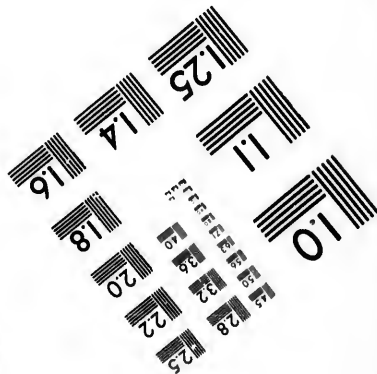
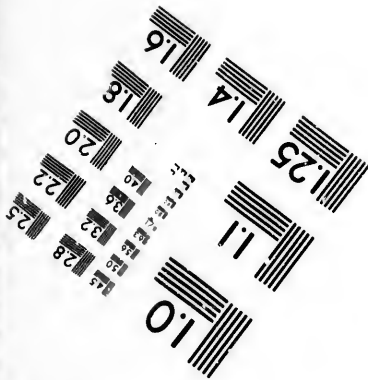
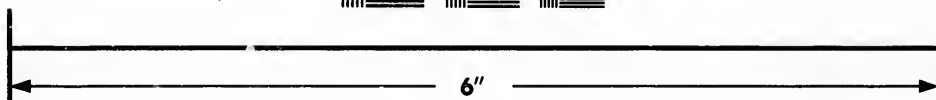
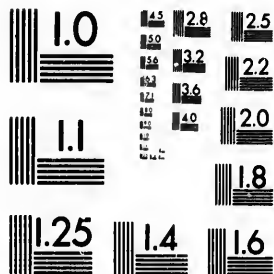


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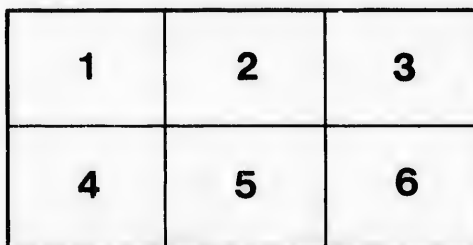
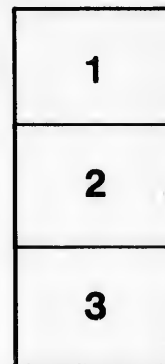
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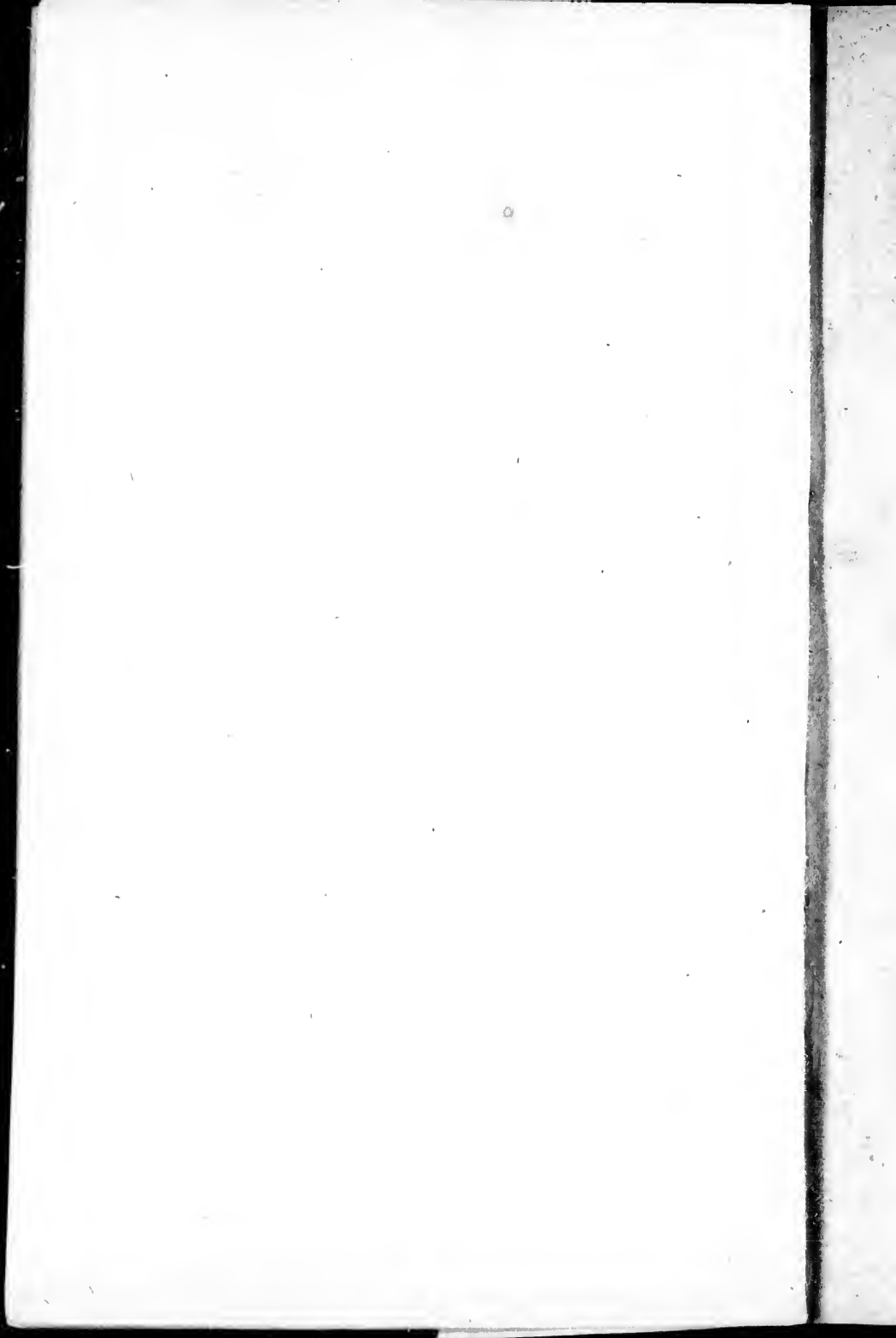
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S E R M O N

PREACHED AT

New-Court, Carey-Street ;

ON

Thursday, November 29, 1759.

