

Ephes V. 20

Giving thanks always for all things ^{in the name of} our Lord Jesus Christ to God the Father

Perhaps there is no duty incumbent upon intelligent creatures more frequently called for, in the Providence of God, than the duty of giving thanks to God. It is not only reasonable and becoming in Dependents, as the giving of thanks, to their great Benefactor. — Upon all the Circumstances of the Innumerable Creation seems to manifest this duty, to the great Creator —

We may at once perceive something very great and worthy in these few words, if we but listen and attend to them, and shall find worth enough all day, and a glorious book too.

In the first Place, upon a close view we find the book it self, is the duty

Giving Thanks, Secondly, upon
Inquiry to whom we are to give
Thanks, we may find object 4
unto God; Thirdly we find,
the Time when, this Duty, of
giving Thanks is to be done it is
Always Faithfully we find the
Matter or for what we are to
give Thanks; for all Things

These four Particulars I
shall endeavour to represent
in the following Discourse.

I first then, I will endea-
vour represent to you the Duty
it self, to give Thanks,

This I conclude is well under-
stood by all, that are grown
to Years of understanding,
It is to have a grateful sense
and Right apprehension of
the Benefits conferred upon us
and an Acknowledgment of
Confession of our Obligations
to our Benefactors with glad

gentleness of Heart, attended
with Humility, and a careful
and Right use of the Benefi-
cial Receive, upon a grateful to
the mind and Pleasure of some
of Benefactors for which they
bestow, their Ground upon us
~~The~~ Among Men, the
work of the giver is one, and
the work of the Receiver is a
another, we are dependent crea-
tures ~~upon~~ one to another, the
greatest of men can't ^{well} live with-
out the bulge of Soil, and we,
as sensible and Fellow creatures,
give and receive Benefits, one
from another, The giver has
one Precept from God the great
Benefactor, as we find the Duty
in 2 to the Corin. 6. y and many
other Places in the word of God
and the Receiver has another
Command or Precept from God the
Great Benefactor, their work
is to Receive Right, and to be,

be truly Thankful, in the first
Place to God the only giver of
all good things, and next to God
we ought to be thankful to the
Instruments by whom we have
Received Benefits, - let the true
givers or Instrumental Benefactors
give as they Please whether out
a right way or not, that is none
of the Receivers Business, they
ought to see to it, to do the work
that is Lay'd upon them, by their
Benefactors, to be Truly Sincere-
ly and Heartily thankful, both
to God and to his People, by whom
they have received Bene-
factions - But man is such a
Creature, many of them when
they receive a Kindness from
^{the} Men, they are Ready to que-
ry and would know whether the
giver, gave freely and cheerfully
or grudgingly and of Necessity,
and if they suspect the Sincerity
of the Donor, they are Ready

to despise the Benefits, and the
Benefactor, and ^{not} to fling the
gifts back in the Face of the
Giver with Surly Countenance
This Plainly Argues the Hard
and Kallid Ingratitude, in the
unworthy Reciter, such cannot
be thankful to god, for they don't
Consider that all these good things
are from god, for it is he that
opens the Hands, if not the Hearts
of his People, to give to the Nec-
dy, and therefore Thanks and Praise
is his Due chiefly; and But if
the Reciever can't be thankful
to their fellow Creatures that have
shown kindness to them; how can
they be Truly thankful to god -
I. Cor. 1. 2 But those that are
truly Thankful are melted
Down with the Benefits they have
Received, it excites ~~true~~ humili-
tation and self-Louthing in them
As we find holy Pradmarch Jaco
Confessing his unworthiness of the
Gift of god: Mercis Gene. 35

a gain an ungrateful wretch sets
Price upon the Benefits he receives,
or has a Scale as it were, to be
bound Put the Donations in the one
and Proportionable Thanks in the other
or rather his Black Ingratitude -
the ungrateful Pharisee thought
he did enough in Religion -

But the Grateful Man sets no
Price upon the Benefits he receives
nor limits to his thankfulness, he
thinks he can never be thankful
enough for Favours received -

