

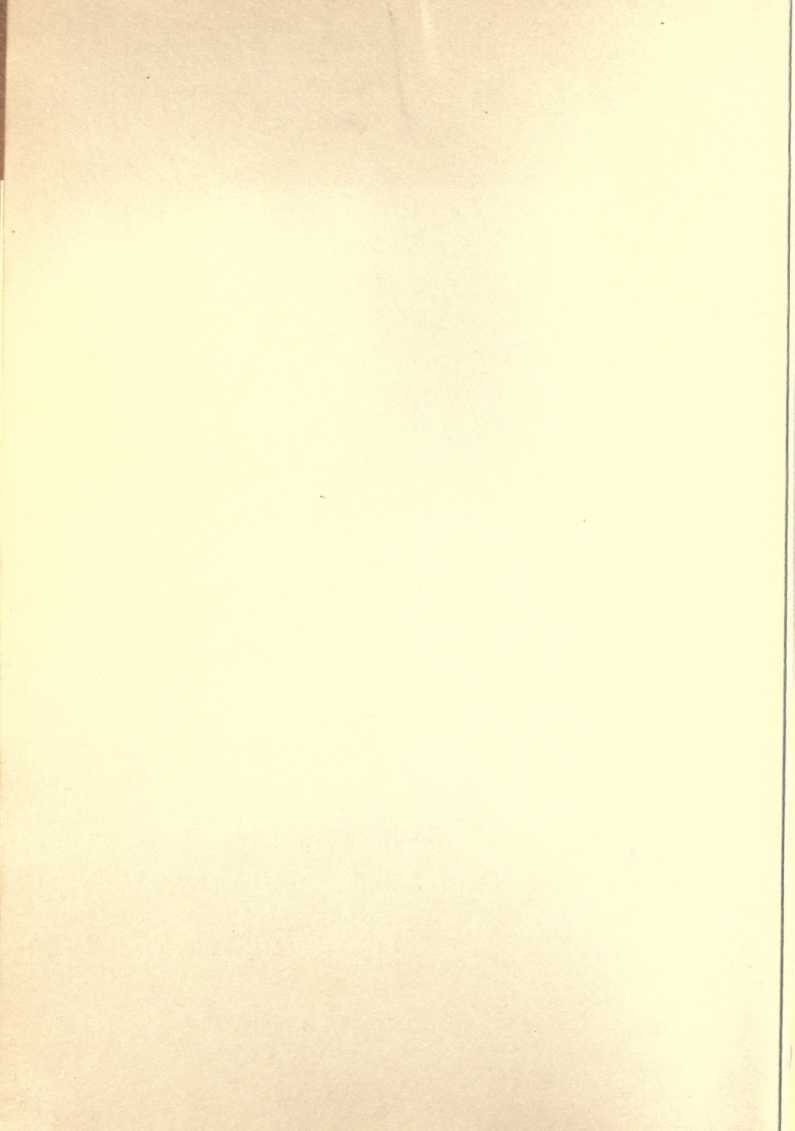
Kennett

Sermon preached in the
church of St. Botolph
Aldgate



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A S E R M O N

P R E A C H E D

In the Church of St. BOTOLPH ALDGATE,
in *London*, on *September VII. 1704.* the Day of

Solemn Thanksgiving

For the late

GLORIOUS VICTORY

Obtain'd over the

FRENCH and *BAVARIANS*

By the Forces of

Her MAJESTY and Her Allies

Under the Command of

The Duke of MARLBOROUGH.

By *WHITE KENNETT*, D. D. Arch-
Deacon of *Huntingdon*, and Minister of
St. Botolph without Aldgate.

L O N D O N :

Printed for *Awynsham* and *John Churchill* at the *Black Swan* in
Pater-Noster-Row. 1704.

SEERMON

PREACHED

In the Church of St. Botolph, Aldgate
in London, on Sunday, VII. 1704.

Solemn Thanksgiving

For the late

GLORIOUS VICTORY

Obtain'd over the

FORENCE and BARBARIANS

By the Force of

HER MAJESTY and Her Allies

Under the Command of

The Duke of Marlborough.

By WHITE KEMNETH, D. D. Arch-
Deacon of Huntingdon, and Minister of
St. Dunstons without Aldgate.

LONDON:

Printed for Humphrey and T. Co. at the Black Swan in
St. Dunstons Church, 1704.

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Thanksgiving Sermon, &c.

Preach'd September 7th. 1704.

JEREMIAH 50. 22, 23.

A Sound of Battel is in the Land, and of great Destruction.

How is the Hammer of the whole Earth cut asunder and broken ! How is Babylon become a Desolation among the Nations !