BEING

The Day appointed by His Majesty for a
GENERAL THANKSGIVING
to Almighty G O D,

For signal Successes obtained over the *French*,
particularly the taking of *QUEBEC*.

By R I C H A R D W I N T E R.

Published at the Request of many who heard it.

L O N D O N :

Printed for J. BUCKLAND, in *Pater-noster-Row* ; E. DILLY, in
the *Poultry* ; and T. FIELD, in *Cheapside*.

M D C C L I X.

[Price S I X P E N C E]

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T H E

P R E F A C E.

***T**HIS SERMON was thought to be applicable to the Design and Occasion of the Thanksgiving Day, and met with such a friendly Acceptance, that the Publication of it was solicited by many; and it is wholly in Compliance with their Request, that it is now printed. Notwithstanding it appears in a plain and ordinary Dress, it has this to recommend it, that its Tendency is, to excite in the Mind of the Reader grateful Sentiments of the divine Power and Goodness: It points upwards, and says, Look to GOD as the Giver of Victory, and let your Praises terminate in Him.*

THOUGH the Day of Thanksgiving is past, the Duty of that Day is still incumbent upon us. We are to give Thanks always for all Things unto GOD and the Father in the Name of our Lord JESUS CHRIST: And this I the rather mention, because the very next Day a new Song was put into our Mouths, even Praise to our GOD, for that wonderful Success He

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gave us over the French Fleet on their own Coast; whereby their Designs and Hopes of invading us, like their Ships of War, are dashed and sunk. The LORD has brought their Counsel to nought, and made their Devices of none Effect. This Victory is of so great Consequence to the Peace and Welfare of these Realms, that it deserves to be inscribed on Tables of Brass, that Generations yet unborn may praise the LORD. And if we are silent at such a Time as this, the Stones would immediately cry out. Isa. xlii. 10, 11, 12. Sing unto the LORD a new Song; and his Praise from the End of the Earth: Ye that go down to the Sea, and all that is therein; the Isles, and the Inhabitants thereof. Let the Wilderness and the Cities thereof lift up their Voice, the Villages that Kedar doth inhabit: Let the Inhabitants of the Rock sing; let them shout from the Top of the Mountains. Let them give Glory to the LORD, and declare his Praise in the Islands. All Degrees of People among us are called to this delightful Work; and let each Individual call on himself and say, Bless the LORD, O my Soul.

December 7,
1759.

R. W.



A

Thanksgiving SERMON.



IT is with chearful Obedience to the *Royal Command* we assemble this Day in a religious Manner, thankfully to acknowledge the great Goodness and Mercy of our GOD for those signal Successes he has given to the Arms of *Great Britain* both by Sea and Land; particularly by the Defeat of the French Army in *Canada*, and the taking of *Quebec*, the Capital of the French Empire in *North America*: And according to His Majesty's Proclamation, Thanksgivings are to be offered to ALMIGHTY GOD for that uncommon *plentiful Harvest* which He has most seasonably granted us this Year. So that there is a double Obligation Providence has laid us under to praise the LORD, for his Works of Wonder abroad, and for his great Goodness to us at home. In order therefore

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to assist you in this delightful Work, and with an Eye more particularly on the first of these Things, I have made choice of those Words which are recorded in

2 CHRONICLES XX. 27.

Then they returned every Man of Judah and Jerusalem, and Jehoshaphat in the Forefront of them, to go again to Jerusalem with Joy; for the Lord had made them to rejoice over their Enemies.

✻✻✻ T is necessary to lay before you the
 ✻ I ✻ Circumstances of that part of sacred
 ✻✻✻ History from whence these Words
 are taken, in which you will observe
 a Similitude between some Things which fell
 out in those ancient Times, and what have
 happened in ours. And here,

[I.] WE are told in the Beginning of this Chapter of *several Powers that enter'd into a strict Alliance against good King Jehoshaphat and his Kingdom. There were the Children of Moab, the Children of Ammon, and with them other beside the Ammonites came against him to Battle.* It appears in a following Verse, that these *other* were the Inhabitants of *Mount Seir,*
 who

who were Parties in the Quarrel. Hence you see,

(1.) *THE Conspiracy was strong.* A great multitude of People united in the same cruel Design; their Hosts were numerous; several Nations combined together, ready armed for War. Thus it has always been more or less with the Enemies of the Church of CHRIST; they boast of their Numbers; and whatever private Differences or separate Interests are fomented among themselves, they are all swallowed up in a common Confederacy against the People of the MOST HIGH; as we read in Rev. xvii. 13. *These ten Kings have one Mind, and shall give their Power and Strength to the Beast: These shall make War with the Lamb:* that is, with his People, for as to his Person he is out of their Reach, and beyond their Power; but he looks on the Opposition that is made against them, as levelled against himself.

THIS may indeed be more properly applied at this Juncture to the confederate Enemies of that victorious *Monarch* in Germany, whom GOD has raised up to be the Bulwark of the Protestant Cause in those Parts. Many Nations have gather'd against him, and have compassed him about like Bees;

but as He and We are both embarked in the same Interest, we may therefore look on his Enemies as ours.

(2.) THESE combined Forces that came against *Jehoshaphat* were the *Descendants of pious Ancestors, but now were become a degenerate Race.*

Moab and *Ammon* were the Children of *Lot*, and the Inhabitants of *Mount Seir*, or the *Edomites* sprung from the Loins of faithful *Abraham*; but though they were allied to *Israel* by Blood, they had forsaken the true Religion, and betook themselves to the Worship of false Gods.

