



[The following Essay was wrote and published immediately after the great fire, March 20, 1763, and is now republished as applicable to the late Conflagration.]

The uncertainty of human life, the transitory nature of all our mortal vicissitudes of this present state of being, and of all our joys and possessions in it, are truths so well known to every thoughtful person, and have so often been the subjects of judicious writers in all ages, that the strongest invention can perhaps scarce find any thing new to offer, and a modest Muse with reluctance undertakes the theme: Yet such is the frailty of human nature, that when a sudden Catastrophe surrounds us the mind is flattered and disconcerted, and does not readily collect those reflections suitable to the occasion, or else by having been used to neglect such reflections, from a conception that they must needs flow naturally from such calamities, will produce them: the mind through distaste, may not immediately conceive them when wanted. It is true, the voice of nature has always been the same, is continually sounding, and understood by all; yet strange to say, what we hear the ofttest, we attend to the least, and what we are the most certain of, we give the least heed to; but there are times when good providence sends a louder summons by the struggles of nature, and proclaims those truths, which though they could not operate by the importance of their nature, yet may force their effect by tormenting the passions; but here frailty again takes place, from extreme thoughtful fits, the passions being roused, we rush on to confusion and error; less solicitous growing careless by a long calm, we flee by the east of passion, instead of the compass of understanding, leaders of the port of truth, and negligent of those duties, to which the passions were only designed to urge us.

To point forth and familiarise these truths, has been the well handled subject of the best writers; but while nature continues to furnish, and the wisdom of her voice is never in any measure neglected, the theme cannot be truly exhausted, nor the repetition of it needless.

For these ends, this Essay is presented to the public view, if it pass under the judgment of able minds, they will acquiesce in any truth, and at least may learn hence to be content for nobler thoughts; besides, there is a satisfaction we all feel in giving vent to the throbbings of the heart, and in collecting to some order, those thoughts which float through the mind on such occasions.

Let this then be the apology; but if still any one should censure me for treading in this unaccustomed path of writing, I must quit the dispute and screen myself beneath the horrors of that never to be forgotten night, when the flames broke loose on our house, and laid so large a part of our capital in ruins: I am sensible that painted images will be of no real service, and are never to be used but when the passions are sluggish; and therefore passing over that ample field for description, which the late Conflagration affords, shall confine myself to those reflections which no body should be ignorant of, and which every body must needs be affected.