THanks be to the Goodness of Divine Providence, that we are met, my Brethren, this Day together, on a very Happy, very Joyful Occasion : Met here, to bless God, and to congratulate one another, for a Publick Mercy, a very great and gracious Mercy to these Kingdoms, and a common Good to all *Europe*. I can mean nothing less, than the late Glorious Victory obtained over the *French* and *Bavarians* in Conjunction, for the Ravage and Ruine of the *Empire*, and for the Oppression and Conquest of many other States and Kingdoms : An absolute Victory

ctory obtain'd by the Forces of Her MAJESTY and Her Allies, under the Command of a Wise and Valiant *English* Subject; to his own Immortal Praise, to the perpetual Honour of our Nation, to the Redemption of *Germany*, to the better Security of our own Rights and Religion, to the mighty Relief of the *Protestant* Interest abroad, to the greatest Loss and Reproach that perhaps was ever yet suffered by the Common Enemy; and we hope and trust, to the general Welfare and Happiness of all our Neighbouring Nations. *Glory be to God on High!*

It is in memory of this special and signal Favour of the Lord of Hosts, that by her Majesty's Piety and Wisdom, *This Day* is set apart for our solemn Gratitude, our Publick Joy, and our devout Thanksgiving to Almighty God, in all possible ways of expressing our unanimous Satisfaction, our universal Gladness. The most proper way of doing this is to follow the Precept and the splendid Example of our Gracious Sovereign the *Queen*, is to assemble our selves together in the *Houses of God*, and here at his Altars to offer up our Prayers and Praises, as the best of *Sacrifices*, and most acceptable in his Sight. Here jointly in the *Great Congregation* to be just and thankful, "to adore and magnify that most gracious Providence, which hath so marvellously disappointed the Presumption of our Enemies, and given us a Victory exceeding not only our Merits, but our very Hopes and Expectations.

It has been, my Fellow-Christians, the very Instinct of Mankind, the Voice of Nature in them, to

rejoice

rejoice at the remarkable Defeat of their Publick Enemies. It was hence the old Heathens did celebrate every notable Victory with all imaginable demonstrations of Content and Fulness of Joy: They had their Flaming Altars, their Crowns of Laurel, their Triumphant Chariots, their Magnificent Processions, their Musical Applauses, and every thing that could set forth the Pomp and the Noise of an Universal Exultation. Nay, and they, blind Souls! *They* did all this with the Forms and Ceremonies of Publick Devotion; they began every Triumph with the Thoughts of Religion; for when the happy *General* gave the *Senate* an Account of any Glorious Victory obtain'd, He concluded his Letter with desiring the favour of a *Supplication* or Publick Thanksgiving.

And all *This* was a Tradition, as it were, received from the People of God; this Practice in effect, had been sanctified by no less than a Divine Institution. The Scriptures of the Old Testament have recorded many solemn Returns of Joy and Thanksgiving unto God for sending Success and Victory over Enemies. We find *Abraham* upon every Providential Mercy building an Altar unto the Lord, Gen. 13. or Planting a Grove for a Memorial of God's Loving kindness to Him. *Isaac* for the Blessing of Gen. 21. Peace and Safety had his Feast of Joy: And *Jacob* had his Pillar and his Oil of gladness. Gen. 26. The first Eminent Victory which the *Israelites* (as a Gen. 28. People and a Nation) did obtain, was that over *Pharaoh* and his Host in the Red Sea; and immediately there were Publick Rejoicings for it; there was *Miriam* the Prophetess with a Timbrel in Exod. 15. Her

Her Hand, and all the Women after Her with Timbrels and with Dances: There was Moses and the Children of Israel with a Song or Composed Form of Thanksgiving, beginning thus, I will Sing unto the Lord, for He hath triumphed Gloriously, the Horse and his Rider hath He thrown into the Sea, and so on. Who is like unto thee, O Lord amongst the Gods! Who is like thee, Glorious in Holyness, Fearful in Praises, Doing Wonders! But let us look only into the First Lesson appointed for this Morning Service: We see there, that when Deborah, the Glory of Her Sex, when SHE judged Israel, and was compell'd to a War with Jabin King of Canaan; She chose for the Leader of Her Army Barak the Son of Abinoam, and sent him out to meet Sisera the Captain of Jabin's Host: And upon an Engagement, tho' the Numbers and the Place were an advantage to the Enemy, yet all their Host was discomfited with the Edge of the Sword before Barak. Multitudes were slain upon the Spot: Many of the flying Troops were drowned in the River Kishon, and the rest were taken Captive: Sisera the Chief Captain shamefully fled away, but the Lord sold him into the Hand of a Woman.

*Judg. 4.
15.*

Now after all this Glory gain'd by Barak for his Sovereign Lady Deborah, and his Native Country Israel; there was a Day of Joy and Thanksgiving set apart for those Happy Tidings; Nay, and a Solemn Form of Thanksgiving Composed and Sung on that glad Occasion: For such must be the sense of the first Verse, *Then Sang Deborah and Barak the Son of Abinoam on that Day saying,*

Judg. 5.