NOTHING is more evident than this, that the Enemies with whom we are at War, instead of belonging to the *Apostolic Church*, are a Part of the *Apostate Church of Rome*; for they have set up another Head in the stead of, and in opposition to the LORD JESUS CHRIST, and have introduced into his Worship *Jewish Ceremonies* and *Pagan Superstitions*, and thereby have debased and corrupted it to the last Degree. Well, *Jehoshaphat's* Enemies were Idolaters, and so are ours.

(3.) THEY

(3.) **THEY** commenced *Hostilities* against *Jehoshaphat*, without any Provocation on his Part.

IT is supposed indeed, they came in the King of *Syria's* Quarrel, to be avenged on him for taking part with *Abab* at *Ramoth-Gilead*. If so, then he had reason to look on this Confederacy as a Scourge of divine Providence for his joining in Affinity with so wicked a King; and this looks very probable from what the Prophet told him when he returned from that Battle, in which he narrowly escaped with his Life, *Chap. xix. 2.* *Jebu the Seer went out to meet him, and said to King Jehoshaphat, Shouldst thou help the Ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.* In consequence of this just and faithful Rebuke, *Jehoshaphat* made a great Reform in his Kingdom, both in civil and ecclesiastical Matters: But though God forgave him his Iniquity, he took Vengeance on his Inventions.

BUT after all, whatever Testimony of the divine Anger there was in permitting these confederate Forces to come out against *Jehoshaphat*, they received *no Provocation* from him. He was at rest in his Dominions, and satisfied with the Boundaries which the Providence,

vidence of God allotted him; and yet they formed a Design, and were bent upon executing it, without any formal Declaration of War, to invade his Borders, plunder his Country, and to extirpate the Religion and Liberties established there. It is evident, such a Spirit was in these Nations, from what we read in *Psal. lxxxiii. 3, 4.* speaking of *Moab, Ammon, &c.* *They have taken crafty Counsel against thy People, and consulted against thy bidden ones. They have said, Come, and let us cut them off from being a Nation, that the Name of Israel may be no more in Remembrance.* So inveterate was their Malice, so desperate were their Measure, that they were determined to leave neither Root nor Branch.

AND thus it has always been, that Apostates from the Church are possessed with a greater Share of Enmity against God and Goodness, than those that were never in it. This is verified in the Conduct of the *French Nation.* Whatever be their Pretensions to *Civility and Politeness* in a Time of Peace, it is notorious, they act more like *Barbarians* in a Time of War. A Specimen of their Inhumanity they gave about two Years ago, when *Marshal Richelieu* caused the *Protestant Orphan-House* in the Suburbs of *Zell*, to be burnt

burnt down, with the greatest Part of the poor Children in it, whose Cries and Shrieks could make no Impression on the Hearts of the *French*. Another Hospital belonging to the same City was ordered to be burnt, in which were five People, who escaped by some charitable Assistance out of a Window. This was making War as an Incendiary, and adding Cruelty to Devastation.

MOREOVER, when we inspect their Conduct in *America*, we shall find that they have been more savage than the Savages themselves; for not only at the *Instigation* of their *Priests* and *Jesuits*, but by the express Command of the Governor of *Canada*, some Prisoners of the *Indian Nations* in alliance with us, were publicly burnt alive; and in order to give a keener Edge to the Resentments of the *Indians* in their Interest against us, they instructed them to believe, that the *English* crucified *Jesus Christ**. It is universally known, that the *French*, contrary to a stipulated Article of Peace, began to encroach on our Property in *America*, sent regular Forces

* Mr *Pintard*, an Officer in the Provincials, who was taken Prisoner at *Oswego*, in his Passage through the *French* Territories to *Quebec*, saw a Picture representing our Saviour with *English* Soldiers, distinguished by their Uniform, scourging him.

into

into those Parts, seized the *English* Traders by Force, and sent them Prisoners to *France*; used every Art they were Masters of to seduce the *Indians* from their Alliance with us; and to secure their Usurpations, they erected, with an armed Force, a Chain of Forts on the Lands they had invaded; by which Means they were endeavouring to monopolize not only the valuable Trade of *America*, but all the Country, to themselves. This Perfidy, together with very shocking Barbarities, they were guilty of *in a Time of Peace*; without any the least Provocation on our Part. *Jehoshaphat's* Enemies were *unprovoked*, and so were ours.

To proceed with the sacred Historian. Consider,

[2.] THE Method *Jehoshaphat* took when he heard of these combined Forces coming against him.

THERE came some and told him of it; and it was well the Report was brought him, that he might get an Opportunity of putting himself and his People into a Posture of Defence.

IT is said indeed, (1.) *That he was afraid*. The Suddenness of the News brought him, of a formidable Enemy being in the Heart

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of his Kingdom, threw him into a Conster-
 nation. Add to this, his Fear might be
 strengthened with a Consciousness of Guilt
 in joining in the Expedition with *Ahab*.
 However, it is certain, there was in him a
 religious Fear of God, for at that Time he
 was afraid, *he put his Trust in him*. This ap-
 pears in that, (2.) *he plied the Throne of Grace*.
He set himself to seek the Lord, knowing no
 Time is lost by Prayer. This was his own
 personal and private Act. He had a Friend
 in Heaven, to whom he sought for Direction
 and Success: And they who have the LORD
 J E H O V A H as their Ally, need not fear what
 Man can do unto them. Yea, more than
 this,

(3.) *HE appointed a Day of solemn Fasting
 and Humiliation throughout all Judah*. He was
 not willing to be alone in the Work of Pray-
 er, but called on all his Subjects to engage
 in this necessary spiritual Business. The whole
 Nation was struck at by these formidable
 Enemies, and therefore the Duty was incum-
 bent on every Individual to gather together
 to humble themselves before God, and im-
 plore his Almighty Aid. The Royal Pro-
 clamation was accordingly complied with;
 for out of all the Cities of *Judah* they came

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SUCH solemn Days have been appointed among us by our Legislature since the Commencement of the War; and though they have come round but very seldom, nevertheless we have Reason to hope and believe, they have been Tokens for Good. GOD has put an Honor upon the united Supplications of his People, and has been intreated for our Land.

