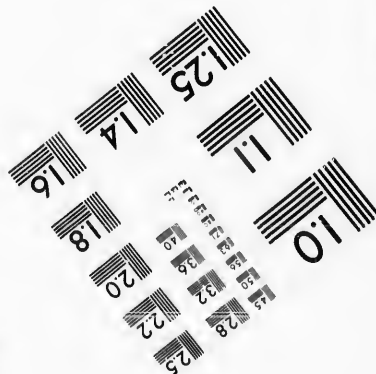
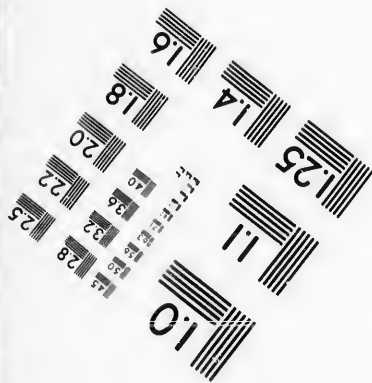
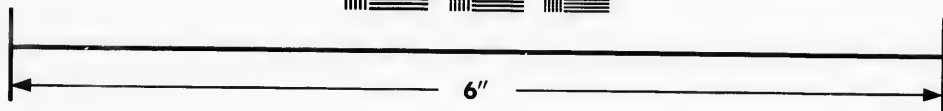
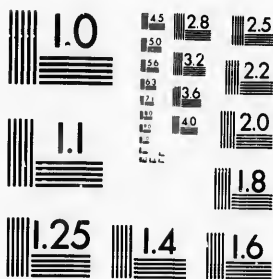
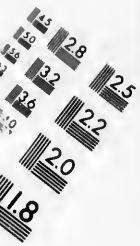


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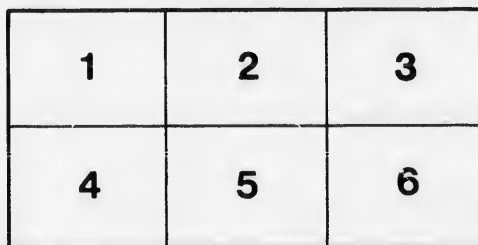
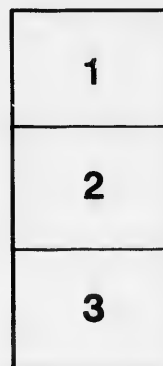
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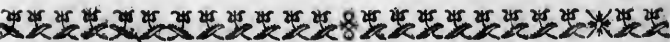


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Delivered at *Roxbury*, October 25, 1759.

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T H A N K S G I V I N G,

For the Success of His Majesty's Arms,
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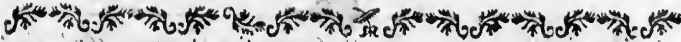
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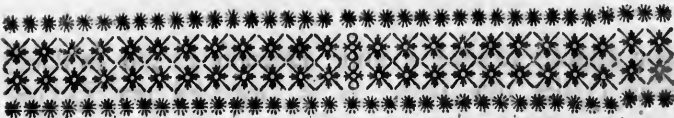
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S E R M O N,

On the Reduction of Quebec.



PROVERBS XXIV. 17, 18.

Rejoice not when thine Enemy falleth, and let not thine Heart be glad when he stumbleth; lest the LORD see it, and it displease him, and he turn away his Wrath from him.

METHINKS, my Hearers, I see Joy and Triumph in every Face, a Smile in every Countenance: Surely no Heart can be a Stranger to the public Joy, no Tongue can be silent amidst the Songs of Triumph and Victory. This People have given ample Demonstrations of their Loyalty and Gladness in all the publick Tokens of civil Mirth; the adopted Language of this People seems to be that of the Church. "When the Lord turned again the Captivity of *Zion*, we were like them that dream; then was our Mouth filled with Laughter; and our Tongue with Singing:—the LORD hath done great Things for us, whereof we are glad." Methinks I participate the publick Joy; I feel a little those Transports of Affection that kindle in every Breast, and expand every loyal Heart. There are none who more sincerely partake in the Joy of this Day, or that wish better to their Country and Nation, than he,

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who appears to lead in your Devotions, and to direct your Praises this Day. It is therefore my Design, not to repress, but to guide and direct the Tide of Joy : I would have it to be a human solid Joy, by no Means tinctured with Malice or Revenge, or any of those savage Passions, which should never have Place in a Christian's Heart. I would so form and direct it, that your Joy may flow from Hearts filled with sincere Benevolence, and not be inconsistent with that great evangelic Law, " love your Enemies."

I DO not profess to have any particular Turn for such occasional Performances as this ; " for I, Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of GOD." Your past Experience teaches you not to expect from me a Discourse polished with a noble Delicacy of Sentiment and Stile, an exact Propriety of Language, or the curious Paintings of finished Eloquence ; which perhaps this, if any Occasion, may seem to require ; and with which you may sometimes be entertained by Men of polite Taste, of distinguished Genius, enriched with the Eloquence of Greece and Rome. I only ask your patient Attention to an honest, plain, unadorned, and I hope not unscriptural Discourse, which I desire may be profitable upon the present Occasion : I don't expect to charm your Ears, Oh that I may suitably affect your Hearts.

THE Words now read are not unsuitable to be tho't on at this Day ; they cannot, when duly understood give the least Check to a truly human and Christian Joy ; and give me Leave to remind you, such an one is only acceptable in the Sight of GOD, whom we this Day profess to adore.