saying, — *Then and on that Day must be a solemnly fixt and appointed Day : And their Devotion follows in a Publick Form, Praise ye the Lord for the avenging of Israel, &c.* It seems, one Subject of their Praise was the Happiness of Israel under a Female Administration, ver. 7. *The Inhabitants of the Villages ceased, they ceased in Israel, until that I Deborah arose, I arose a Mother in Israel.* Another Subject of their Joy was the taking a vast Multitude of Prisoners, ver. 12. *Awake, Awake, Deborah, arise Barak ! And lead thy Captivity captive, thou Son of Abinoam !* And again, a fresh Argument of Joy was the putting to flight so many of their Horsemen, and pushing them into the River Kishon, ver. 21. *The River of Kishon swept them away, that Antient River, the River Kishon. O my Soul, thou hast trodden down Strength ; Then were the Horse-hoofs broken by the means of the Pransings, the Pransings of the mighty ones.* For these Noble Acts, it was fit and just to Celebrate the Conduct and the Courage of the Jewish Army, ver. 9. *My Heart is toward the Governours of Israel, that offered themselves willingly among the People,* ver. 18. *A People that jeopardd their Lives unto Death, in the High Places of the Field.* Nay, and among other things, it could not be altogether forgotten, that God blessed Israel with this Noble Victory, tho' they were too much a People at variance, and a divided Nation ; tho' all the Tribes had not the same Affection for their own Israel ; tho' some refused to assist in the common Cause ; and betray'd their unnatural good wishes to the common Enemy, ver. 15. *For the Divisions of Reuben there*

were great thoughts of Heart; and again, for the Divisions of Reuben there were great searchings of Heart, &c. But the Conclusion of all was to pray God, that He would continue the Preservation, and increase the Victories of Israel, ver. 31. So let all thine Enemies perish, O Lord; but let them that love thee be as the Sun, when he goeth forth in his might.

I have thus willingly run over the History of Deborah and Her General Barak, on a double Account. *First*, To shew the Antient and Laudable Custom of the People of God, in appointing Days of Thanksgiving, and preparing Songs of Triumph, for any great Deliverance, and above all, for any Honourable Victory obtain'd in a just and necessary War. *Secondly*, To confirm your good Opinion of the Wisdom of our Governours, in directing and adapting this Song, this Divine Hymn of Deborah and Barak, to be read to you for a Proper Lesson on this Day: For there be in it really such Strokes of Resemblance to the late Glorious Action, and so many Lines running parallel to our now happy Condition; that the whole Chapter seems not barely a History of what then hapned, but likewise a sort of Prophecy of what is now again come to pass. The same things are as it were fulfilled in our Ears, and the present Generation has seen the Noble Works, O God, which thou hast done in their Days, as well as in the old Time before them.

But in these thoughts we are led away from the Text, and I had almost forgotten to resume a Method of Discourse upon it. It would indeed be excusable

excusable for Joy to be less exact in keeping to Method and Order: Joy rather admits of the Looseness of a little Rapture and a little Transport; for if it were too much confined and limited to Rule and close Method, it would seem to have Artifice in it, It would be less, what it ought to be, a true *Natural Joy*.

The words of the Text are these, *A Sound of Battel in the Land, and of great Destruction. How is the Hammer of the whole Earth cut asunder and broken! How is Babylon become a Desolation among the Nations!*

Seasonable Words, that may come forth to meet and and to welcome our Thoughts on this Day: For the good Occasion of this Day's Solemnity is owing.

I. To a *Battel* and the *Sound* of it: A *Battel* fought and work'd out with the greatest Conduct, Bravery and Resolution: A *Battel* not begun upon Surprize, or with any little Stratagem of War; but with a Noon-day defiance of the Enemy, and a Generous open Assault of them: A *Battel* won, not over a soft and effeminate Army disposed to flight, or accustomed to yield; but over veterane Troops, over the Flower of the two Armies of the great King and the perfidious Prince. A *Battel* therefore not easily obtain'd, not at the first blow, not at a repeated attempt or two; but the Prize of Sweat and Resolution, advancing by slow and sure Degrees; disputing step by step; enduring a Repulse, and yet scorning a Retreat; still Rallying and Reinforcing, till the greater Difficulty

made up the greater Glory. For by this means it was a Battle not won by halves, not leaving any Question to which side the Victory inclined; but a Victory determin'd, and made absolute and accomplish'd to the last degree, beyond any Instance of this latter Age.

II. There may well be said to be a *Sound* of such a Battle: For, as *Isa. 9. 5.* *Every Battle of the Warrior is with confused Noise, and Garments rolled in Blood.* That dreadful and distracting Noise was (Thanks to God) afar off from Us, and our quiet Habitations: It did not pierce thro' our own Ears and Hearts; yet within that Scene of Action, most horrible must needs have been the tumultuous Confusion; the collection of *Sounds* all harsh and hideous; the loud Instruments of War, and the clashing of Weapons; the Clamours of Command, the Murmurs of Disorder, the Impetuoufness of Courage and Revenge; the Terrors of Flight, and the fierce Motions of Pursuit; the Shrieks of the Wounded, the Sighing of the Prisoners, the Groans of the Dying. Oh! such a rending and amazing Sound, as can hardly be express'd by any Image but that of the *Last Day*, the *Day of the Lord*, in the which *the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat.*

And tho' we (I say) at a safe and happy distance were delivered from the immediate Impression of that *Sound of Battel*; yet the *Report* of it has already gone into all Lands, and must soon reach unto the ends of the World: And it will every where proclaim the

the Shame and Reproach of our Enemies, and the Honour and Glory of our *English* Nation.