(4.) IN this solemn Assembly at *Jerusalem* there was somewhat very observable; *viz. Jehoshaphat himself was the Mouth of the People to GOD.*

HE did not invade the Priest's Office in burning Incense, but he took *Solomon* for his Pattern in pouring out his Supplications before the LORD in the midst of the Congregation of *Israel*. And O what a joyful Sight must it be to the religious People among them, to behold their King going before them in the sacred Duty of Prayer! It could not fail of putting Life and Vigor into them, to encourage them to hope GOD would appear for them.

IT would take up too much of our Time, to animadvert on all the Particulars contained

tained in this Prayer. I shall just hint the following,

(1.) HE *acknowledges the absolute Sovereignty and uncontrollable Power of the only living and true GOD*; and with this, for their greater Encouragement, he makes mention of the Covenant-Relation in which he stood to them.

(2.) HE *pleads what God had done for his People Israel, in Times past, in driving out the Heathen, and giving them Possession of their Land; and also what they had done for GOD, in building a Sanctuary for his Name; which he would never have pleaded, had it not been built by the divine Appointment. He likewise puts GOD in Remembrance of a gracious Promise he made to Solomon, that when Evil came upon them, as the Sword, &c. and they made their Supplications before him, that he would hear and help.*

(3.) HE *appeals to God for the Righteousness of their Cause against the Injustice of the Enemy.*

WHEN the *Israelites* were on their March to *Canaan*, they were forbid to distress the Children of *Ammon*, *Moab* and *Mount Seir*, though it was in their Power to have destroyed them; and yet these were the People that

were coming to cast them out of the Inheritance of the LORD. *Behold, how they reward us?* So unrighteous and ungrateful a Part do they act. And then, (4.) *Jehoshaphat expresses his Confidence in GOD* for Security and Success.

WHATEVER military Preparations were made, he acknowledges they were all nothing without GOD. He seems to be in a great Strait because of the Superiority of Number on the Enemy's Side, but yet he looks upwards for all his Help, and leaves the whole Affair with GOD. *We have no Might against this great Company that comes against us; neither know we what to do, but our Eyes are upon thee.* Thus may every Christian say, when his own personal Affairs are entangled; or when his spiritual Enemies invade his Soul, and break his Peace, or whatever be the Difficulties we are brought into, whether of a private or public Nature; it looks well when our Eyes are upon the LORD, our Trust in him, and our Expectations from Him. They who thus commit their Cause to a Covenant-GOD in CHRIST, will find sooner or later, that he will shew himself strong on their behalf. So he did in the Case of *Jehoshaphat*. For,

(3.) No sooner had this good King entreated the Favour of Heaven, but the

LORD

LORD gave him *the Promise of a Victory* over all these combined Enemies.

GOD is a Sovereign in the Answers he gives to the Prayers of his People. Sometimes he lets them go on a long while crying to him, before he gives them any sensible Tokens of his Mercy. But the Case was quite otherwise before us. *While Jehoshaphat was speaking, the Lord heard him.*

Observe, (1.) *The way GOD took to give an immediate Answer.* It was by means of a Levite, upon whom he poured the Spirit of Prophecy. *Then upon Jehaziel the Spirit of the Lord came in the midst of the Congregation.* The Third Person in the adorable GODHEAD stirred up this Man to make his Mind known to this great Assembly. And therefore,

(2.) *THIS Prophet addresses himself not only to the King, but to all the People, with Thus saith the LORD.* He had a divine Warrant for what he was going to say; and no doubt, a profound Silence was kept while he delivered the Will of GOD to them. The Matter of this Address contains the following Things :

(1.) HE heartens them against their Fears, with this Consideration, *That the Battle was not theirs, but God's*; that is, as he tells them,

them in *ver. 17.* *Ye shall not need to fight in this Battle; set yourselves, stand ye still, and see the Salvation of the Lord with you, O Judah and Jerusalem.* However strange this Language might seem to those who had no Faith, it must be a Word of great Comfort to those that believed; for they were hereby assured of the Victory, without so much as drawing the Sword, or fetching a Stroke. But notwithstanding this, (2.) *The Prophet orders them from GOD to go out against the Enemy.*

THOUGH GOD had given them this Assurance that he would do all for them, yet he obliges them to be found *in the Way of Duty.* They were to proceed in their March against their Adversaries, as if they were actually to be engaged in Battle; and at the same Time to trust in the LORD, who had promised to give them the Victory, without any Skill or Prowess on their Part.

No matter how this was to be brought about; it was their Business to believe the divine Word, and leave the Event. GOD would do as he had said. And this is the Office of Faith in every Age and among all the People of GOD. He has promised, that he will be with them, to extricate them out of their
 Troubles;

Troubles; and when they cannot see the Manner any more than the Time of their Deliverance, they are yet to hold on in the Way of their Duty, and trust him for all they want. *Not one good Thing shall fail of all that the Lord our God has said.*

LET US NOW observe, [4.] *How this Assurance of Victory was received by Jehoshaphat and his Subjects.*

THEY could not but own, it was an encouraging Word to them; but this was not all, for in Testimony of their Reverence for the Word of God, and of their Thankfulness for his gracious Promise, *They bowed their Heads, they fell before him, and worshipped him; and the Levites stood up to praise the LORD GOD of Israel with a loud Voice on high.* Though the Victory was not yet theirs, nevertheless GOD had spoken to them in his Holiness, and therefore they rejoiced.—Thus the Day began with Groans and Tears, but it ended with Praise and Gratitude. *Weeping endured for a Night, for a short Space, but Joy actually came in the Morning.* I go on then,