THE wise Man tells us, in the Verse preceeding our Text, " a just Man falleth seven Times in a Day" i. e. into Calamities, of which he is evidently speaking in the Context, " and riseth up again." Altho' by GOD's Permission the Wicked may bring the Righteous into some Distress for a Time, yet GOD will deliver them

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them out of their Hands; "but the Wicked shall fall into Mischief, i. e. into unavoidable Destruction, which is often their Case in this Life, and always in the Life to come. Then this necessary Caution is added, "Rejoice not when thine Enemy falleth, and let not thine Heart be glad when he stumbleth, &c. that is, please not thy self in his Destruction. Which plainly teaches us, that the Love of our Enemies is a Precept of the Law, as well as of the Gospel of Jesus Christ. †

THE Caution in our Text, I am sensible, must be taken in a qualified and limited sense, and there are several things necessary to be said to the right understanding of it, which I shall briefly mention. As

FIRST. It is not unlawful for a People to rejoice when GOD has given them the Victory over their Enemies. 'Tis here supposed that our Enemies are unjustly so, that they without Cause rise up against us. *Solomon* can't be supposed to prohibit in an unlimited and universal manner Joy and Triumph at the Fall of our Enemies, this would be to contradict the Examples of the Church of GOD. It is so far from being sinful to rejoice at the Ruin and Downfall of an unreasonable and implacable Enemy, that 'tis our Duty to Praise GOD when we are able to set our Feet upon their Necks. Such Enemies are the Scourge of Mankind, and their Fall is a publick Good, a common Benefit. 'Tis indeed sad that any of the human Race should be thus pernicious and malicious to their
Fellow-

† It may be said, our Text respects only our personal Enemies: be it so; yet I think the Argument as strongly concludes against all Malice and revengeful Delight in the Fall of our national Enemies, where the Guilt of Individuals is commonly less aggravated, as their Enmity is generally only the Influence of an ambitious Prince. Reasons of publick Safety may vindicate the Destruction of our national Enemies, which may not take Place in Cases of private Injury. But neither in the one Case, nor in the other, is Malice or a revengeful Delight in our Enemies Fall to be accounted lawful: but are, in every Case, Violations of that Law of Charity, which GOD has established as the Basis of Order and Happiness throughout the Universe.

Fellow-men, that meerly from Principles of Pride and Avarice, they should become the Plagues and Disturbers of Mankind. 'Tis to be lamented that there are any so lost to the Principles of Humanity as to delight in War and Blood: that any should designedly sacrifice the Lives and Happiness of Mankind to unnatural Passions. But such Men, such Princes, such Nations there have always been in the World. *Cain* in the first Age of the World was a Murderer: GOD has in all Ages permitted the Effects of such savage Passions, doubtless for wise and good Ends.—The Saints in all Ages have invoked the Assistance of Heaven to vanquish the Enemies of Mankind. And if it be just and lawful to seek to GOD for Success in a just War, it is doubtless equally right and lawful to rejoice and give Thanks when he has heard our Desire. Prosperity in a Just War is a great Blessing of Providence: it is a natural Duty we owe to the great Governor of the Universe, to observe the grand Events of his Providence, the signal displays of his Power and Goodness, in the Punishment of the Enemies of GOD and Man. And not to observe and rejoice in such Favours is to frustrate one End of his Providence. When GOD does great and wonderful Things for his People, to pass them by unnoticed, argues a slight of the Goodness of GOD, a want of a due Regard to the People of GOD, and a Defect in our Love to Mankind, whose Prosperity is often greatly affected by the Success of War. 'Tis our natural Duty to eye GOD as sitting at the Helm of universal Government, exerting his Influence and exercising his Pleasure in the Fate of Nations and Kingdoms, we are to be affected with real Gladness and Gratitude to GOD, when he treads down the Enemies of Mankind. Yea when GOD gives his People signal Successes against their Enemies, when the Power of their Pride and Ambition is broken, they are to give visible and publick Demonstrations of Thankfulness, not from a selfish and mercenary Spirit, not from a Spirit of Malice and Revenge, but from a Regard to

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the good of the Church, and the Tranquility of Mankind. When GOD gives his People remarkable Triumphs; they are not only to feel a Gratitude to Heaven, but there are to be publick Methods of testifying our Joy, for which we have a divine Warrant: I don't speak here of Festivals, and those civil and common Tokens of Mirth, that often take Place; but of praising GOD with Songs of Joy and Triumph. Publick Praises, publick Rejoicings, are proper for Times of Triumph. If our common Mercies and Deliverances call for daily Acknowledgements, much more do such grand Events of Providence, as greatly affect the Tranquility of Nations, and the Interest of Religion. Victory over an Enemy is often a great and singular Favour; and deserves singular Thanksgivings. Agreeably we find the People of GOD by the special Approbation and Appointment of GOD, have in all Ages commemorated their remarkable Victories and Triumphs, by publick Songs of Praise and Tokens of publick Rejoicing, they did not pass over such great Deliverances without extraordinary Tokens of divine Gratitude. Thus *Moses* and the *Israelites* rejoiced in the Destruction of *Pharoah* and his puissant Army, and sung an Hymn of Triumph at the Red Sea, composed on Purpose for that joyful Occasion. "Then sang *Moses* and the Children of *Israel*, this Song unto the LORD, and spake, saying: I will sing to the LORD for he hath triumphed gloriously, the Horse and his Rider hath he cast into the Sea." When GOD granted the *Israelites* a wonderful Victory over *Sisera*, and delivered them from the Hand of *Jabin*; *Deborah* and *Barak* recorded their Victory, and left a Song of Triumph as a lasting Monument of their Joy and Acknowledgment of the divine Power and Goodness: a Pattern of Eastern, early, and truly noble divine Eloquence, when *David* had obtained great Victories over his Enemies he was careful to record them, and expressed his Joy in Songs of Praise: he thus concludes the Eighteenth Psalm, which was composed on such an occasion. "It

is GOD that avengeth Me, and subdueth the People under me, he delivereth me from mine Enemies, yea thou liftest me up above those that rise up against me, thou hast delivered me from the violent Man, therefore will I give Thanks unto thee, O LORD, among the Heathen, and sing Praises unto thy Name; great Deliverance giveth he to his King, and sheweth Mercy to his Anointed, to David, and to his Seed for evermore." So when *Jehoshaphat* obtained a signal Victory over the *Amonites* and *Moabites*, all the People came to *Jerusalem* with Joy, for the Lord had made them to rejoice over their Enemies, "and they came to *Jerusalem* with Psalteries, and Harps, and Trumpets to the House of the LORD."