Nay, the irresistible *Sound* could not be kept back from the Seat of Tyranny, the Court of *France*: How ungrateful to the Ears of that Monarch! How incredible at first, and afterwards how amazing and confounding! for he had been rarely shock'd with unwelcome News; he had been long entertain'd with smooth Relations of the Glory of his Arms, of Battles won, of Towns surrender'd, of Provinces subdu'd, and even of Kingdoms caught by Guile. To be told now of his invincible Troops utterly broken, tho' superior in number, and boasting in their advantage of the Place, yet *utterly broken*; a Part that dared to stand, *slain* by the Sword; a Part that attempted to escape, *push'd* into the *Danube*; a Part that cou'd not offer to escape, *taken* Prisoners; and among thirteen hundred Officers, the General himself a Captive, *who* (if he have the Spirit of Gallantry formerly ascribed to him) must think his Life, when it is all that was left, an ignominious Burden to him: It is a new Tryal of his Courage to survive the Losses of the Field, of his own Liberty, and of his Master's Honour.

III. Observe, *Thirdly*, this Sound of Battle is said to be *in the Land*, i. e. in the Enemy's own Country, in the Land of the *Chaldeans*, ver. 9. *The Assembly of great Nations from the North-Country, had come up against Babylon*: A Confederate Army, who did not stay at a safer distance, to receive their Enemies; but went home to them, fought them on their own Ground, and took possession of their whole Country;

try, as the lawful Prize of Conquest. It was somewhat like in the Instance now before us, in the victorious Battle, which we this Day celebrate. Thanks be to God, it was in a strange Land, on the Borders of an Enemies Country. What an infinite Mercy 'tis, that our own *English* Ground is free from the Stains of Blood, and not yet drawn into any part of the dismal Scene of War. Those our Adversaries, who have long bore a *Tyrannous Hate against us*, they once came very near unto us, they brought over their Arms to *Ireland*, and for a season made that poor Kingdom a Theatre of sad Confusion : Nay, and they threatned to come nearer, and into the midst of us : They insulted our *English* Coasts, and were preparing a Descent or two upon them. But I think, by God's gracious Mercy, those Dangers of Invasion are now vanished away ; those who would invite 'em, can hardly now expect 'em : They have not dar'd for many Years to shew a Fleet in our Chænnel ; they only scatter forth their private Robbers to infest our Trade.

Secure (I say) from their Armies treading on our Native Land ; we have sat still, and (bless'd be God) have slept in Quiet : We have had the Enjoyments promised to peaceable times, of *sitting every Man under his Vine, and under his Fig-Tree ; and none to make us afraid.* And, Oh ! what a Happiness it is, if we knew but how to value it, that our own dear Country is not the Seat of War ! That while the *Sword* hath its Commission to go through all other Lands, in ours it is sheathed and preserved pure from Blood ! We hardly can imagine the dreadful Floods of Misery, that break in upon every Place where Armies make their long Campaign :

Campaign : The Frights and Tumults of Alarming and Surprizing ; the Spoil and Rapine of Foraging and Plund'ring ; the perpetual Plagues of Fire, and Sword, and Famine, and perhaps of Pestilential Sickness : Oh ! they are not to be express'd, but by those poor People who have felt them ; pray God we never feel them ! Had those vast Armies been to move and to ravage in the Bowels of our own Country, what Desolation, Anguish, and Woe must have march'd along with them ! The Judgment represented by the Prophet made visible to us, *Joel 2. 1, 2, 3. The Inhabitants of the Land would have trembled at the strong People set in Battle Array : A Fire would have devoured before them, and behind them a Flame burning. This our Land, as a Garden of Eden before them ; and behind them a desolate Wilderness, yea and nothing could escape them.* Had any part of this our Island been the Seat of the late Action, the Field of that dreadful Battle ; the greatest Success could hardly have countervailed our Suffering : No ! here at Home, the like glorious Victory had in a manner been our Ruine. The more Consolation and Joy to us, that our Arms were carried abroad, to remoter Regions, not to expect an Enemy, but to meet them, to find 'em, to pursue 'em. Our Arms now carried farther than our brave Ancestors could ever bear them : They indeed of old shot our Arrows in the Vineyards of *France* : They more lately help'd to redeem the *Netherlands*, to relieve *Portugal*, to preserve *Flanders*, and stept over to all the adjacent Parts of *Europe*, for the service of keeping or restoring the Balance of it : But never till *Now*, did our *English* Troops pass the Ocean, the *Rhine*,
the

the *Danube* ; and seek out, as it were, a new World to conquer : Never till *Now*, were our *English* Banners display'd in the remoter Corners of *Germany*, and there the drooping Eagle visited and reliev'd by the generous *British* Lions : This is the peculiar Glory of the present Reign, and will be in all Ages an Immortal Honour to the *English* Name.

IV. But to keep to the Words of the Text, from the *Sound of Battel in the Land*, let us pass on, *Fourthly*, to that of great Destruction. A *Sound of Battel in the Land, and of great Destruction*.