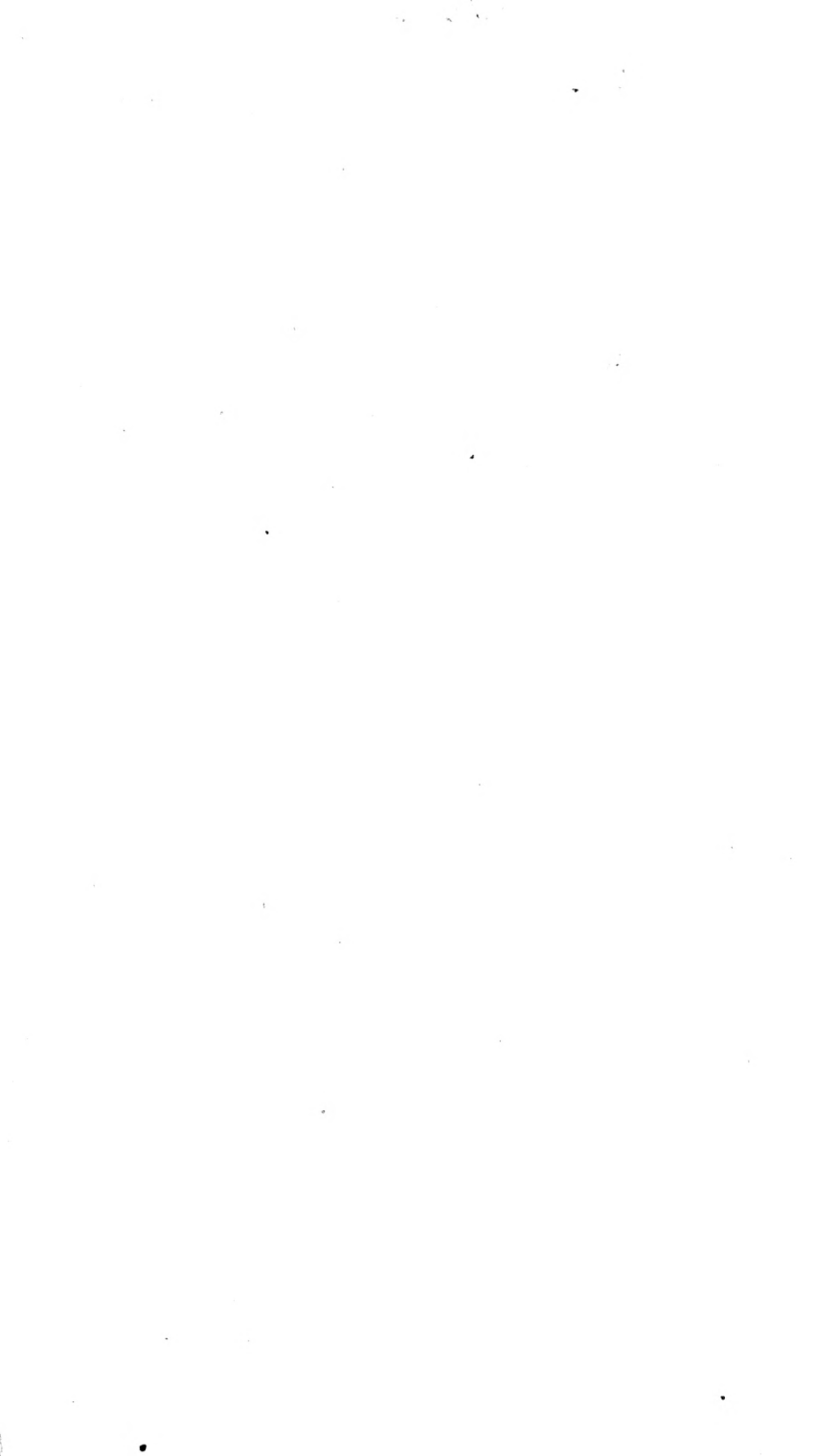
It was then in the first watches of the morning, when our bodies were fast fettered with soundest sleep, that the fire was first discovered, and the town alarmed with an out-cry; the inhabitants were speedily collected, and though the fire was found in the cellar of a brick house, yet it soon eat through its prison; the wind blowing fresh urged on the flames, and with surprising fury they ravaged in spite of all opposition or means to suppress them; the cinders and burning ruins were carried to the leewardmost part of the town, by means of which some who thought themselves in no danger, were the soonest consumed, and the inhabitants of them being gathered to assist at the head of the fire, suffered the greatest losses at their own houses; the like evil happened to numbers of tradesmen, whose shops were so quick fuel for the flames, that their tools and stock were all consumed before they could repair to them; in some places we heard the shrieks of mothers and children roused from their beds by the surrounding flames, and no man to help; here we might behold the aged, the sick and the bed-ridden, whose distance from the seat of the fire gave them hopes of security, driven forth to the inclemencies of the weather, not knowing where to shelter; there we might see those whose least thoughts were placed on their substance, and whose greatest anxiety was to save their lives: Thus raged this fire, forcing its way at the windows of brick houses, whose slated roofs were thought a sufficient defence, thus adding burning to burning, till it left no building unconsumed where the wind would let it pass. The natural horrors of the night added terror to this catastrophe, and at once rendered it more dismal to the eye, and more grievous to be born, and more difficult to be suppressed, till the odious night wore out, and with it vanished the height of our fears; but not so the reality of our sorrow, the risen sun assuaged the gloom of the night, but gave us a dismal prospect of its havoc; a spectacle shocking to sensibility! Like the blasted trees of summer, or the skeleton of some delightful body; yet far less ungrateful to the sight than sorrowful to be reflected on. Take a survey then of these extended ruins, here once lived the loyal subject, the tender father, the obliging friend, and a good commonwealths-man; but their habitations, as with one sweep of a scythe, are all cut off, and they thrown on the charity of their friends: And is this all? Alas there are still more heart-piercing scenes; walk through the ruins, and take a more particular account; here lived the laborious tradesman, on whose daily industry depended the sustenance of a numerous family; there lived one whose circumstances were straitened with poverty, and distressed by sickness; here lived one just emerging from indigence, and reaping the first fruits of honest industry; there lived those whose comfortable circumstances afforded a refuge for the needy, and an habitation for the friendless; here lived those whose subsistence depended on their situation for business; there lived those whose all was in their houses, and here those who are still unhappily answerable for all they lost; there lived, and there was the subsistence of the aged and infirm, whose frugal industry in youth, had procured them the merited support of easy old age, when the body unstrung for labor can no longer support itself—But all cut off, their industry appears no more, and the fatigues of youth overtakes them, when age should be at rest; the children must beg, and the industrious must be dependent, the forehanded repeat his toil anew, and the debtor lay at mercy; the friendless must seek for other patrons, and they who patronized implore compassion; the affluent aged must forget their ease, and too soon lose the benefit of that substance which they could not carry hence.

Amazing shock! Is this the uncertainty of human life? Is it thus we have no abiding place here? Is it thus that the places that knew us shall know us no more? And do riches thus take to themselves wings? what a gust of passion breaks forth in all our minds? yet let us compare our thoughts, attend the voice of reason, to those pleasant admissions so loudly proclaimed by this dreadful catastrophe: What a lesson then is here of the uncertainty of earthly enjoyments! We lay ourselves down to our natural rest possessed of subsistence and affluence, and in a few hours we are awakened to take leave of

all. Where shall the miser bestow his hoards, or the extortioner his ill gotten gains, or how shall the worldly man procure his happiness when flames surround them? The late pillars of brick which we beheld floating to the sky were at once our main and our possessions and declarative of their loss. But what say these mighty ruins? they show us at how recent an tenure we hold our enjoyment; for next under a sovereign providence we seem made, 'till even to the fatality of the wind that it did not vary and roll the flames over the whole town. With how much ease then can we shift the scene and suppose ourselves in the situation of the present distressed; was it our conduct, or vigilance that protected us? And if brought forward, we should have felt sorrow; being so narrowly saved can we fail to melt with sympathy? and if even the golden rule was capable of a benevolent application the most infernal must now feel it, and the most hardened put it in practice; and he who on this occasion does not bestow bountifully to the relief of the immediate sufferers, must either flatter himself with some peculiar infallible protection, or being desperate in giddiness, bid a bold defiance to all calamity. Nor can any one, though not immediately exposed to this destruction, or tho' distant from this capital, suppose that they have no part in its general admonition; 'tis nature's voice, that well known herald of the Almighty which tho' it be now uttered here, yet echoes every where; 'tis but one lath of that amazing scourge, brandished by the hand of vengeance, against a guilty world; the same fire may parch up that land which it does not consume, and earthquakes make its desolation worse than the present; if therefore we are common tenants of a state variegated with joy and sorrow, methinks 'tis natural we should in some measure share the good of it which we all want, seeing we are equally exposed to the evils of it, under which we all desire to be relieved.