Secondly. WE must not be glad of the Fall of our Enemies, and the Miseries they suffer in themselves considered. There are some who can sport themselves with Firebrands, Arrows and Death; they take a secret Pleasure to see and hear of Battles, and the Horrors of War; they look on these Things as a civil Game; they contentedly see the Lives of Thousands wantonly thrown away, and take Delight in Feats of Arms; their Hearts are so hard, their Passions so Savage, that the most inhuman Murders do not affect them. But this is an inhuman Temper; he must be strangely hardned indeed who can see Men cut to Pieces, who can behold with an unrelenting Heart whole Countries laid in Ashes. We must not delight to see the World dispeopled by the destructive Sword; we should keep our Hearts tender to the Suffering of our very Enemies. We must never be pleased with the Shrieks, the Anguish and dying Groans of an Enemy, or sport ourselves with their Blood. Such a cruel Disposition has been often discovered; how many insulting Tyrants have over-run Nations, carried Fire and Sword through a great Part of the World, merely for their Pastime, and sported themselves with the Blood of Millions? How many cruel Generals with Legions of barbarous Ruffians, have made it their Sport to drench whole Countries in Blood,

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and delightfully glutted their execrable Passions, like so many incarnate Devils, with unspeakable Barbarities, on Persons of all Ages, Sexes and Orders; not excepting the tender Mothers, and harmless Babes, in their diabolical Pastime,—witness the Savage Barbarities of Legions of *Russian* Banditti in the *Prussian* Dominions, too shocking to Name,—witness also the inhuman Cruelties of *American* Savages, the very Thought of which is enough to chill our Blood: And it would be happy were this savage Pastime confined to heathen Savages; too much of it, alas, has been seen in Christian Princes and Armies, how awfully degenerated are Millions in this apostate World!

Thirdly, WE must not be glad when our Enemies fall, merely from the Hope and Desire of enriching ourselves with their Spoils. The pleasing Prospects of being delivered from our Enemies, the Hope of seeing our Trade and Commerce protected, of seeing our Country extended, with the Blessing of an undisturbed and lasting Peace, and of transmitting our Inheritance, with Peace and Security to Posterity, may lawfully make a large Addition to our Joy upon the Fall of our restless Enemies, and with such Prospects our Joys may well rise to a superior Height this Day. But is it not too manifest that Wars in general, though they have pleaded some better Design, have been prosecuted solely with a View to worldly Interest? “From whence” says the Apostle *James*, “come Wars and Fightings among you; come they not hence even of your Lusts, ye lust and have not; ye kill and desire to have, and cannot obtain, ye Fight and War, yet ye have not, because ye ask not; ye ask and have not, because ye ask amiss, that ye may consume it upon your Lusts.” Wars are too often designed merely for the Acquisition of Glory, the Aggrandizement of Empire, and the Emolument of Riches, Principles on which the Tyrants of the World have often attempted to enslave the Globe to their Love of Fame and Glory:—Witness *Lewis XIV.* who under the Stile of *His Most Christian Majesty*,

estly, in Violation of solemn Treaties, attempted in Time of Peace to wrest whole Countries from their lawful Princes, to enlarge his own Dominions, with this fair Excuse, "That he should employ his Troops in such a Manner as his Dignity might demand." But it is a wicked Attempt to invade the Rights of Mankind, because we covet their Country, their Trade or Riches; as Nations have no more Liberty to covet one anothers just Rights and Possessions than private Persons: as nothing can be a suitable Motive to desire and attempt to destroy our Enemies, but the Necessity of it for the general Good: so when our Enemies fall we are not to be glad merely as it will extend our Dominion and enlarge our Trade. This is Matter of Joy only as it is the happy Means of securing us the peaceful and certain Enjoyment of the Privileges and Possessions, the Lives and Religion, which GOD has given us a natural Right to claim. It becomes us then when our Enemies fall, to rejoice from a good Principle, not merely from the Hope of acquiring Riches, extending Dominion, military Glory and Triumph from their Fall, but from a single Regard to the general Good; the Preservation of our Lives, Properties and Religion. We must look through all Victories and Triumphs to Peace and Tranquillity as our final End. Thus the great GOD, in all his Punishments, rejoices in the Good of his Creation as his final End.

Fourthly. WE must not rejoice when our Enemies fall from a Principle of Revenge. By Revenge, in this criminal Sense, I mean a Delight in doing Mischief to another, because he has done us an Injury. This is a Passion very sweet to corrupt Nature; tis often discovered in Individuals and in civil Societies, but is unlawful in both. When an Enemy has been perfidious, base and cruel; when we have long felt their Smart, we naturally thirst for Revenge, we are impatient to think of Mercy, Lenity or Compassion to such an ill-deserving People; we rejoice when we can render to them as they have done to us, when their Blood is

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spilt to atone for the Blood their wicked Hands have shed; we are ready to say, nothing is too cruel, nothing too hard for them to suffer. But, my Hearers, even here we are in Danger of carrying the Matter too far, and of nourishing in our Breasts that Revenge that must not be felt, even towards an Enemy. We are indeed to adore the righteous Judgment of GOD in revenging their Cruelties upon them even in this Life; we are to adore that awful Providence which has recompenced their Iniquities into their own Bosom, and mercifully put it out of their Power to proceed in their execrable Barbarities upon us. It was with this Temper that the Psalmist gave Glory to GOD for avenging him on his merciless Enemies: "it is GOD that avengeth me." It cannot be imagined that *David* rejoiced with a Love of Revenge; much less that there is any such Principle in the Hearts of those pure and perfect Spirits, of whom the Apostle tells us, "I saw under the Altar the Souls of them that were slain for the Word of GOD and for the Testimony which they held, and they cried with a loud Voice, saying, How long O LORD holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth." So we find the Saints called upon to adore and rejoice in the just Judgment of GOD on the mystical Babylon. "Rejoice over her, thou Heaven; and ye holy Apostles and Prophets, for GOD hath avenged you on her."