[5.] *To shew you what a glorious Work the LORD wrought for them the next Day.*

THE Assembly was dismissed for that Night, with Orders to come together the next Morning;

ing; and accordingly *they rose early*. It was not a Season to indulge their Ease, but as People that have a great deal of Business before them, they were up betimes; for though the Victory, as I said, was promised without their fighting for it, yet they were commanded of GOD to march towards the Enemy, as if they were to give them Battle. This Order was punctually executed. They went forth towards the Wilderness of *Tekoa*; and when they had got at some Distance from *Jerusalem*, *Jehoshaphat* ordered them to halt, and then, (1.) *He made a Speech to them*, the Substance of which was this, *Believe in the LORD your GOD, so shall ye be established; believe his Prophets, so shall ye prosper*. A serious and suitable Address indeed, well-spoken, and well-timed. GOD had assured them of Victory by his Prophet the preceding Day; and now they were just going against the Enemy, nothing more seasonable than for their King to exhort them to trust the divine Faithfulness, which would bring along with it both *Establishment and Prosperity*, that is, a Fixedness of Heart within, and an happy Issue of Affairs without. And this will be found an experimental Truth in all our Concerns, whether of a public

or personal Kind; the more we rely on a Covenant-GOD in CHRIST, the more firm and stedfast will our Hearts be in Seasons of Distress and Danger. *He shall not be afraid of evil Tidings, his Heart is fixed, trusting in the Lord.*

(2.) JEHOSHAPHAT entered into a Consultation with the People; i. e. with the Heads and Leaders of the People, with his Officers of State; and the Captains of his Host, knowing, that *in the Multitude of Counsellors there is safety.* You see he took all necessary Precautions, and used all Means imaginable, just as if he had no Assurance of Victory. This was not done in a Way of Distrust, but it was consistent with the highest Confidence in GOD; for indeed, the more Faith is in proper Exercise, the greater Diligence will be exerted in the Use of appointed Means.

IF this Consultation may be called a *Council of War*, it was of a very *peculiar Nature.* There was no debating in it, what Methods to take in order to attack the Enemy, or even to defend themselves.

BUT, (3.) *The Resolution* formed in it was this, *That Singers to the Lord should be appointed to lead the Van;* and accordingly we read of their going before the Army, with

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the high Praises of GOD in their Mouths, but no mention is made of a two-edged Sword in their Hands, for they were not called to be so much as the Instruments of obtaining the Victory, but only to be Spectators of the Destruction of their Enemies. This was the Burden of their Song, this the Chorus in which they united; Praise the LORD, for his Mercy endures for ever. However whimsical or enthusiastical this Disposition of Things might appear to the Enemy, to see a Company of Singers, marching in the Front of the Army, singing all along as they advanced, nevertheless by this Triumph before the Battle, they expressed that their Dependence was on JEHOVAH alone, to fight for them, according to his Word. And so it was, for, (4.) He gave them an immediate, miraculous and celestial Victory over these confederate Powers.

THAT was a memorable Victory which *Israel* gained under *Deborah's* Government, when it is said, *Judges* v.20. *The Stars in their Courses fought against Sisera*; by which some understand, that the heavenly Bodies shot forth their malignant Influences. The Language is poetical, and perhaps the Meaning is, that the Victory came down from Heaven; it was altogether a divine Operation.

tion. At another Time, *the* LORD cast down great Hailstones, and thereby slew the Adversaries of his People, for *the Treasures of Hail he reserves against the Day of Battle and War.* He has the absolute Government of universal Nature in his own Hand, and can make what Creature he pleases to be the Instrument of Destruction. But it was quite otherwise in the Case before us, for here it is said, *The LORD set Ambushments against these combined Forces:* Some think they were *Hosts of Angels;* but it should rather seem, *their own Ambushments,* for they rushed out one upon another: *The Ammonites and Moabites first destroyed the Inhabitants of Scir, and then every one helped to destroy another.* GOD mingled a perverse Spirit among them, and so blinded their Minds, that they were thrown into such wild Confusion, in which they dashed one against another, and like Potsherds of the Earth were broken in pieces. We cannot account for this mutual Enmity and sudden Slaughter, but by pointing upwards to the over-ruling Power and Providence of GOD, who can with the greatest ease insatuate the wisest of Men, and disunite them who are knit together in the firmest Associations; for *there is no Wisdom,*

nor Understanding, nor Counsel, against the LORD. When he undertakes to deliver his People, he will carry his Point; and this he did in Favour of *Jehoshaphat*, in a most amazing Manner, that *there was not one of his Enemies escaped.* The Defeat was total, the Victory was compleat. THIS GOD secured the Glory of the Conquest to himself, for it was his *own immediate Hand* that obtained it. It was by the Artillery of Heaven alone that this numerous Host was overcome. The Battle was the LORD's, and therefore the Honour of the Day was his also.

AFTER this, mention is made of *Jehoshaphat* and his People being employed *three Days in gathering of the Spoil, it was so much;* so that the Wealth of the Sinner was laid up for the Just. But that which I shall particularly remark is, the *Thanksgivings* with which this important Victory was celebrated. On the *fourth Day they assembled themselves in the Valley of Berachah, for there they blessed the LORD; therefore the Name of the same Place was called the Valley of Berachah unto this Day.* The Place received its Name from the Work performed in it; *Berachah*, in the Hebrew Tongue, signifies *Blessing*; and the Object they blessed was GOD, as the Author of the Victory.