O, my soul, what a thought arises! can it with truth be said, that any in human shape, though their daily support were robbery, should lurk for the confusion of a public calamity, and plunder the property of the distressed; or that any after consideration, upon whatsoever pretence, should either publicly or privately discountenance that relief to the distressed which we may all at some time want, and which humanity suggests? forbid it heaven!

Alas, we mourn in a tide of tears, sorrow on every side surrounds us, and calls for those duties which we feel impressed in our natures, duties so endeliably engraven, that a heathen said, "in nothing do we more imitate the immortal Gods, than in doing acts of kindness," the voice of revelation is still more explicit, and so plain, that he who runs may read. Possessions take to themselves wings; to what purpose is it then, that we distress, perplex and corrupt our minds in getting wealth, the possession of which is so precarious? With what face can we swell with the conceit of riches and assume air of importance, disdain, oppress, and tyrannize over those beneath us (perhaps only) in fortune, when a few hours may set us all on a level? How much does it become us while in affluence to demean ourselves with such honesty, humanity and beneficence, as that if calamity should overtake us, we may stand confessedly the worthy objects of needful relief? Methinks this catastrophe is big with instruction, could any one see the dire havoc produced from so small a fire, and not feel the obligations we owe to the community in our power, or if that necessary but devouring element, and of every thing that is apt fuel for the same? for as our possessions are not secured by our own single carelessness, the duty therefore becomes general; and may I be permitted to take a hint from this dreadful desolation, and point it forth as an emblem of that destruction, which the passions when let loose produce in human minds; when the first excess is not suppressed, like the fire they ravage, increase by running, and may destroy every thing valuable in the mind; may entirely strip us of that reason which only can stand us in stead when a greater conflagration shall seize this earth, when we shall be as little anxious to save our lives, as many lately were to save their worldly possessions.








Dr. *Mayhew's*

T W O

Thanksgiving-Discourses,

October 9th, 1760.



T W O

DISCOURSES

Delivered *October* 9th, 1760.

Being the Day appointed to be observed

As a Day of public

THANKSGIVING

For the Success of His Majesty's Arms,

MORE ESPECIALLY

In the intire Reduction of

CANADA.

B Y

JONATHAN MAYHEW, D. D.

Pastor of the West-Church in *Boston*.

THOU art MY SON—Ask of me, and I will give thee the
Heathen for thine inheritance, and the UTTERMOST
parts of the earth for thy possession. *Psalms* II.

B O S T O N :

Printed and Sold by R. DRAPER, in Newbury-Street ; EDES
and GILL, in Queen-Street ; and T. and J. FLEET, in
Cornhill. 1760.

200

11,469 S



Considerations on divine Providence in
the Success and Consequences of na-
tional Wars ; with some short, gene-
ral Reflections on the Success of His
Majesty's Arms in the present War.



P S A L M XCVIII. 1, 2.

O SING unto the Lord a new song, for he hath
done marvellous things : his right hand, and his
holy arm hath gotten him the victory.

THE Lord hath made known his salvation : his
righteousness hath he openly shewed in the
sight of the heathen.

WHOEVER has been much conversant
in the holy scriptures, has, I suppose,
made the two following observations.
The first, That the prophetic writers,
after speaking of some recent, common
events, and things of a secular nature, often slide, al-
most imperceptibly, into futurity ; or into the mention
of those things that pertain to the kingdom of God
under the reign of the Messiah. So that while a per-
son thinks he is reading only about certain ordinary
occurrences, and expects to meet with nothing else, he
finds himself suddenly carried into future times with

the prophet; even into the later periods of the christian dispensation, concerning which the most glorious things are foretold.

THE other observation alluded to above, is, That in the prophetic writings, what is spoken primarily concerning worldly things and events then present, past, or speedily to come to pass, has often a reference to other matters; to things spiritual and future; and not only future, but far distant; and indeed principally respects these: viz. the person, offices, and reign of Christ; and the glory of his kingdom in the latter days. So that in one view, the same passage is sometimes common history, and in another view, illustrious prophecy; some word or clause being purposely inserted, which determines the passage to be of the prophetic kind; and chiefly to relate to the kingdom of Christ, even while a great, or perhaps the greater part of it, has a plain reference to other matters, more common and familiar.

MANY of the psalms* of David are plain examples, and undeniable proofs, of both these observations.

* As for instance, the 2nd, 72nd and 89th psalms. The passages of scripture which have such a double meaning, are indeed numerous, both in the old and new testament. And they partake of the nature of parables, or allegories; which are sometimes literally true, either in part or whole: But what is chiefly intended in them, is the *moral*, or spiritual meaning couched under those common words & phrases. And, what this secondary, yet principal, and ultimate sense is, may generally at least, if not always, be determined with great ease and certainty by the discerning and judicious. Tho' it must not be denied, that some whimsical, but well meaning people, have made very odd work with such passages, by over straining them; and have sometimes conceited a double meaning without any apparent reason for it: whereby they have given too much occasion to others to ridicule the whole notion of types, and a double sense, as tho' it were in itself absurd.

ons. And the 98th psalm, the beginning of which I have chosen for the ground of my discourses on the present joyful occasion, is an example of the latter of them.