Fifthly. WE must not Rejoice when our Enemies fall with an unrelenting Heart and unpitying Eye. The Gospel of our Lord Jesus Christ enjoins us to "love our Enemies," to embrace all Mankind in the Arms of our Charity and Compassion; it allows of no Malice or Spite or Hatred towards any Part of the human Species. That Love which leads us to wish well to a Part or particular Society of our Fellow-men, when Christian, will extend itself to all Mankind. We are indeed by Necessity of Nature obliged to love ourselves in the first Place; but the Love of Self becomes vicious and excessive when it makes us malicious, or at least regardless as to every

every Body else. We are next to our Selves to be kind to our Families and Friends; but then our Regard to them is excessive when it leaves us regardless of the public Good. There is a proper and laudible Love of our Nation and Country, which leads us to wish them well, and to seek their Prosperity, and sometimes venture our Lives in attempting the Destruction of a Part of Mankind for the Safety of our Country, becomes a Virtue. But even the Love of our Country becomes excessive and faulty, when we are thereby detached from the general Good; when we are led to seek its Interest to the real Prejudice of any Part of the human Species. We must not consider our own Nation or Country as a Family having Priviledges or natural Claims above the rest of the World, all Nations are one Offspring, they have one Father, they have the same natural Rights, they make but one Family, divided into subordinate Societies, for the better Government and greater Happiness of the whole. It therefore becomes every Man, every Christian to have a tender Regard for the Lives and Happiness of all that are clothed with human Nature. We should pray for our Enemies, and wish them well, so far as the general Good will permit: an unrelenting Temper is unchristian even to an Enemy. It may be said by some that such an unpitying Spirit was encouraged by GOD himself in the Israelites, when he strictly enjoyned them utterly to extirpate the whole Race of the Canaanites, not to leave them Root or Branch, but to blot out their Name from under Heaven. But 'tis worthy to be considered this is a peculiar Instance of divine Vengeance, nor is this Severity to be an Example for us in common Cases, and such a Conduct in the Israelites had been utterly unlawful without the positive Injunction of Heaven. It is also to be said in Vindication of the divine Conduct; that the Canaanites were guilty of monstrous Vices, there never was upon Earth a more abandoned and profligate set of Men. There are several Passages in the Psalms of David in which at first View he seems to discover an unpitying Temper

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Temper to his Enemies, as when he prays, "let Death seize upon them, let them go down quick into Hell." But these Curfes of David are uncommon and can hardly be made an Example for us; he spake under divine Inspiration, in the Name of GOD, and perhaps often by Way of Prediction; and it is observed that those Passages which favour most of a bitter and unrelenting Spirit, may, agreeable to Grammatical Construction, be understood by Way of Prediction; these are not the Desires of one that delights in the Ruin of his Enemies, but they are the Language of the Church acquiescing in the righteous Judgments of GOD; thus that most dreadful Commination in the hundred and thirty seventh Psalm may well be understood, "Remember O LORD the Children of Edom in the Day of Jerusalem; who said, rase it, rase it, even to the Foundation thereof; O Daughter of Babylon who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the Stones;" we find the Psalmist often breathing forth the Sentiments of Love and Tendernefs toward his Enemies. In a Word, 'tis dreadful to be obliged to the hard Necessity of destroying Mankind, though not of our Nation and Interest. Pain, Poverty and Death are shocking to them, as they are to us, they are Flesh and Blood as well as we, their Lives, Properties and Country are as dear to them, as ours to us, they justly demand our Pity, even amidst the triumphant Songs of Victory. A Gospel Temper will feel a Tendernefs to an Enemy, and a Victory will fill him with Compassion. Thus the glorious GOD expresses his Tendernefs toward his rebellious Creatures: Judgment is his strange Work, and he has sworn that he has no Pleasure in the Death of a Sinner. We are then in our triumphant Songs to harbour no uncharitable Passions; we are to feel a Pity and Benevolence to all Mankind, we should heartily sympathize with our Enemies, lamenting the hard Necessity of such destructive Measures; that they have made

made themselves the Subjects of publick Vengeance, it will be proper for us to consider, even when we are rejoicing for Victory, how many Thousand Persons, innocent as to the publick Guilt perish in War; the Pride of Princes and great Men, sacrifices Thousands that have no Share in the publick Guilt. Those that suffer, that fall in Battle, are commonly innocent Subjects, altogether Strangers to the corrupt Maxims of their Princes, "as for these Sheep what have they done," had we been in the same Circumstances we should probably have shared the same dismal Fate, and equally merited the Destruction we rejoice has overtaken them. Thus reasonable is a tender benevolent Spirit even towards our Enemies.

Lastly. WE must not glory over our Enemies, as if by our own Power or Might we had gotten the Victory. I am far from lessening the Praise that is due to the Merit of brave Men, who have proved themselves the faithful Friends of the Publick, and loved their Nation more than Life, the sincerest Gratitude, the publick Honours, unfading Laurels are justly due to them who chearfully expose their Lives for us; lasting Tokens of our Gratitude are a Tribute due to the Memory of such as have purchased our Happiness with their Blood. But Religion teaches us to ascribe the Glory of all military Accomplishments to Heaven. We should consider the supream Ruler, without whom not "a Sparrow falls to the Ground," as holding the Balance, and pointing on which Side Victory shall light. "Thou hast saved us from our Enemies, and hast put them to Shame that hated us; in GOD we boast all the Day long, and praise thy Name for ever. Selah."

THESE Hints and Observations, I flatter myself, are worthy to be taken into our serious Consideration, this Day, when GOD is putting Songs of Victory into our Mouths, even Praise to the GOD of our Salvation.