The Battle now fresh upon our Minds was a *Battel of greater Destruction*, than perhaps any within the Memory of Man, or the History of modern Times. For it is well known how our Enemies of late have declined all decisive Battles ; have studied to make War the Art of not fighting : If any equal Force came out against them, then they took Refuge in some stronger Holds ; then they sought out Incampment and Intrenchment, and Suspence and Evasion, to weary out their Enemies, and to watch for the secret Opportunities of Mischief. It has been owing to this delatory Craft, that in a long depending War, we could never have the join'd Issue of former Ages, we could never have one determining Blow ; but as it were occasional Rencontres, begun upon Surprize, and ended with Retreat, no great Loss or Gain. And such no doubt was the wise Intention of our Enemies before their late Defeat : When their Forces were conjoin'd, they thought again to play with the War, or meerly to carry on the Trade of it : They chose

chose out an advantagious Camp, and wrapt up themselves in such safety, that their General (then at Liberty) defy'd the *English* Troops advancing towards him, and offered in a deriding Boast to *make a way* for them: But it is not good to insult the weakest Enemy: When *Sénacherib*, the proud King of *Assyria*, sent out *Rabshakeb* to revile the People of *Judah*, and therein to reproach the Living God, then was the destruction of his Army nearest at hand. So here, the proud Jett was spoil'd; the *English* and their Associates wanted no way, but what they could themselves find or make; they needed no taunting Invitation to bring them on; a voluntary Courage and a firm Resolution carried them thro' the most difficult Access, supporting them over Rivers, Morasses, Lanes, and Trenches; in the Mouth of Cannon, and the midst of Fire; fearing no Opposition, and knowing no Repulse; till they came off absolute Conquerors.

And then at last how great was the Destruction! What Heaps of Slain! What Crouds of Captives! What Hurry and Confusion of the flying Troops! What a double Victory over two formidable Armies elaborately join'd together! One of them entirely broken to pieces; the other of them miserably shatter'd and put to flight: One General a Prisoner, the other in effect a Defter and a Fugitive: The fenced Cities suing for Protection; and the whole Province, we hope, by this time reduced to its due Obedience, its feudal Subjection to the Empire. Let us not seem to glory, tho' upon so great a Reason for it; Let him that glorieth, glory in the Lord; in Praise and Thansgiving render'd to the

tain of all Goodness and Mercy. But this must be acknowledg'd, that our Publick Accounts of this Victory have been very just and faithful: Nay, our Expresses of it have been modest, and rather on the Reserve; even contrary to the common nature of good News: For Joy and Triumph are apt to exalt Men, and to make them a little *exceeding*, a little *extravagant* in their first report of matters; so that Allowance and Abatement must be generally made; the first Relation flieth high, and must sink into Truth by degrees. But in the case of our present glad Tidings, we were not at all deceived or disappointed in the most early Informations given to us: Nay, it is very observable, the first Accounts have been so far from needing to drop or diminish any part of 'em, that the fresher Reports have still brought the better News, and the Success proves every day greater and greater. A signal Instance of the Wisdom and true Magnanimity of our *English* General, who had rather do Great Things than speak them, who can gain a Victory, and yet not boast of it; who in the same day can conquer his Enemies and Himself, keeping his Virtue for its best Reward. It falls under every one's notice, who turns over the publick Papers, that the Letters which have been wrote from Princes and States to our victorious General, have sounded great, and have justly extoll'd the mighty, mighty Action: But those Expresses which He himself has sent to any of them, have been plain matter of Fact, with no Comment upon Himself; only with due acknowledgment of the Bravery of our Men, and of the Blessing of God. But if we had rather believe the Report of
our

our Enemies, we may go and learn from them the Merit of their own suffering Cause, the *Greatness* of their own Destruction. They have never been oversparing in the magnifying of their own Advantages; and are not likely to be over and above ingenuous in the Confession of their own Losses: And yet, I think, they themselves confess the Loss of above *Forty Thousand Men*: A Number of it self sufficient for a vast Army, or at least for a prodigious Overthrow! As *Joel 3. 14. Multitudes, Multitudes in the Valley of Decision.*

V. Let us go on to a *Fifth* Consideration of the Text, not foreign to the occasion of the Day, and that is in these Words, *How is the Hammer of the whole Earth cut asunder and broken!*

Of whom speaketh the Prophet? Of *Nebuchadnezzar the Assyrian Monarch, the King of Babylon.* He who, *ver. 17. had broken the Bones of Israel.* He who, *ver. 29. had been proud against the Lord and his People.* A grievous Instrument of Oppression and Persecution, *ver. 33.* A furious Promoter of Superstition and Idolatry, *ver. 38.* A perfect Devourer and Swallower up of all about him, *Chap. 51. 34.* Such a Tyrant at home, such a common Enemy abroad, was here by the Holy Spirit call'd, *The Hammer of the whole Earth*, an Instrument of Mischief, of sore bruising, and of breaking in pieces.