IN this psalm David praises God, and exhorts others to praise him, on account of some signal appearances of his providence in favour of his chosen people; in saving them from, and giving them victory over their enemies; hereby openly shewing his righteousness to the heathen nations around them. This is doubtless the primary design of the psalm; at least, of the former part of it: But it is not the principal, or ultimate. In its chief and ultimate view, it is a prophecy of what was to come to pass in the days of the Messiah; when God was, by him, to make known his salvation in a far higher, and more illustrious sense; and to reveal his righteousness, not only to the heathen nations in, and round about the land of Canaan, but to the uttermost parts of the earth. So it is said, ver. 3d, in the time *past* (as is common in the language of prophecy, to denote the immutable certainty of the thing spoken of) “ He hath remembered his mercy and his truth toward the house of Israel: ALL THE ENDS OF THE EARTH *have* seen the salvation of our God.” In consequence whereof, not only Israel, but all the earth, is called upon in the following verses, to make a joyful noise unto the Lord, to rejoice and sing his praises. Yea, the sea, and the fulness thereof, are bid to join in this concert; the world, and they that dwell therein, while “ the floods clap their hands, and the hills are joyful together.”

THIS is both extremely sublime, and very natural; since the main subject of the psalm, is that glorious reign of Christ, before the conclusion of which there

is to be a general "restitution", or renovation of all things; even of the material earth and heavens. For behold, saith the Lord, I make all things new: And we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And indeed this psalm itself, tho' a short one, looks forward to the time of our Lord's second coming; "whom the heavens must receive, [only] until these times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets, since the world began."* For it is to be observed, that all things rational and irrational, animate and inanimate, are called upon thus to rejoice together, "BEFORE THE LORD; for he cometh to judge the earth: With righteousness shall he judge the world, and the people with equity;" as the psalm concludes.

BUT to return to the text: "O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen." This passage, as before observed, has undoubtedly a reference to some very remarkable deliverance which God had vouchsafed to his people Israel, and to his subduing their enemies under them; hereby making manifest his righteousness to their heathen neighbours. In consequence whereof, the Israelites are admonished to sing "a new song"; which was not used to be done, but upon some very signal occasion. But while the passage has such a retrospect to things and events already past, it does, without all reasonable doubt, look forward to things and events then, and even still future. And this new song, considered in the ultimate view of the passage, may probably be no other than that mentioned in the revelation of St. John. THE

* Acts III. 21.

THE present occasion, you are sensible, leads us directly and immediately to consider this passage, only as an exhortation to praise God for the temporal salvation, the successes and victories, with which at any time he favours his people : but especially when these are very signal and illustrious ; so that by them, God may be said to make known his salvation, and openly to shew his righteousness in the sight of the heathen. Which is strictly and literally applicable to what he hath lately done for us, at least here in America. But having considered and applied the passage in this view of it, I am persuaded, you will think it proper for us then to extend our views beyond these temporal concerns ; and briefly to consider what aspect our military successes have upon the kingdom of Christ, the extension thereof, and its establishment in its power and purity thro'out the earth. For this is not only that event, to which the passage ultimately relates ; but it is what we all do, or should, firmly believe and pray for, whenever we repeat those words— “ Thy kingdom come ; thy will be done on earth as it is in heaven ” ! And our late victories and successes may, not improbably, contribute to the accomplishment of this great event.

BUT before I come to speak particularly of these successes, which have lately attended the arms of our king ; and of our obligation to sing a new song on account of them ; it will be proper to observe and illustrate one most important point of doctrine contained in the text ; and which is really the foundation of all the gratitude and praise, which we owe to almighty God for them. It is this ; That God is truly the author of all our deliverances from, successes against, and victories over, our worldly enemies. You see that these are in the text ascribed to God ; there being

being no particular mention made, so much as of any means or instruments, employed by him in bringing them to pass. Altho' means and instruments are at least generally, if not always supposed, in such cases; yet the psalmist here takes no particular notice of any, but attributes all directly to God. The Lord hath done marvellous things, says he; his right hand, and his holy arm hath gotten him the victory. He is accordingly said to have made known *his* salvation hereby; and to have openly shewed his righteousness to the heathen: Tho' possibly there might have been nothing of a miraculous kind, strictly speaking, in the deliverance and successes wherewith God had favoured his people, and which are here primarily intended. At least this is supposeable; for the same kind of language is often used in scripture, respecting those successes and victories, which were confessedly brought about only by natural, ordinary and human means; which is sufficient to my present design. And so much it was needful to observe, previously to my entering upon it. For, intirely setting aside the case of miraculous interpositions, with which we our selves are not now concerned; it is proposed, by divine assistance, to illustrate and confirm the proposition mentioned above, on the supposition that things come to pass according to what is called the established course of nature, and the settled order of things. For even upon this supposition, as well as in those cases where miracles are to be admitted, all our temporal deliverances, victories and successes are from almighty God:--Otherwise indeed, I know not what reason we have to praise him for them, however great or important they are in themselves. And this is certainly a point, very suitable to employ our thoughts at this season, and upon the present occasion.

HOWEVER,

HOWEVER, you will observe that it is not so much the proof, strictly speaking, as the illustration of this point, that is now intended: Because it is taken for granted, that we all in general believe this to be true already; and therefore do not need to have it proved to us in a formal manner. But yet it may be profitable to many, and indeed to all of us, to hear some reflections and remarks upon it, by way of illustration.