LET us then see to it, that at this Time of publick Rejoicing, while we are shouting Victory, our Joy be human and Christian; such a Joy as will be pleasing to

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GOD, and give Glory to him. It is lawful for us to be glad, yea we ought to rejoice. 'Tis our Duty to be deeply affected with the marvellous Loving Kindness of God. "Remember me, O LORD" says the Psalmist, "with the Favour thou bearest to thy People, O visit me with thy Salvation; that I may see the Good of thy Chosen, that I may rejoice in the Gladness of thy Nation, and Glory with thine Inheritance."

Lewis XIV the Great Grand Father and Predecessor of the present French Monarch, early laid the Plan for enlarging and aggrandizing the French Monarchy in Europe and America: And ever since, the Court of France has been making all possible Advances, to universal Empire; in which they have (through the kind Interposition of that GOD who sets Bounds to Kingdoms) been hitherto disappointed, after the Profusion of Millions of Blood and Treasure.—France has long been the Scourge of Europe, the Disturber of the public Peace, and the sworn Enemy of the reformed Religion; she has long been careful to interest herself in the Contentions of Europe, and never failed to improve every Advantage to aggrandize herself. 'Tis hard to say whether *Lewis XIV.* was more infamous for his Cruelty or his unbounded faithless Ambition. The dreadful Persecution he carried on against his own Protestant Subjects, in which not less than Eight Hundred Thousand Souls were driven from their Native Country, and double that Number were compelled to abjure their Religion by cruel and unparrelled Torments: his perfidious Revocation of the Edict of *Nantz*: his inhuman Orders for burning the *Palatinate* in *Germany* †: his perfidious Invasion of *Holland* in Time of profound

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† This tragical Scene was acted in *Feb.* 1689. "Their Houses and Palaces" says *M. de Voltaire*, "were rased to the Ground, nay the very Graves were ransacked by the rapacious Soldiery, who imagining they should find Treasures there, disturbed the Ashes of the Dead. This was the second Time, that beautiful Country was laid waste under *Lewis XIV.*: but the Flames with which

profound Peace, when that glorious Prince, afterward *William III.* was raised up to save that sinking State from becoming a Province of *France* * : these will stand to the most distant Ages, infamous Monuments of the Pride, the Faithlessness and Inhumanity of that Prince.

IN the Beginning of this Century the House of *Bourbon* became more formidable to the World than ever. *Lewis* had by his victorious Arms carried Fire and Sword into the *German Empire*. The Emperor was on the Point of losing the Imperial Throne : *France* was ready to give Law to the whole *Germanick* Body, and of annexing *Spain* and *Italy* to the Dominions of the House of *Bourbon*. But in this important Crisis, when the Religion and Liberties of *Europe* were awfully threatned, GOD raised up the *British Marlborough*, to humble the insulting Tyrant, and free the World from Bondage. The memorable Battle of *Blenheim*, a Day never to be forgotten, gave a fatal Turn

Turenne had destroyed two Towns and twenty Villages of the *Palatinate*, were but Sparks in Comparison of this last terrible Destruction, which all *Europe* looked on with Horror. The Officers themselves, who executed these Orders, were ashamed at being the Instruments of such Cruelty, — when he signed the Destruction of a whole Country, he was seated in his own Palace at *Versailles*, surrounded with Pleasures ; and it appeared there, only a lawful Act of Power, and the unfortunate Right of War. Had he viewed the Affair itself, it must have filled him with the utmost Horror. — Nations who had hitherto only blamed, while they admired his Ambition, now exclaimed aloud against his Barbarities.”

* This Invasion of *Holland* was in the Year 1672. *M. de Voltair*, in his *Age of Lewis XIV.* gives us a shocking Idea of the Baseness of that Prince in this Attempt upon his “ ancient and faithful Allies,” and of the distressed State of that Republic. “ It is singular, says he, and deserves to be remarked, that among all the Enemies that were going to fall upon this little State, there was not one that could alledge any Pretence for a War. — against *Turenne Conde, Luxembourg, Vauban*, and an Hundred and thirty Thousand Soldiers, a prodigious Train of Artillery, and Plenty of Money ; all that *Holland* had to oppose was a young Prince, of a weak Constitution, who had never seen a Siege, nor a Battle, and about twenty-five Thousand bad Soldiers, who constituted the whole Guard of the Country.”

to the Affairs of *France*, and sunk her, from that Extent of Power, which she has never since been able to grasp: broke her Measures for enslaving the World.

As *Great-Britain*, ever since the Revolution, has been a Weight upon the Wings of *France*, and suppressed her in her Rise to universal Empire, her Princes have ever been the sworn Enemies of the *British* Empire. No Method has been unattempted, either in Peace or War, by Intrigues in foreign Courts, by Breaches of Treaty, by raising Rebellions, and abetting from Time to Time a popish *Pretender*, to subvert our happy Constitution: *Great-Britain*, ever since the glorious Revolution in 1688, had Reason to look on *France* as the faithless Enemy of her Religion, and growing Prosperity.

NOT many Years since, the Most High, who rules in the Kingdoms of Men, for wise and good Purposes, was pleased to permit the most formidable Confederacy against the Reformed Religion, that perhaps was ever discovered. The Principals in this Confederacy were the Houses of *Bourbon* and *Austria*, to which the Elector of *Saxony* King of *Poland* acceded. The Design was to dethrone the King of *Prussia*, to divide his Dominions, and extirpate the Protestant Religion out of *Germany*; while *France* was swiftly pursuing a long concerted Design to become sole Mistress of *North-America*.