Victory. GOD had *blest them* with a distinguished Manifestation of his Power, and they *blest him* by giving him the Praise of it. This was singing *Te Deum* in the Camp; and a just and necessary Reason there was for it. But not to let this remarkable Interposition of the divine Power and Goodness pass over without farther Notice, *They all returned to Jerusalem with Joy*, with their King at the Head of them, and in this solemn Procession they went to the House of GOD. It was in the Temple they met, when they fasted and prayed, and in the Temple they assembled again to offer their Sacrifices of Praise, for so memorable a Victory. *They came with Joy, for the Lord had made them rejoice over their Enemies.*

Now, though *we* have no ground to expect at any time such miraculous Displays of Providence in our Favour; nevertheless, by that *Series* of public Mercies, by that *Confluence* of Successes with which the LORD has blest our national Undertakings, we are loudly called upon to make a public Acknowledgment of him. Our Victories are the handy-Works of GOD; and if *we regard not the Works of the Lord, nor consider the Operations of his Hand*, he threatens *we shall be destroyed*

destroyed, and not built up. We all know this has been a very *distinguished Year* indeed, and will shine with a *peculiar Lustre* in the *Annals of Great-Britain.* According to this Time, it shall be said of *Jacob and of Israel,* (in a way of Admiration) *What has God wrought!*

THOUGH it is foreign to my Text, yet not to the Work of this Day, I shall,

1. In a few Words take Notice of our Obligations to the gracious Providence of God for that large *Abundance of good Things with which the Earth was loaded this Year.* This is a national Blessing, and therefore requires our public Praises.

NOT three Years ago, you remember what a general Complaint there was among the Poor of the Land for want of Bread; so that the Country was filled with Riots and Insurrections, upon the Apprehension of an *artificial Famine.* Whether this was supposed or real, it was judged necessary at that Juncture, to *import* large Quantities of Corn from foreign Parts. But what a merciful Difference has God put between that, and the present Season? The Earth brought forth by handfuls the last Summer, and a most favourable Opportunity was given us for the gathering in all Kinds of Grain, that now

our

our Cup runs over. We hear of *Exportations* going forward, which I am not called to speak either for or against; but it is my Business to call on you all to ascribe Praise to God for this great Increase. *Deut. xxviii. 47. We are to serve the Lord our God with Joyfulness and Gladness of Heart for the Abundance of all Things.* Consider how easy it is for God to send a Famine of Bread in a Time of War, and thereby make the Calamity insupportable.

I might also observe under this Head, the happy Situation we are in, as our Lot is cast in such *an Island* as this; for we have often heard, how the Produce of the Field has been destroyed on *the Continent* by the Irruptions of foreign Troops; but though we are so advantageously situated, that the Waters are round about us, *our Rampart the Sea, and our Wall from the Sea*; nevertheless, Self-Confidence very ill becomes us, because, that God who has placed us here, could soon make the Sword of his Justice to approach to us in that awful Way which is described in *Jer. v. 15, 16, 17. Lo, I will bring a Nation upon you from far, O House of Israel, saith the Lord; it is a mighty Nation, it is an ancient Nation, a Nation whose Language thou knowest not,*

not, neither understandest what they say. Their Quiver is as an open Sepulchre, they are all mighty Men. And they shall eat up thine Harvest and thy Bread which thy Sons and thy Daughters should eat; they shall eat up thy Flocks and thy Herds; they shall eat up thy Vines and thy Fig-trees: they shall impoverish thy fenced Cities wherein thou trustedst with the Sword. But adored be the Riches of the divine Goodness; none of these things are come upon us; but instead thereof, our Barns are filled with Plenty, and our Quiet is undisturbed at Home. *Psal. cxliv. 13; &c.* Our Garners are full, affording all Manner of precious Store, and there is no complaining in our Streets. Happy is the People that is in such a Case, yea, happy is that People whose GOD is the LORD. Shall we make no mention of this Loving-kindness of the LORD? Shall this Profusion of divine Goodness pass for nothing? Has GOD thus opened the Stores of his Mercy, and poured out a Blessing upon us, and shall not our Hearts and Lips be open to shew forth his Praise? He has told us in *Isa. lxii. 8, 9.* *I will no more give thy Corn to be Meat for thine Enemies, but they that have gathered it shall eat it, and praise the Lord.* Let us then, instead of eating and drinking to ourselves, eat and drink to the
 Glory

Glory of GOD. Zechariah vii. 6. I Cor.
x. 31.

2. We are to joy before the Lord, not only according to the Joy of Harvest, but as Men rejoice when they divide the Spoil. Or, as it is said in my Text, *We are to come with Joy, because the Lord has made us rejoice over our Enemies.*

THESE three Things I shall lay before you,

[1.] *In what Light* we are to look on our Enemies.

[2.] THE *signal Advantages* GOD has given us over them.

[3.] How our Joy is to be expressed. And then the Application.

[1.] IN *what View* we are to consider our Enemies.

I am not speaking of them who are Enemies in a *private Capacity*, for instead of laughing at the Calamities of such, or rejoicing in their Destruction, *if thine Enemy hunger, feed him; if he thirst, give him drink;* nor do I speak of *the Souls*, even of our *public Enemies*, for in this View we are to pity and pray for them, but I now refer to our Enemies *as in a State of War*, a War of their own beginning; as I observed before, nothing is more evident, than that they commenced Hof-

tilities in a Time of profound Peace. They are to be looked on as Breakers of Treaties, and the Incendiaries of the World, over which they have been aiming for a long Succession of Years to extend an absolute Monarchy. They are a People given to Intrigues; at one Time, full of Oppression; at another, ambitious in their Views, implacable in their Temper, restless in their Endeavours, violent in their Persecutions of the Protestants in their own Country, and continually plotting to invade our Borders, because they envy our Land and our Liberties; in a word, like a true Coward, they are cruel when successful, but will fawn and flatter when sunk into Adversity. This is the Nation, these are the Enemies with whom we are at War; Enemies to our God, our King and our Country, Enemies to our Souls and Bodies too.

[2.] AGAINST *these Enemies* GOD has given us *surprising Success*. This is wrote by the Hand of Providence in such large and legible Characters, that *he who runs may read it*.

WE all know for some Time after the Commencement of the War, our Affairs abroad were in a shattered State, and it was the general Sense of the Nation, that it was in a great
Measure

Measure owing to bad Management at home. But a *Change in the Ministry* has been one grand Source, under God, of an happy Alteration in our public Measures. Upon which I may allude to those Words in *Prov. xxviii. 2. For the Transgression of a Land, many are the Princes thereof, but by a Man of Understanding and Knowledge, the State thereof shall be prolonged.* By the close Application of such a Man to public Business, the Welfare of a People is greatly promoted.