SOME general notion of a providence superintending the world, and the concerns of mankind, has been common in all parts and ages of the world; and also common to all persons, with a very few exceptions. The ancient epicureans, indeed, denied a providence, while they professed to believe there were Gods in great number; so many, that it were easier to call all the stars by their names, than to give a catalogue of them. But perhaps they acknowledged a deity, or deities, only to avoid the general odium of mankind, being nothing better than atheists in disguise; if indeed there be any such thing as speculative, or philosophical atheism. But at this day all professed theists, to be sure all christians, believe a providence; however crude, indigested, and partial, the conceptions of many persons may be concerning it. None of these imagine, as the epicureans affected to do, that God is too indolent, or that he disclaimeth, to concern himself about the things that are done on earth, even tho' he humbleth himself when he beholdeth them that are done in heaven; in those heavens, which are not clean in his sight, and the angels whereof he chargeth with folly.

Now, if there be any such thing as a providence, conversant and active about men, and their temporal concerns, which is taken for granted; certainly
national

national wars and their events, must be under God's particular inspection and superintendence; these being, in their nature, of the highest importance, and the consequences of them most extensive and interesting. It is on the conduct, success and issue of battles and wars, that the temporal welfare of nations principally depends, from generation to generation. And not only their temporal, but their spiritual welfare also, depends in a great measure upon the management and issue of wars. For hereby it is frequently determined, in effect, not only whether people shall enjoy their native country, their laws, their civil rights and liberties; but also whether they shall lose or enjoy their religion, with their spiritual privileges; and whether their posterity shall be of this or that religion, or perhaps of none at all.

WHOEVER is conversant in history, or is tolerably acquainted with the past and present state of the world, knows that the religious state of countries is often determined, almost unavoidably, to be what it is in general, by wars and conquests; almost as certainly as their political and civil state. How often does the conqueror deprive the conquered of their old religion, either in whole or in part; and give them a new one in its room? Which is done, either by right down tyrannical imposition, or else by allowing some peculiar privileges of a secular nature to those who will make an exchange; which latter, though it be a gentler and more humane way of bringing about a revolution in religion, and may require more time, is not perhaps a less efficacious and certain one in the end. Sometimes both these methods are employed at once. And what is it, for example, that hath made almost all the *East*, mahometans? those who, at least whose fore-fathers, were once christians? What is it that hath
 produc'd

produc'd so prodigious an alteration in the religious state of those countries, in so considerable a part of Europe, Asia and Africa? The visible, apparent causes hereof, were the wars and conquests of the Saracens; of Mahomet and his successors, and the various methods used by them to suppress the religion of Christ, and to propagate the imposture of the Coran.* This is only mentioned as one remarkable example of what is usually the effect of conquests in a greater or less degree. It cannot, however, be denied, that the changes thus introduced in religion, are sometimes for the better, as well as often for the worse. As, for instance, since the time of Oliver Cromwell, at least of William III, the roman catholic religion has, I suppose, been gradually losing, and the protestant gaining ground, in Ireland: And this, without persecution, inquisitions and racks; which are abhorrent from the principles of the latter, tho' very consonant to the spirit and temper of too many of its professors. Now, if this be indeed God's world, and in any proper sense under his inspection and government, it is impossible but that he must, in some way or other, order and determine these great events of war, by which almost all other things are, in effect, determined; both in the religious and civil state of nations. If we should suppose that success and victory are not owing to the influence and operation, or the providential government of God, we should take a great and most material part of his work out of his hands; leaving him, I had almost said, but very little to do in the administration of this world. On this supposition, the world would be govern'd almost without him; even with respect to the greatest, and most interesting events and revolutions, that come to pass therein from age to age! And if we could once suppose, that God does
not

* Or mahometan bible.

not concern himself about these matters, the wars of nations, their conduct, and various issues; if we could once imagine, that some mighty empires are reduced, overturned and ruined, while other kingdoms are founded, extended, and made formidable, independently of God, or without his providential influence and ordination; we might then come into this farther conclusion, naturally, if not necessarily flowing from such premises, viz. That all other events in this world also come to pass independently of God; they being apparently of less consequence to the world than these. But as this would be directly to adopt the old epicurean system, which was really no better than disguised atheism, it is concluded, nothing needs to be said in confutation of it in a christian assembly.

BUT, from these general reflections on the overruling providence of God in the success and issue of wars, we will, if you please, proceed now to take a nearer and more particular view of these important events. We will consider, what are the usual, the visible, and more immediate causes of military successes and victories: In doing which, we shall trace the vestiges of divine providence. We shall hereby see something of the manner, in which God operates to the production of these effects in ordinary cases, by the instrumentality of secondary causes, or natural means: Which, it is hoped, will be a useful entertainment to us, and particularly seasonable at this time.

WHEN nations are engaged in war, there are divers things, to which success is apparently, and more visibly owing, whenever obtain'd; sometimes to one of them, sometimes to another; and sometimes to a coincidence of several together. And a cursory review, or brief consideration of these things, will serve to illustrate and

and confirm the main point before us; by shewing, that there is no victory, no success in war, but what is ultimately to be resolved into the holy will, the active influence, or providential government of God.