THE King of *Prussia*, equally shining in the Cabinet as in the Field, eagle-eyed to pierce the Cabinets of Princes, and spell out the dark Designs of *Hell* and *Rome*, soon became possessed of this important Secret: The Lion was roused—in close Alliance with *Great-Britain*, he adventured to wage War with the most powerful Empires in the World. This was the beginning of that War whose Flames are yet burning; at whose strange Events the World stands amazed. 'Tis needless for me to enter into a particular Detail of the strange Events of this bloody War, or to reckon up the Toils, the Defeats, the Victories and Triumphs

of the *Prussian* Monarch. According to human Probability, he was but a Morsel to those devouring Armies that were brought against him : All the Friends of Liberty and Religion trembled at his approaching Destruction. But GOD has shown us, that " the Battle is not to the strong." Through the kind Interposition of Heaven he still lives : he lives, he fights, he triumphs, he rises from Defeats to more illustrious Victories : He maintains his Ground, he baffles the Power of *France* and *Austria*, aided by an Hundred Thousand *Russians*, savage and cruel : he spares no Toils and Fatigues, he fears no Dangers, his Presence gives Life to all his Undertakings. Certainly none but one divinely assisted, I had almost said inspired, could stand undaunted in so many Calamities, and not sink under the Fatigues of War. We admire the Man, we adore the GOD who has given such Power unto Men. May Heaven still preserve that precious Life, to be the Scourge of Antichristian Power ; may he live to taste the Sweetness of Peace.

SUCH a Series of unexpected Triumphs, obtained in the critical Moment, on most of which the whole Fate of War was nicely suspended ; and particularly that glorious Victory lately obtained by Prince *Ferdinand*, by which the Electoral Dominions of King *George* were saved from the Arms of *France*, demand from every one of us the most unfeigned Acknowledgments on this joyful Occasion. We may look on all these Victories as our own. Our Safety is wrapt up in those glorious Events of War.— " Why do the Heathen rage and the People imagine a vain Thing, the Kings of the Earth do set themselves against the Lord, and against his Anointed— He that sitteth in the Heavens " does " laugh ; the Lord " has had " them in Derision : He " hath spoken to them in his Anger, and " vexed " them in his sore Displeasure. The Heathen raged, the Kingdoms were moved ; He uttered his Voice, the Earth melted : the Lord of Hosts is with us, the GOD of *Jacob* is our Refuge. Selah,"

NOR are the Tokens of divine Regard to our own Nation less worthy of our thankful Notice. The precious Life of the King in whose gentle Sway the whole Nation has long been happy: The Heir to the Crown at full Age: The excellent Administration of the publick Affairs by a wise Ministry, are Pledges of divine Regard to a sinful Nation, not to be forgotten at such a Day as this.

'Tis surprizing to think of, the multiplied Instances of divine Goodness, in the Successes that have attended the *British* Arms in the Course of this War. The Destruction of the *French* Trade and Commerce; the Capture of so many of their Capital Ships; the frequent Descents that have been made on the Coasts of *France*; our evident Superiority at Sea; our blocking up their Squadrons; disappointing them in their darling Designs; and this Year putting it out of their Power to execute an Invasion upon any Part of the Kingdom; These Advantages must be very distressing to a proud Nation, and humbling to the haughty *Gaul*; they have fully retrieved the Glory of our Naval Power, sullied by the Loss of an important Fortress, and teach us the Strength of *Britain*, when properly exerted under the Smiles of Providence: These Instances of Goodness demand the grateful Praises of every Heart to that GOD who, "measureth the Waters in the Hollow of his Hand."

IT is well known that one principal Means, long since determined upon in the Court of *France*, of extending their Empire, has been to extend their Settlements in *North-America*. The Design was long since laid to extend their Garrisons and Settlements around these *British* Colonies, to secure the Lakes and Rivers & Passes; to set impenetrable Bounds to our Settlements; to force the *Indian* Nations into their Interest; and make use of them as the Instruments of their Barbarity: And when the lucky Moment should arrive, they had nothing less in View than striking a fatal Blow, and swallowing

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up all these Colonies at once. To this, of late, their Progress has been very much accelerated. Oh what an extended Empire! what a stupendous Pitch of Glory did that Nation promise themselves! With what Pleasure did the proud Monarch survey the future Grandeur of succeeding Kings; his own Nation, at once the Roman Empire, Lords and Sovereigns of the World!

OUR Danger, our deplorable Situation, our perpetual Sufferings, were not for some Time so fully attended to; but at length GOD who "maketh manifest the Councils of the Heart," was pleased more fully to reveal the Designs of our Enemies, to impress on the Heart of our Gracious Sovereign, a most tender Regard for these Branches of the Nation, and all at once to unite the Power of the Nation to withstand and break the Power of France in this new World.

IN the Beginning of these Troubles, GOD was pleased in righteous Judgment to chastise and humble us, that he might exalt us and do us good in the latter End. Our Armies were defeated, our Fortresses taken, our Troops returned from one ineffectual Campaign after another.*

OUR first Attempt to recover our Claims on the River *Ohio*, were frustrated with the dismal Slaughter of a brave General, and several hundred veteran Troops. Our Frontiers, for several hundred Miles, became instantly a vast Field of Blood, a vast Extent of Country became deserted, every Post alarmed us with sad Relations of savage Barbarities, the bare mention of which would too much damp the Joy of this Day.

To this followed the Surrender of our Garrison at *Oswego*, with the Loss of all our Interest upon the Lakes. And to increase our Distress, our Enemies entered the Confines of our Country, quickly completed the Conquest of our Frontier Garrison *William-Henry*; and at the

* It must not be forgotten, that even in that dark Day, Providence in some Instances favoured us—the easy Reduction of the Neutral Country of *Nova-Scotia*, at the opening of the War, was an Affair of very great Importance to the Welfare of these Provinces,

the same Time threatened a dreadful Irruption with Fire and Sword into the Bowels of our Country. You can't have forgotten the Surprize and Consternation of that Day. Oh it becomes us at this Day to remember the Wormwood and the Gall. What Fear and Sadness were visible in every Face? We were ready to give up all for lost. We feared soon to see our Country in Flames, to become a Prey to an Army of Savages, whose "tender Mercies are Cruelty." to become the Slaves of France, or to die in the Cause of Liberty.