I AM not now going to enumerate the Successes of this memorable Year, which God has given us over the *French, in all the Quarters of the World.* These you have reckoned up in Order, in the various Addresses which have been presented to the Throne. And now, I speak of Addresses, I cannot help reminding you of an Expression in one of them which breathed Christianity; *viz. in that brought over from North Carolina, when speaking of our Victories, they say, These are Favours we ought to acknowledge; and proclaim that CHRIST has taken up the Reins of Government, and leads our Fleets and Armies.* Here then I shall observe,

(1.) IT is owing wholly to *our Redeemer's having the Government on his Shoulder*, that we have *any Success* at all.

CHRIST as GOD *is the King eternal, immortal and invisible*; and as Mediator, *all Power is given unto him in Heaven and Earth*. It was he appeared to *Joshua, as the Captain of the Lord of Hosts*; and if this great LORD had not been the *Commander in Chief* of our Hosts, instead of having any Prosperity, we should have been made a Prey to our Enemies. Had not the LORD been on our Side, and fought our Battles, instead of rejoicing this Day, we should have been filled with Lamentation, Mourning and Wo. *Let the Children of Zion then be joyful in their King*.

(2.) CHRIST *has a peculiar Concern for the Welfare of his own People*, in all the Successes we enjoy at this Day.

HE *is the Head over all Things to the Church*. He turns round the Wheels of Providence; and in all the Revolutions of Time and Nature, he has their Prosperity at heart. When he speaks of the Enemies of his Church, he says, in *Isa. liv. 15. They shall surely gather together, but not by me*; (by my Permission, but not by my Approbation) *whosoever shall gather together, shall fall for thy*

thy sake. His Glory and their Salvation are interwoven.

(3.) THESE *our public Mercies, are to be regarded as Answers of Prayer.*

WHILE many have been profaning the Name of GOD, and they who fight our Battles are, generally speaking, the vilest of Men; such *who tremble for the Ark of GOD,* have poured forth their Supplications before him in the Closet, in the Family, as well as in Public Worship, that he would make our Cause his Care, and succeed our Plans of War. At the Time our Countrymen have been besieging Forts and Cities, they who have an Interest in Heaven, have laid siege to the Throne of Grace, and by an holy Violence, have gained Success on their Knees.

WITH respect to our numerous Conquests, and particularly the Reduction of QUEBEC, observe, (1.) *IT was a public Mercy there was so good an Understanding, and such a perfect Harmony between the Army and the Navy.*

WE need not go far back in the History of our own Times, when there were *mutual Discords* cherished among our Officers. While the Nation was contending with a powerful Enemy, they were jarring one with another. Such a private and ambitious Spirit in a
Time

Time of Action, could not fail of being attended with fatal Consequences; we have come off with Shame and Disgrace, and the War has been prolonged. But now, on the contrary, we have Matter for Praise to God who *united* the Hearts, as well as strengthened the Hands, of those brave Men who were engaged in *this important Expedition*; and though the Death, particularly of *one of our Generals* *, gives a Damp to our Joy; nevertheless, as an overbalance, we reap, through the divine Goodness, the Fruit of his Abilities, his Courage and Conduct.

(2.) THE *Difficulties that attended those who jeopardated their Lives in this Attack* are worthy our Notice.

THEY were inspirited in an uncommon Degree, and so daring in the pursuit of Victory, that it brought to the Minds of some the Case of *Jonathan* and his Armour-bearer, when they went to attack a Garrison of the *Philistines*, 1 Sam. xiv. 13. *They climbed up the sharp Rocks on their Hands and their Feet.* The Consideration of the Place being so strongly fortified, both by Nature and Art, the rather fired them with Courage; so that there was no Opposition but what was surmounted.

* General Wolfe.

(3.) IT is necessary to observe, that in this grand Conquest, *the Battle was not to the Strong.*

THERE is no Restraint to the LORD, to save by many or by few. The Enemy was greatly superior in Number, and was surrounded with many Advantages on every Side, but when GOD was for us, who could be against us?

And (4.) BY this important Acquisition our Enemies are in great Measure drove out of that Country which they aimed to reduce by their exorbitant Power. *The Pit they were digging for others, they have fallen into themselves, and their violent Dealings have come down on their own Heads.* There they kindled the War, and there they are consumed by it.

WHAT with this, and other Victories obtained by us in those distant Parts, besides the Advantages gained over the Enemy in other Places, both by Sea and Land, they are baffled and brought low, disappointed and impoverished. *In the Thing they dealt proudly, GOD was above them.* They are a People that *delight in War*, it is their Element; it is Sport to them to do Mischief; but GOD has confounded their Schemes and scattered their Forces: And hereupon we are called to utter the Memory of his great

Goodness

Goodness shewn to us, and to sing of his Righteousness.

[3.] I am to observe, *in what Manner our Joy is to be expressed on this happy Occasion.*

(1.) PUBLIC *Demonstrations of Joy* are becoming and suitable at such a Time as this: There is nothing unwarrantable in these Things, so long as they are observed with Sobriety, and managed with Decorum. But Rioting and Luxury, Gluttony and Drunkenness, instead of being Ingredients in that Joy with which our Victories ought to be celebrated, ought for ever to be suppressed. There is nothing rational, nothing manly, in these Excesses; but on the contrary, they are dishonourable and provoking to God, as well as debasing and destructive to human Nature. We read in *Esth.* viii. 17. upon the Deliverance which was wrought for the Jews, *That they had Joy and Gladness, a Feast and a good Day;* and no doubt, their civil Rejoicings were kept within the Limits of Moderation.