1. To begin then at the visible source and fountain of military enterprises and operations: Success is sometimes more plainly owing to a superiority of wisdom in the cabinet, in a king, or his council and ministry, than to any other secondary cause. For when there is an equality of advantage in all other respects, such a superiority of wisdom at the helm, at least ordinarily determines the success. It is in courts, that the scheme and plan of wars, and the general manner of conducting them, are laid and fixed upon. And one nation often becomes victorious and triumphant, rather than its enemy, because there is more wisdom and prudence at the helm, in directing and pointing its military efforts. But from whom, or from whence, did some kings, their councils or ministers, derive this superiority of wisdom and genius? How, for example, does it come to pass, that a **GEORGE** and a **PITT** have more wisdom than a *Louis* and a *Belleisle*? Is their wisdom self-derived? or have they more than they received from above? You know, who it is that teacheth man knowledge; whose inspiration giveth him understanding; and from whence all sound judgment and counsel comes. It is all originally from **God**, as truly as the wisdom of prophets and apostles; tho' not of the same kind, nor designed to answer exactly the same ends. So that whenever success and triumph are more visibly owing to such a superiority of wisdom at the helm, than to any other cause, you see to whom the glory thereof is ultimately due.

2. SUCCESS

2. SUCCESS is often owing to a superiority of military skill, courage and stratagem, in the general or generals, who have the more immediate direction and conduct of a war committed to them. All other circumstances being supposed alike, such a difference between the capacities of the respective commanders of armies, commonly at least determines the victory. Many a general and admiral have lost the day, merely by being outwitted; and as many, of consequence, have come off with success and applause, by means of their superior skill and address. But is not the wisdom and penetration of generals, or military commanders, derived from the same divine source, with that of kings, their ministers and counsellors? Does not God make a difference in this respect between the former, as well as between the latter? Did not the DUKE of MARLBOROUGH, for example, receive that military genius from heaven, which gave him such a superiority over the French commanders, the beginning of this century? Who made a FERDINAND superior to *Richlieu* and a *Contade*? perhaps to a *Broglie* also? And who but God was the author of those military accomplishments, that penetration, address, and true martial ardor, which appeared in the late general WOLFE; and which have render'd both HIM, and the HEIGHTS OF ABRAHAM, forever memorable? Or who gave ANOTHER general, whom I need not name, the wisdom and magnanimity to conduct the war in this part of America, to a conclusion at once so glorious to himself, so happy for us, and for Great-Britain?—But without a regard to any particular times or facts, it is unquestionably true in general, that superior sagacity, a thorough knowledge of military affairs, bravery, and a right judgment in a chief commander, are of the utmost importance; and that success is often more visibly owing hereto, than to
any

any other cause. And if we know from whom those qualities are derived, we can be at no loss, to whom the successes obtained by means of them are to be ascribed. Certainly God did not originally make all generals & military commanders equal ; or give them the same capacity and genius for war : We have seen a very remarkable difference even amongst our own, during the present war.——

3. **SUCCESS** and **victory** are sometimes most apparently owing to a superiority on one side in respect of numbers. And indeed, when there is equal wisdom in the cabinet, equal skill, discipline and bravery in the field, and all other circumstances are alike favourable to both sides ; whenever this is the case, it is plain that, without a miracle, victory must declare for the most numerous host. And numbers have often prevailed against a superiority in almost all other respects ; tho' not so often as other things have prevailed against numbers. But since this is sometimes the case, let us consider whence it is, that one nation or country is more populous than another ; and able to send more troops into the field. Do men grow spontaneously out of the ground, like trees ? or rather, as they do not ? For it is God's hand that plants and waters, and his sun that warms, even the meaner shrubs, as well as the spreading oak, the hanging elm, and the cedars of Lebanon, those tall and ancient sons of the forest. Now does God cause the trees, and even the lowly shrubs, to abound more in one country than another ? and do men, who are stiled " his offspring," increase and multiply with him ! Surely they do not. God has not only made all nations to dwell upon the face of the earth ; but has determined the times before appointed, in which they live, whether in succession or at once ; and has even fixed the bounds of their habi-

tation respectively *. If, while one nation is increased and enlarged, another is diminished by plagues, earthquakes, famine, or any other means, doubtless it is the providence of God that makes this difference. It is therefore evident, that when one nation is successful in carrying on a war, by reason of its being greater and more populous than another, such success is ultimately to be attributed to God, who multiplieth one, and diminisheth another by various methods, as he pleaseth.

4. Success and victory are sometimes more apparently owing to neither of these things, but to the superior courage and strength, patience and resolution of the troops; I mean, of the common soldiery. These qualities often prevail over superior numbers, and many other advantages, to such a degree almost, that one has been known to chase an hundred; and two, to put ten thousand to flight: As in some of the wars of the Jews of old; and in others also, where nothing præternatural is supposed to have taken place; particularly in the wars between the ancient Greeks and the Persians: Wherein a few thousands, or even hundreds of the former, sometimes put to the rout almost incredible hosts of the latter; armies, the number of which, as is said of Gog and Magog, “was as the sand “of the sea”; and which “went up on the breadth “of the earth” † against them. But whence is it that some men, yea whole nations in general, have more bodily strength, and more fortitude than others? Some are doubtless weaker, more timid and faint-hearted than others, even by nature. Or if this apparent difference amongst men, be in part owing to a difference in the climates, who made this difference? Or if it be owing partly to different ways of living,
different

* Acts XVII. 26.