IN those Times of Darkness we cried unto the LORD, and our Voice came into His holy dwelling-Place.

THE Priests, the Ministers of the LORD, wept between the Porch and the Altar, and said, "spare thy People, O LORD give not thine Heritage to Reproach, that the Heathen should rule over them." In the Mount GOD was seen, from that Time he has favoured his Land. His Language to us was, "The LORD will be jealous for his Land, and pity his People; fear not, O Land, be glad and rejoice, for the Lord will do great Things." Here GOD was pleased to set Bounds to the Enemies Triumphs: when our Enemies came into our Land, the Spirit of the Lord lifted up a Standard against them; GOD said to them, as to the raging Ocean, "Hitherto shalt thou come, but no further; and there shall thy proud Waves be stayed." These were distressing Scenes to prepare us for Mercy: The Triumphs of our Enemies were in the Hand of an al-wise GOD, but so many Steps to their more compleat and dreadful Ruin. The last Year dawned upon us with the favourable Aspect of a kinder Providence. The Surrender of the strong Fortress of *Louisbourg*, with a numerous Garrison, and the Destruction and Capture of several Men-of-War, was a rich Token of the divine Regard; this Success revived our Hopes, filled our Hearts with Gladness, and led us with Songs to the House of GOD, to celebrate his Praise. No sooner had we sang the Praises of Heaven for this Conquest, than we had a large Addition to our Joys, another Token of a returning

returning GOD, in the Reduction of Fort *Frontinac*, with great Treasure. This procured the Evacuation of the French Fort *Du Quesne*, with their Settlements on the River *Ohio*; so that we obtained with inconsiderable Loss what cost us several hundred brave Lives to attempt in vain before. Here a stop was instantly put to the dreadful Incurfions of the Savages, on the founthern Frontiers; thus closed the last Year much to the Advantage of the *British America*.

THIS memorable Year was ushered in with the early Pledges of the Continuance of the divine Favours. Shall I mention the Reduction of a Fortrefs on the Coast of *Africa*, and the Island of *Guadaloupe* in the *West-Indies*? After a short Siege, with the total Defeat of an Army sent to its Relief, the strong Fortrefs of *Niagara*, which commands the Communication between the Lakes, was reduced by the *British Arms*, with little Loss, except that of a worthy General. Upon this Conquest, all their remaining Fortresses and Settlements, in that Part of the World, were deserted with the utmost Precipitation; and we instantly left Masters of the inland Seas, and the Nations of Savages, who a few Months before, were our formidable Enemies. This, My Brethren, is the Lord's doing, and it is marvellous in our Eyes.

WHILE Heaven was giving us these Advantages, the victorious General *Amberst*, with the Army under his Command, crossed the Lake, and entered without Loss those Lines, which cost us above five hundred brave Lives to attempt to force in vain the last Year. The strong Fortrefs at *Ticonderoga* presently submitted; and in a few Days Fort *Frederick* at *Crown-Point* was found abandoned. What a surprizing Change is here? What a different Aspect do our publick Affairs wear, from what they did but two Years ago? How did the Tide of Joy swell in our Hearts, when the repeated Tidings of our happy Successes crowded upon us?

BUT our grand and most important Conquest, which has "more especially" called us to the House of GOD this Day, is yet to mention. While General *Amberst*

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was thus making Advances towards the Enemies Country, General *WOLFE*, with a Body of chosen Troops, convoyed by a strong Fleet, penetrated the Enemies Country, by the Way of the River *St. Lawrence*, and laid Siege to their Capital. In the whole Conduct of that Enterprize, tis pleasant to observe the visible Smiles of Providence upon that successful Undertaking—the early Arrival of the grand Fleet, a prosperous Voyage, the fruitless Attempts of the Enemy to burn our Ships, seemed to be Presages of a happy Conquest. But to pass by other Circumstances: In that important, that critical Moment, when the Fate of all was tried in Battle, What a visible Interposition of Providence do we behold, to crown our largest Wishes with Success? When we consider the Circumstances of that glorious Day, already come to our Knowledge—the superior Numbers of the Enemy—the Intrepidity of our little Army—the sudden Destruction of their broken Troops—and the Strength of their Capital; we stand astonished at the divine Goodness. “Not unto us, O LORD, not unto us, but unto thy Name, we give Glory—Thy right Hand, O LORD, is terrible; thy right Hand hath dashed in Pieces the Enemy”—It has been observed, that the Fate of mighty Empires often depends on a Combination of minute Circumstances; the greatest Victories have been won by seizing a particular Moment. But, methinks, if ever Providence united a Number of such Circumstances, and pointed to the critical Moment, it was when this Victory was obtained. Thus GOD in a Day gave us a signal Conquest; made us Masters of the impregnable City of *Quebeck*, which Nature and Art conspired to render invincible. “Oh that Men would praise the Lord for his Goodness, and for his wonderful Works; he hath broken the Gates of Brass, and cut the Bars of Iron in sunder.”

BUT is there not a Cloud to shade the over-powering Lustre of that Day? The Excess of Joy, which the News of this Conquest could not have failed to excite, was much obstructed by the Fall of that noble

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General, who must not live to reap the Fruits of Victory, to compleat his Conquest, and wear the Laurels of that Day, to whose Glory, his Wisdom and Valour so greatly contributed; the Tears of Sorrow burst from the Eye that sparkles with Joy.—Might he have lived to feel the Joys of Victory, to reap the Fruits of his arduous Undertakings, to receive the Approbation of his Prince, and the Acknowledgments of a greatful People? But Heaven forbids..... 'Tis not my Province to give the Character of this young Hero: His rare Military Accomplishments; his prudent Zeal and the glorious Success that has crowned his bold, but not rash or unadvised Attempt, will transmit his Name dear to our Childrens Children.