Thus we find the ^{humble} thankful King of
Israel, the Psalmist, Psal 106. 12
What shall I render unto thee O for all
thy Benefits towards me? it seems
by these words, that the holy Psal^{ist}
found himself unable to make satis-
fying Returns to God for all the kind-
nesses he had received ~~from~~
from him, and it was his Deli-
gient Search or Study to find a way
to manifest his gratitude by unto
God, as his holy thanksgiving he
abundantly shows, — if we observe
David in his great works of giving
Thanks, According to his Psalms

we may easily find his experimental
Notice and his wise Consideration
of the Benefits of god towards him
and this begets a grateful Sense
of the Favours of god, and that
breaks forth into Publick Praise
and thanksgiving - I see upon find-
ing himself unable to give suffi-
cient Thanks to god for all his
goodness, he calls all Creatures
both in Heaven and Earth to join
with him in his great Work of
giving Thanks and Praise unto
god: and indeed it is reasonable and
Right that Dependant Creatures
should be truly thankful to their
upholder and only Benefactor.
This seems to be innate in the very
Dumb Beasts of the Field, they
Manifest a kind of gratitude to
their Benefactors or Masters, by
a certain Noise or the Motion
of their Bodies, - The Fowls of
the Air Mount up to wards Hea-
ven and sing forth their Artless
to God, - Toads and Frogs, and
all the venomous kind, have their
way of giving Thanks to their Mus-

To him we are under Infinite obligations, who Confers, not few and small Inconsiderable Benefits upon us, but every all good things not at times only, but continually

To him we owe to give thanks who hath Created ~~light for our eyes~~ the whole World for our Sakes -

To him we are under greatest obligations, he that hath made the Pleasent, ^{right} for our Eyes, he that hath made the Herb of the Field, and all the Fruits of the Earth for the life of Man, He that beath sende all manner of Four-footed Beasts and Creeping things, and the Fowls of the Air, and the Fishes of the Seas, He that hath given and Delivered all these Creatures unto us, to him we owe to, unfeigned thanks

To him we owe to give most humble thanks, into whose Justice we have sinned all Mankind, yet Continues his Mercies to us thro' the Mediator

To him, in whom Live Move and
have our Beings, we owe all
Possible Thanks —

To him, who hath given his
only begotten Son into the World, to
save us vile Sinners from everlast
Quir, to Eternal Happiness, I say
to him we are bound to give most
Sincere and humble, yet Joyful
Thanks —

3 Thirdly let us Consider the
Time, when, this Duty of giving
Thanks is to be done, it is allway,
there is no Limited Time, or a Certain
Part of our Life to give Thanks, but at
all Times; this is altogether Reason-
able, for we always Receive bene-
fits and Mercies of various Kind,
from God, we Live and Move and
have our beings in him continually,
all the Faculties and Powers Both
of Soul and Body are Maintained
in us by God continually, the Food
and Drink which we continually
Use is the Lord's, the Earth upon
which we have Always lived is the
Lord's, the Air in which we always
Live is the Lord's

Breathes in in the Lords; and so in
return, as we always live upon
goodness of God, so should our
Thanks be always to God - further
this giving of thanks always may
suppose or require a thankful
Train of Heart to God always,
to have grateful sense of the good-
ness of God Always, - and to have
holy resolution to go on in giving
thanks to God always, as David
abundantly shows in his holy Psalms
his resolution was to Praise God
all his Time; so should all rational
Creatures suppose, - again we should
be very strict in attending to cer-
tain Hours or Periodical Times
of giving Thanks to God, whether
Public or Secret; you
as there is no Minute of our lives
empty of Mercies from God, so should
we fill every Minute of our lives
with thanks to God, ~~as~~ David says
I will Praise God seven Times a
Day, or give thanks seven Times a
Day - so should we give thanks to
God, not only seven Times a Day
but seventy Times seven

I mean to have a Thankful Frame
of Heart all the Day Long —
we don't mean in all this that we
are obliged to Manifest our Thankfulness
always in ^{one} Continual Act either
by Word of Mouth or by the Posture
of the Body, for this is Impossible
in the ^{course} ~~circumstances~~ of our Life,
we are necessarily called to other
~~immediate~~ Acts of Duty from
Day to Day, we necessarily ^{spend} some
Time in Sleep, but this need
not, you can't break off our thank-
fulness, if we are true Thankful-
- As a Wise Man, is a Wise Man,
always whether he Sleeps or wakes
whether a Broad or at home, he
is still the same Wise Man —
So a Thankful Man is always
so —

4 Fourthly and lastly let
us Consider the Matter of our
Thankfulness. It is for all things
for every thing that we have seen
and any thing that we now possess
and enjoy, and for all things it
is ^{to be} ~~to be~~ received hereafter &

here we may be Naturally Lead
to Consider three Particulars, for
which we are to give thanks to
god

- 1 First for Creation
- 2 Secondly for Preservation
- 3 Thirdly for Redemption

First then let us to give thanks
for our Creation ~~above~~