† Rev. XX.

different discipline, &c ; yet the providence of God is not to be excluded, even here. There is indeed no reason to doubt but that courage, and even bodily strength, may be acquir'd and improved by proper methods of living, exercise and discipline. But this is never factually done independently of divine providence, giving opportunity and occasion for it, and leading the way to such improvement. There is often a co-incidence of many things and events, and a long train of particular circumstances, by means whereof the courage and martial prowess of one nation are raised and improved to a prodigious height ; while in another nation there is no such train of circumstances, no such co-incidence of things and events, favourable to a martial spirit : But, on the contrary, such an one as tends to enfeeble and enervate, to dispirit and debase the people. Now this long train of connected circumstances and events, tending to raise the military spirit of one nation, and to depress that of another, is certainly never, in the whole of it, the effect of human contrivance, foresight and ordination, of which it appears to be, at least in a great measure, independent. It must be ascribed at last to that divine providence, which superintends and over-rules all things. It is, in short, like the fabulous golden chain of the poets, hung down from heaven to earth ; the upper end whereof is far above mortal reach and sight, and there fastened to the throne of God !—— Whenever, therefore, success in war is more immediately owing, as it often is, to such a superiority of martial prowess and bravery, it may be said, with the greatest truth and propriety, that God's " right hand, " and his holy arm hath gotten him the victory."

5. SUCCESS is sometimes owing, more immediately, to neither of the things already mentioned ; but to one

nation's having a greater plenty than another of military stores, provisions, and all things necessary for prosecuting a war to advantage : Or, to its being richer, which comes to much the same thing at last ; for, as Solomon has observed, " Money answereth all " things." But whence is it that one country abounds with provisions, with all things needful in carrying on a war, or with riches ; while another is barren, destitute of these conveniencies, and poor ? None of my hearers, certainly, need to be informed from whence, or from whom, these differences originally proceed : Who it is that giveth corn and wine, wool and flax ; that multiplieth the flocks of the shepherd, and feedeth the cattle upon a thousand hills ; that has appointed " a vein for the silver, and a place for the " gold where they mine it ; while iron is taken out of " the earth, and brass is molten out of the stone", where he has deposited them : Or, who it is that has ordained and opened the canals of commerce between country and country, either more or less convenient for mercantile intercourse, for the exchange of commodities, and supplying those places with silver and gold, which are naturally destitute of them. Will you exclude God and his providence from having done these things ? Surely you will not. Whenever, therefore, success in war is owing more visibly and immediately to such plenty, abundance, or superior riches, the victory is plainly the Lord's : Who giveth these supplies, in various proportions as he pleaseth, out of his own exhaustless stores and treasuries, to different nations, realms and kingdoms : None of which possess more of them, than they possess by his favour and bounty.

6. WHERE nations are equal, or nearly equal, in all those respects that have been mentioned, there is yet sometimes health enjoyed in one camp or army, while

while sickness prevails in that of the enemy ; which is the more immediate cause of success and victory to the former. Yea, less numerous armies, and inferior in every other respect, have prevailed by this means ; while far superior ones have become an easy prey to them. But whence does it come to pass, that sickness rages in one country, camp or army, rather than in another ? or this particular year, rather than another, either fore the war commenced, or after it is over, and all is decided ? I will not suspect any present to be so sceptical, or rather so atheistical, as to hesitate a moment for the true answer to these demands. Whenever, therefore, victory or success is owing to the greater health enjoyed in one army than in the opposite, you see to whom it must be attributed at last.

7. **SUCCESS**, when all other circumstances are nearly alike, is sometimes most apparently owing to winds, tides and weather ; which prove favourable to one fleet or army, and unfavourable to the opposite. In all maritime wars, and all military operations which have any connexion with, or relation to, the mighty waters of the ocean, or even to lakes and navigable rivers (as indeed almost all national wars have, especially in this age of the world) ; in all such wars, a great deal depends upon weather, winds and tides. These are sometimes so ordered, as to give success and victory even to the inferior fleet or army. Sometimes the superior fleet suffers a terrible shipwreck, and all designs miscarry therewith ; while the inferior rides safely in port, or sails securely just beyond the limits of the storm, under a serene sky, and prosperous gale. Sometimes a numerous army is obliged to remain inactive, and is perhaps half starved, because the wind has held long to the northward or the southward, to the east or west ; and the expected supplies

have miscarried ; perhaps, been driven on the enemy's coast, as a seasonable relief to them. Yea, sometimes when well appointed armies have met on the field, and have had no connexion with seas, lakes or rivers ; the wind, rain and hail from heaven, by attacking one of them in front in the time of battle, have been the means of putting it to the rout, and giving the victory to the weaker army. History furnishes examples of all these things. Now you are sensible, that winds and tides, storms and tempests, which have such a mighty influence in wars, especially in naval ones, are no ways dependent upon human wisdom or power ; but upon almighty God. So that whenever they prove favourable to one side, and unfavourable to the other, and determine the success ; we can ascribe such success to none but to him, who holdeth the waters in the hollow of his hand ; whose pleasure, snow and hail, rain and vapour, and stormy winds fulfil ; and of whom it is said, " There is none like the God of Jessurun, who tideth upon the heavens in the help of his people, and in his excellency upon the sky." Deut. xxxiii. 26.