The same Holy Spirit has often represented the pernicious Disturbers and Destroyers of Mankind by such sort of Metaphors, that denote them to be the Tools and Engines of doing violence upon the Earth; even the Instruments that God's own hand maketh

use of in correcting sinful Nations : Thus by the Prophet *Isaiah* saith God, *O Assyrian, the Rod of mine Anger, and the Staff in their hand is my Indignation,* i. e. wicked Princes are made the Executioners of Divine Vengeance upon a rebellious People. The Lord of Hosts takes up such Weapons against his Adversaries, tho' the *Weapons* themselves know not to what use they are employ'd : Here this *Rod* and *Staff of Indignation* was sent against an hypocritical Nation, and against the People of God's Wrath, to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets ; howbeit the Tool was ignorant of being made a Tool, ver. 7. *Howbeit he meaneth not so, neither doth his Heart think so ; but it is in his Heart to destroy, and to cut off Nations not a few.* As this *Assyrian* Monarch, for vexing the Neighbouring Nations, was called a *Rod*, a *Staff*, a *Hammer* ; so the *Medes* and *Persians*, who soon after reduc'd and destroy'd this mighty Monarch, they likewise are represented as the Armory of an incensed God, Chap. 51. 20. *Thou art my Battle-Ax and Weapons of War ; with thee will I break in pieces the Nations, with thee will I destroy Kingdoms,* &c. And in after Ages, those cruel Tyrants who disturb'd the Peace of Mankind, and turn'd the World as it were upside down ; they were look'd upon as the Artillery of Heaven, the Engines of Divine Wrath : For so the most Pagan *Attila* who broke like a Torrent into *Italy*, and made havock of the Christian Church, he was sensibly stiled *Flagellum Domini*, the Scourge of the Lord to chastize a wicked Generation.

Now certainly, if any one Prince can deserve the like Title, it is He over whose vanquish'd Legions

gions we this Day Triumph: He who has been so long the very *Hammer of the Earth*, continually exercis'd in striking blows and wounds upon the rest of *Europe*. Let there be a Reverence due to Crowned Heads, how ill soever they represent the God of Equity and Mercy. But is not this a Truth to be decently own'd? That no one Monarch of these latter Ages ever yet exerted a more boundless Ambition, or ever yet affected a more exorbitant Power; ever so much oppress'd his Subjects, invaded his Neighbours, and laboured to put the World out of Course. Were we to trace his Reign from the *Pyrenean Treaty*, wherein He renounc'd the *Spanish Monarchy*, to the late pretended Will and Testament, by which He seiz'd it; what should we all along find, but Breach of Faith, and Usurpation of other's Property and Right? And for this end, violated Leagues, and renewed Quarrels; then again feigned Treaties to gather Strength for other open Ruptures: Then a Surprise or a Purchase of what was to be called a Conquest, and so on in perpetual Broils and Destruction.

What a Distracted Condition is all *Europe* now in? How has the whole Face of it been covered with Confusion? And whom has God permitted to be the Author of it? Who hath stricken *Spain* into the convulsions of a divided Kingdom, and a disputed Right? Who has brought the foreign Armies into *Italy*, and made that Garden of the World a Spoil and a Prey to Strangers, while the Inhabitants have nothing to do in the Quarrel, but to suffer by it; and while the States and Princes

Princes have been made afraid to declare, or to defend themselves? Who has put *Savoy* once more upon it's necessary Guard, and made that Prince justly prefer a Self-Preservation before the Alliances of Marriage? Who has brought *Flanders* under a Yoke of new dependence and unwonted subjection? Who has attempted to rend off *Bavaria* from its feudal Relation to the Empire; and has drawn in that unhappy Prince to betray his Honour, his Family and his Country? Who has promoted the Competitions for the Crown of *Poland*, and has made that Kingdom a Place of long miserable Distraction? Who, I say, has put all *Europe* into this strange Combustion, but He who has been taking away the Balance of it, and has hoped to bring it All into one Universal Empire? The Breaker of the Peace of the World, the Demolisher of all the order and the beauty of it: Almost literally *the Hammer of the whole Earth*.

VI. Which leads us with the greater comfort to the *Sixth* Particular of the Text, the *cutting asunder* and *breaking* this pernicious Instrument; for which a Joy and Exultation is due, *How is the Hammer of the whole Earth cut asunder and broken!*

This Prediction was exactly fulfilled in the deserved Fate of *Nebuchadnezzar*, who after all the enlargement of his Dominions, and the advancement of his Grandeur, lived to see a *Northern* Army enter into the Bowels of his Kingdom, take his chief City, destroy his whole Country, extinguish his Monarchy, and transfer it to their Leader

der Cyrus. See Ezek. 31, &c. Such was the Prophecy, and such the Completion of it, in *cutting asunder* and *breaking* that Assyrian Hammer.

