Over our Capitol diffuse  
From hills divine thy welcome dews;  
While Congress in one patriot band  
Prove the firm fortress of our land.

Our Magistrates with grace sustain,  
Nor let them bear their sword in vain;  
Long as they fill their awful seat,  
Be vice seen dying at their feet.

Forever from the western sky  
Bid the "destroying angel" fly;  
With grateful songs our hearts inspire,  
And round us blaze a wall of fire.