THE *Canadians* have long been a Scourge to *New-England*. The History of our Wars will abundantly discover the inhuman Cruelty of that People in abetting, encouraging and assisting the barbarous Natives in their unheard of Cruelties committed upon the People in this Land. GOD is now revenging upon them the Ocean of innocent Blood, which has long cried from the Ground for Vengeance against them. Our Fathers long since found the Necessity of reducing that Country, that this was the only Means of the peaceful Possession of this Land, and twice, alas, they attempted it without Success. The first Expedition was commanded by Sir *William Phips*, who sailed from hence with Two Thousand Men, on the Ninth Day of *August*, in the Year 1690, and landed near *Quebec* on the fifth Day of *October* following. He landed his Troops at some Distance from the City, and twice attempting to penetrate a Wood that led to the City, he was repulsed: and having re-embarked his Army, his Ships were dispersed in a Storm, and by a Train of Disasters not more than half his Army ever returned. A dreadful Blow to this, then infant State. The other successless Attempt was in the Year 1711, a Year fresh in the Memory of some of my Hearers. But the Mercy that Heaven denied to our Fathers was

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reserved for us their Children. This is the joyful Festival they desired to celebrate with unfeigned Thanksgivings. The Language of their Hearts was that of the Psalmist, "Praise waiteth for thee, O GOD, in *Sion*; and unto thee shall the Vow be performed." May this prove the Dawn of our future Peace and long Tranquility? Now we hope to transmit this Land, purchased with the Blood of our Fathers, a fair Inheritance to our latest Posterity. Oh, could our dear Forefathers look out of their Graves, how would they congratulate the rising, the extended Hopes of their degenerate Offspring! How chearfully would they join the sacred Songs of this Day!—Is this that long expected, that long wished for Day? "LORD, thou hast been favourable unto thy Land; thou hast brought back the Captivity of *Jacob*; thou hast forgiven the Iniquity of thy People; thou hast covered all their Sin, *Selah*. Thou hast taken away all thy Wrath: thou hast turned thy self from the Fierceness of thine Anger— I will hear what GOD the Lord will speak; for he will speak Peace unto his People, and to his Saints; but let them not turn again to Folly. Surely his Salvation is nigh unto them that fear him; that Glory may dwell in our Land.

THESE Things, my Brethren, are the Work of GOD; His Influence, his Superintendency is as real when he governs and succeeds second Causes, as when he exerts the miraculous saving Strength of his right Hand: All subordinate Causes are but Instruments in the Hand of the first Cause, and exactly accomplish the wise Purposes of his perfect Mind. It is a free and undeserved Mercy that GOD has given us. When we consider how unhumbed & unreformed we have been by former Chastisements, we have Reason to wonder at the Goodness of GOD, that he is now proving us with Mercy. If he had punished us seven Times more for our Sins, we must have said, righteous art thou, Oh Lord, in thy Judgments. Surely then to despise the Mercy of GOD, not to rejoice in his Salvation, not to ascribe

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the Power and the Victory to him, who has glorified his Power in the Sight of the Heathen on our Behalf; will be very provoking to the Eyes of his Purity.

WHILE then we are adoring the holy Severity of GOD in taking such signal Vengeance upon our ancient Enemies; and while we are joyning our hearty Prayers, as becomes Christians, that GOD would pity our Enemies, and sanctify his awful Visitation upon them, for their Repentance, and Return to GOD. Oh let us love the Lord our Strength and our Redeemer. Let us see to it, that we rejoice in GOD with a true spiritual Joy. The civil Demonstrations of publick Rejoicing may be suitable Tokens of our Loyalty, and of our Affection to our Country and Nation; it has been the Custom of Nations to encourage martial Bravery by Marks of the publick Notice. But these are not the Methods of expressing our Thankfulness to GOD. We must see to it that we praise him with our whole Heart, that we love him, and delight in him, and dedicate ourselves to his Glory. This is not to be a Day of carnal Sport and Meriment; such Things do not become the Praises of GOD. How unsuitable, how provoking must it be to GOD, for any of us to go from the House of GOD to vain and carnal Sports and Revellings? It will make this Day "Iniquity, even our solemn Meetings."

LET us also rejoice with Trembling. It does not become us to be lifted up with our Successes, and forget the uncertain Fate of War, or our absolute Dependence on the GOD of Armies; lest he visit us with Judgment. We are still in the Field of Battle, we are still engaged in war. The Fate of Kingdoms still hangs quivering on the Point of the Sword; "the Race is not to the swift, nor the Battle to the strong;" we have not yet put off the Harness. Oh let us join our most fervent Supplications with our Songs, that GOD would finish his Work, and compleat our Deliverance. that "he would choose our Inheritance for us, the Excellency of *Jacob* whom he loveth."

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IN a Word; let the Goodness of GOD lead us to a cordial Repentance and chearful Obedience. If the Judgments of Heaven have not been duly attended to, nor have awakened us to put away our Sins, let this great Mercy melt our Hearts, and produce the kind Effect. Shall we not prove a kind, loving, holy People to that GOD, who has shewn us this great Kindness? Our Love and Gratitude have now their Tryal. Shall we dare to provoke him again with our Sins, and make him serve with our Iniquities? Let us show ourselves to be a kind and grateful People, that it may not repent the Lord of what he has done for us. Being delivered out of the Hands of our cruel Enemies, let us serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives. It will be very displeasing to GOD if we forget his Works and grow worse after all this Kindness. And after all that is come upon us for our evil Deeds, and for our great Trespas, seeing thou our GOD hast punished us less than our Iniquities deserve, and hast given us such Deliverance as this; should we again break thy Commandments, and join in Affinity with the People of these Abominations? Wouldst not thou be angry with us, till thou hadst consumed us, so that there should be no Remnant nor escaping?"

"AND now blessed be the LORD GOD of Israel, from everlasting to everlasting; and let all the People say Amen; praise ye the LORD."

F I N I S.