How far the Words may be applied to our present Deliverance, and to the Blow lately given to the common Enemy, who can tell? How soon He may fall after such a grievous Stroak, God alone knoweth, we must not presume to foretel. But modestly speaking, the Blow He has received must needs make a deep Impression on Him: It is a *Blow* I am sure heavier, than we our selves had been able to bear. It must a little eclipse his Glory, which he has been so Jealous of: It must needs discourage his remaining Troops to reflect on so many Squadrons and Battalions, offered up a Sacrifice in one Day: It must needs terrify his other Marshals and Generals, and make them tremble at the sight of a Confederate Army, and have the Prospect of becoming Inglorious Captives: It must make other Princes afraid to enter into new Alliance with Him; when after all his vain Boasts, He has not been able to defend his Electoral Conspirator, but has left his Country to be the Prize of Victory, and only carries away the Prince to be in effect his Prisoner. At least, it must extremely raise the Spirits of us and our Allies, to see what a good Cause and an united Strength can do; to see, that the great Oppressor is not, what He would be thought to be, is not *Invincible*. But while I speak of Consequences, I would rather chuse to say, that such a Victory wisely used and well pursued must soon determine in a General Peace, in the Redemption of Oppressed

pressed People, in the restitution of usurped Countries, in the foundation of all Publick Tranquility and Happiness, *i. e.* in the Balance of Europe.

VII. We have now but one more Particular of the Text remaining, and that is the last Clause, *How is Babylon become a Desolation among the Nations !*

This was literally spoken of the City *Babylon*, the Metropolis of *Affyria*; expressing the Siege and Overthrow of that Capital City; and including the Spoil and the Conquest of that whole Kingdom, *ver. 9. For lo I will raise and cause to come up against Babylon an Assembly of great Nations from the North Country, and they shall set themselves in array against Her; from thence She shall be taken, and Chaldea shall be a Spoil.* And what if from *Babylon* in the Text we should make an allusion to another Proud Monarchy, and the chief Seat of it? Who knoweth what a Desolation may be coming on them? Who knoweth, but there may be an appointed Period to the *Gallican* as there was to the *Affyrian* Monarchy? In God's Hand are Times and Seasons, and there we humbly let them rest: But it is observable, that in all the transferring or destroying the four Universal Empires, the Season of their destruction was in the height of their Glory, or soon after; as if their Perfection made them Ripe for Ruine. Nay, and it was true of a later growing Monarchy, that of *Spain*, which within an Age or two was growing up to an excessive Power; had the *German* Empire joined to it, and fairly threatned to be another Universal

fal Monarchy : And yet from that Meridian of Glory she presently went downward, and (while a Queen grac'd the *English* Throne) this unweildy Body made a Figure in the World less and less; and by degrees is become capable of what could never be imagin'd, capable of submitting to a *French* Power, unless Redeemed (as God is now pleas'd to encourage our Hopes) by the Prosperous Arms of Her Majesty and Her Allies. For there may be in Political, as there is in Natural Bodies, a Stature and a Strength, which they cannot exceed; when come to that allotted Point, they must decline and diminish even to their final Dissolution. Or however, there is a Providence of God, who is a God of Peace and a God of Order; a Providence of that God whose *ways* are equal, to keep the Government of the World in an *even Ballance*; and for that purpose to *restrain the Spirit of Princes*, and to be *wonderful among the Kings of the Earth*. He best knoweth, when to put a new Song into our Mouths, when to say, *O thou Enemy, Destructions are come to a perpetual End*.

But what again, if by *Babylon* in the Text, we think somewhat of a Mystical *Babylon*; of a Church that would be Universal, and of her invented Religion? There is something in the Context that would lead us to such a thought: For it seems *Babylon* of Old was the great Nest of Superstition and Idolatry, and the chief Seat of Oppression and Persecution to the poor *Israelites* of the true Faith and Worship: And therefore the Fall of *Babylon* was the greater Joy on this account, that it open'd

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a Door of Deliverance to the suffering People of God, and brought down Idolatry and Tyranny together, *ver. 2. Declare ye among the Nations, and Publish, and set up a Standard, and Publish, and Conceal not, Babylon is taken, Bell is confounded, Merodach is broken in pieces, her Idols are confounded, her Images are broken to pieces.*

God knows, the Protestant Interest in *Europe* has been for many Years too much declining : The perverting of People and Princes into Popery has been the great business of certain Zealots in this latter Age ; Persecution to affrighten some, and various Temptations to seduce others ; Preferments, and a Crown it self the Rewards of Apostacy. And what has been the Root of all this Evil, but the Tyranny of *France* helping out the Bigotry of *Rome* ? What has that Prince to answer, for dreadful Persecution of his own Protestant Subjects, and for his utmost opposition to all the Reformed Churches ? What a Mercy of God is it, that He has not yet attain'd his Resolution of extirpating the *Northern* Heresy ! What a Blessing to us, that He must be now farther from the hopes of accomplishing that cursed Project ! It is true, the present War with *France* is not directly a War for Religion, but for the Civil Liberties of *Europe* : But however, the Interest of the Protestant Religion does absolutely depend on the event of this War. If those our Enemies prevail against us, the Floods of Popery would be soon let in upon our Protestant Neighbours, and even upon this Church and Nation : But since we have prevailed

vailed against them, our Religion must reap an Advantage by it, as well as our other Rights and Liberties : And indeed we deserve not such a Victory, if we know not how to improve it into an advantage to the Protestant Religion.