(2.) Our Joy ought to be expressed in a religious Way, *by a particular Acknowledgment of the Hand of God, and an hearty Gratitude for his powerful Interposition in our Favour.*

HE is to be eyed and owned in every Victory. With our Excellent KING *, we are to see and devoutly adore the Hand of Providence in the many signal Successes, both by Sea and Land, with which his Arms have been blessed, in the Course of the last Summer. Surely we must say, *GOD has done great Things for us, whereof we are glad.* The Wisdom of our Councils, the Ardor of our Troops, with all our Advantages over the Enemy, are the Gifts of GOD. *Israel* subdued the *Canaanites*, Sword in Hand, and yet they got not the Land by their own Sword, but it was GOD's right Hand, and the Light of his Countenance, because he had a Favour to them. *David* obtained many Victories over his Enemies, but instead of ascribing the Success to himself, he says to GOD, *Psal. xviii. 29. By thee have I run through a Troop; by my God have I leaped over a Wall.* All his Spirit and Activity, his Boldness and Bravery in the thickest Dangers, he owns were of GOD, and to Him he gives the Praise. We cannot but extol and thank the Instruments of our national Victories, as *Deborah* says in her Song of Praise, *Judges v. 9. My heart is towards the Governors of*

* The King's Speech, Nov. 13, 1759.

Israel, who offered themselves willingly among the People: but she does not confine her Regards to them, but sends her Thanksgivings up to Heaven, for she immediately adds, Bless ye the LORD. All the Powers of Nature ought to be awakened into Gratitude, on such a solemn and joyful Occasion. What shall we render to the LORD for all these Benefits with which he has loaded our Nation? He is to be regarded as the First Mover in all our Victories, and not only so, but he gives the last Stroke. Who was it that led our Countrymen into the strong City of QUEBEC? Who gave them Possession of the Enemy's Forts? Our Generals and Commanders? Rather, It was thou, O GOD, who went out with our Armies; who went before them, and who was also their Rear-ward. It was thy Right-Hand, and thy holy Arm, that got thee the Victory; and therefore we will sing to the LORD, our Praises shall center in him. Jehovab is a Man of War; Jehovab is his Name. We have found our Enemies Liars to us, and he has made us to tread upon their high Places.

(3.) WE are to rejoice with trembling: Not with distrust of the Power and Goodness of God, but rather with a full Confidence in him, that he will compleat what he has so gloriously begun; but considering ourselves unworthy of all these Mercies, we are to bow before him with Reverence, and at the same Time look on them as uncertain in their Tenure, not knowing how soon God may turn the Scale, and give our Enemies the like Advantages over us. We have Reason to tremble, when Infidelity and Impiety abound among all Ranks of Men. There is more to fear from our Sins at Home, than our Enemies Abroad. *God is jealous, and the Lord revenges*, and therefore we have Cause to Fear, if all this his Goodness does not lead us to a national Repentance and Reformation, that he will make our Enemies a terrible Scourge to us, for he can *strengthen the spoiled against the Strong, so that the spoiled shall come against the Fortrefs, Amos v. 9.* He can Spirit up a wounded Enemy to lay waste

and Destroy, *Jer. xxxvii. 10.* Let us remember, we have *not put off the Harness*, we are yet in a State of War, and therefore instead of a self-boasting Spirit, there ought to be with all our public Rejoicings, a Trembling *for fear of God's righteous Judgments.* After he has given us *such a Deliverance as this, if we again break his Commandments, and join in Affinity with the People of these Abominations, what can we expect, but to be consumed, so that there should be no Remnant nor escaping?*

A P P L I C A T I O N.

(I.) DOES the Providence of GOD call on us to rejoice because of our public Victories? Then how much greater Reason have *true Believers* to shout for Joy, because of that *glorious Victory* which our LORD JESUS CHRIST obtained on his Cross over all their *spiritual Enemies.*

WE may look on the Victory GOD wrought for *Jehoshaphat*, as a *Shadow* of this Victory of our Redeemer. We had no more
Hand

Hand in the Latter, than that good King had in the Former. It is cheap and immediate as to any Thing done by us. The Captain of our Salvation, obtained a compleat Conquest over the Powers of Darknes; he laid the confederate Foes of Hell dead at his Feet, by his own almighty Arm. And is not this matter of Rejoicing? It is to all that trust and hope in Him, for he gives them an Interest in his Conquests. *John xvi. 33. Be of good Cheer, I have overcome the World.* Every Christian may take up the Language of *David, Psal. lxxi. 23, 24. My Lips shall greatly Rejoice when I sing unto thee, and my Soul which thou hast redeemed. My Tongue also shall talk of thy Righteousness all the Day long, for they are confounded, for they are brought to shame that seek my hurt.*

(2.) LET us be earnest in Prayer, that by these Victories God has given us, a wider Door may be opened for the preaching of the Gospel; that the Redeemer's Empire may be enlarged by the Heathen being given him for his Inheritance,

heritance, and the uttermost Parts of the Earth for his Possession. Then will CHRIST's Throne be established where Satan's Seat was.

(3.) *LET us look forward to that important Day, when all the strong Holds of Antichrist shall be demolished.*

THE Man of Sin shall become the Son of Perdition, for the Lord will destroy him by the Spirit of his Mouth, and by the Brightness of his Coming. What CHRIST has done for his People, is an Earnest of what he will do for them, when he will deliver them from all their Bondage, and put them into the full Possession of all his Glory. Then will they sing the Song of Moses and the Lamb, praise him for temporal and eternal Salvation. The Time is coming, when there shall be a Voice from Heaven, saying, concerning Babylon the Great, Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. How much she has glorified herself and lived deliciously, so much Torment and Sorrow give her. But, who shall live
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when GOD does this ! In the mean Time, let us
be girding up the Loins of our Minds, be sober and
hope to the End, for the Grace that is to be brought
to us at the Revelation of JESUS CHRIST.

Lastly, ONE Part of the Work of this
Thanksgiving Day, is *Almsgiving*. We are
to testify our Gratitude to GOD by relieving
the Necessities of the Poor. *Neb. viii. 10.*
Go your Way, eat the Fat and drink the Sweet,
and send Portions to them for whom nothing is
prepared.

F I N I S.



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