We see the Hopes arising to us. We expect the distressed *Cavennois* to be *now* the sooner Reliev'd ; and their Brethren the Exiles and Refugees to be *now* the sooner Restored. We expect the Reformed *Cantons* of *Swisserland* to be under no longer Restraint and Awe. We hope the Protestants in *Hungary* will *now* by our Mediation have the more Honourable Terms of Protection and Safety. We comfort our selves, that the Protestant Succession here will be never disturb'd, and will be elsewhere the sooner settled. We wish and pray, that *now* at last all the Foreign Protestants will come nearer unto us, and nearer unto one another ; will fall into the greater Unity, and will make the *Church of England* the Center of that Unity. We see a Noble Disposition to it ; they delight in a better Correspondence with us ; In some Places they receive our Liturgy, and publickly use a great Part of it ; in other Places, they deliberate upon receiving our Episcopacy : And perhaps at this Juncture of Universal Joy, their Piety and Prudence, and Moderation and Charity may heal up many of the Breaches of *Christendom*. The good God bless the Peace-Makers, and Prosper their Endeavours.

I have now gone thro' the Text, and I hope have shewn it not improper to the occasion of the Day : I have transgress'd the bounds of our usual

Time; but I presume, I am still within your Patience: Any Grief indeed could not have bore a trespass on it; but your Joy can be long suffering, true Joy can never repine or murmur.

There remains an Application of the Text to the Duty of this Day.

1. To be truly thankful and devoutly joyful for this Publick Mercy.

It is a little thing to say, that Authority does so command us: If we have any sense of Happiness, Nature will draw out the Expressions of it. The Weather it self invites to a serenity of Joy: Nay, and the very wording of the Text must excite us to this Duty; For it is worded in the very Exclamations of Joy. *How is the Hammer, &c. How is Babylon, &c.* A very *Envinus*, a Song of Victory and Triumph.

It is some Scandal to our Enemies, that they have been over-forward to boast and to exalt themselves upon every little advantage against us: But it will be our greater Reproach, if we are Stupid or Sullen upon so very great an Advantage against them. How have they gloried in Battels not at all decided! How upon the least appearance of Success, have they Vaunted and Magnified their no Performance! How at the end of almost every Campaign, have they loaded their Monarch with Flattery, and I doubt with Blasphemy! How upon every dubious event have they sham'd the People with a strange Story of some great Exploit! And upon every trifling occasion have

have prostituted their *Te Deum's*, as if they dared to hope they could deceive God as well as Man. If they had now but shared in this Glorious Success, how loud and high would their Insults have been! What foppish Processions! What superstitious Pageants! What devised Medals, and Roman-tick Inscriptions! What Harangues and Trophies and Pillars! What a *Babel* built to Heaven!

Our plain Religion teaches us more Sincerity and Truth: The way of Worship which they call Heresy directs us to be Humble and Modest, and to give unto God alone the Glory that is God's. *We will magnify thee, O Lord, with the Voice of Joy and Melody among such as keep this Holy Day. We will acknowledge thy Salvation, and confess; It was not our own Hand that did save us, neither was it our own Arm that hath gotten us the Victory; but thy Right Hand and thine Arm, because thou hadst a favour unto us.*

2. Upon a due sense of this Mercy, we will learn to trust and to rely more and more upon the good Providence of our God; and to accept this signal Favour as an Earnest, that He will farther support us and assist us, till we see our desire upon our Enemies. God who hath done so great things for us already, whereof we rejoice, He will not leave us nor forsake us; Unless we are guilty of Ingratitude, He will continue to be our *Defender* and our mighty *Deliverer*.

3. But

3. But then our Victories abroad must teach us to have the more Peace and Unity at home; the greater Charity and Brotherly Love: If possible, to heal up our own breaches; If possible, to reconcile the unhappy differences among our selves. Or if we differ a little in our Judgment (as Mankind will alway differ) yet let us agree, let us All agree in the common Faith, and the common Interest, against the common Enemy of both.

4. And let us remember to glorify God in our Lives and Conversations. To give the Labour of our Lips with a dead Heart, is for Fools to make a Mock at Sin. The only Gratitude toward God is to behave our selves so as *becometh a People whom the Lord hath redeemed, and delivered from the Hand of the Enemy*. So to offer up our selves, our Souls and Bodies unto thy Service, O God, will be most acceptable in thy sight: So to obey will be *better than any other Sacrifice*.

5. And lastly to our Praises and Thanksgivings we will add our Prayers and Supplications unto God, that under this new Conviction of his watching over us; we may be a Righteous People, the less unworthy of his past Mercies, and the better prepared to see his Salvation in the time to come: That so our God may *continue his Loving Kindness* to us, and still *delight to do us good*. That He would bless our Gracious Queen in her Person, in her Government, and in her Arms by Sea and Land:

Land : That her Reign may be long and long thus Prosperous, thus Glorious : That SHE may with continual Joy rule over us, an Ornament to our Church, and a Defence unto our Nation ; a Support to our Allies, and a terror to our Enemies ; and be soon a blessed Instrument of the Peace of *Europe*. And that we Her Subjects may be a Loyal, Grateful, Godly People ; Ready with united Hearts and Hands to assist Her Majesty in this Glorious Work : *Prosper thou the Work in Her Hands, O God,* and let our Adversaries know, *It is thy Doing.*

F I N I S.

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