8. SOMETIMES success is owing, more immediately, to what is vulgarly termed a mere accident, and which Solomon himself calls chance. " I returned, and saw under the sun, says he, that the race is not to the swift, nor the battle to the strong—but time and chance happeneth to them all" *. That is, some unforeseen, unsuspected turn, incident or circumstance, not owing to any human providence or contrivance, sometimes gives the race to the slower, and the victory to the

* Eccl. ix. 11. The word *chance* is divers times used in scripture in much the same sense ; and particularly in our Saviour's account of the man that " fell among thieves," Luke x. 31. " And by *chance* there came down a certain priest that way," &c.

the weaker. It were indeed very absurd to suppose, that the swifter should not win the race, all other things and circumstances relative thereto being alike; and the only difference lying in the respective swiftness of the runners. This were as absurd as to suppose, that a winged arrow from a bow, would not reach a distant goal, tho' there were no obstruction in the way, sooner than the sleeping, almost motionless snail would crawl to do it. It were also irrational to suppose, that the stronger army should not prevail in the field, all other things and circumstances being alike; and the only difference lying in their respective power. This were as absurd as to suppose, that a heavier weight should not preponderate in an equal balance, and overcome a lighter. We may be sure that Solomon was too much of a philosopher to intend either of these things, so contrary even to common sense. His meaning, as intimated before, doubtless is, that certain cross accidents, sinister and unsuspected occurrences, or casualties, sometimes intervene as to one side, or some favourable ones as to the other; and snatch the victory from the stronger, yea, from the wiser and braver, giving an unexpected triumph to the less numerous and valiant host. As also the swifter, and more expert runner, may be vanquished by running at a disadvantage, by making one slip, or a single mis-step. Thus it is that, in the language of Solomon, time and chance happen to all men. And that great victories have sometimes been thus obtained by inferior, over superior armies, without any real misconduct of the one, or any wiser or braver conduct in the other, history abundantly attests. Thus, for illustration, the better general, with the superior army, has not always had, nor could have, his choice of ground: Perhaps he was a stranger to the country, and a little too far advanced, or not quite far enough, when he

was necessitated to come to a battle at a great disadvantage ; which has been the occasion of victory to the weaker, by whom perhaps the particular time and place of battle were as unsought for, i. e. as accidental, as they were to the former. So again, when the best dispositions have been made in an army before a battle, upon a rational presumption that the opposite army would be drawn up after such or such a manner, this has proved, perhaps, the loss of the day ; there being an order of battle in the latter, materially different from what was, on good grounds, expected : And this possibly, rather by a mere mistake, or blunder, than from any superior skill in the art military. So that wisdom on one side, and want of it on the other, have, by a strange kind of fatality or accident, contributed equally to take the victory from the stronger ! Yea farther : Battles have been lost by the stronger, thro' some unaccountable mistake of orders, or only of a single word at a critical juncture, and gained by the weaker ; to which decision of the day, another, but fortunate mistake in the latter, may have partly contributed ! History, I think, affords examples of all these things ; at least, such examples as are a sufficient ground for these representations : Tho' if it did not, yet these things are plainly supposeable according to the course of nature ; which is sufficient. And this may in some measure serve to illustrate and verify the observation of Solomon, that the battle is not always to the strong ; but that time and chance happen to all. Indeed some of those things which were mentioned under former heads, might be reduced to this of time and chance, according to this notion of it ; particularly winds, weather, &c. under the last preceding head : which things are, as to us, contingent, accidental or casual ; no ways dependent upon human providence and ordination.

AND

AND how many things of this kind are there, which come to pass from age to age, sometimes quite contrary even to rational probability, as well as without any human contrivance, to frustrate the devices of men? "For man knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them *". Thus it is that Solomon illustrates his own meaning about time and chance, in the verse immediately following. But are those things which are chance and accident to us, short-sighted mortals, the same to God, to whom, it is said, "all his works are known from the beginning of the creation?" Can we think that such things, which tho' seemingly little in one view of them, yet give such great turns to the affairs of nations, and are relatively of such prodigious importance to the world, are accidental with regard to God; or that they happen beyond, or beside, his intention! Certainly we cannot, without the greatest impiety, and the greatest absurdity, in conjunction. No: The less man has to do in the contrivance, ordination and production of them, i. e. the more accidental and fortuitous they are with relation to man, the more immediately and directly are they to be attributed to God. These things, by whatever name or names they are called, are doubtless ordained by him to be productive of such and such consequences; and, at the same time, to confound human pride and arrogance, that no flesh might glory in his sight. In one word, these are, without all doubt, a very material part of that great plan of divine providence and government, which are carrying on in the world from one age and generation to another. For even a sparrow does not fall to the ground without our
Father;

* Eccles. ix. 12.

Father ; and when men cast the lot or die, “ the whole disposing thereof is of the Lord ” * ,

It may just be added here, that the victory, and with it the civil and religious state of nations, has sometimes been determined by an unpremeditated resolution, or a *lucky thought*, as some would phrase it, coming into the mind of a commander in a decisive moment, one can hardly tell how. Altho’ it was not owing to any superior sagacity habitual to him ; yea, altho’ the most wise and experienced generals would perhaps have agreed in looking on it as rash and unjustifiable, yet it has succeeded. Of this there have been examples. And to what shall we attribute such victories and successes, but to that providence which superintends and directs all things ; and to the influence of which, even chance and accident are subject, in accomplishing its own great designs !

MIRACULOUS interpositions being excepted, I cannot readily think of any other things besides those mentioned above, which are the immediate, apparent causes of victory, and military successes ; at least, of any which may not easily and naturally be reduced to them. And all these, we see, are to be resolved at last into the pleasure and providence of God. The wisdom of kings, their ministers, counsellors, military commanders, is all originally from him. It is he that multiplieth and increaseth nations ; that giveth superior strength, courage, plenty, riches, health. Winds and seas, and storms, fulfil his pleasure : And whatsoever is, with respect to us, accident or chance, we must, unless we are epicureans or atheists, acknowledge to be in him fixed purpose, counsel and destination.

BUT

* Prov. xvi. 33.

BUT if there should be any other things besides those mentioned above, to which success is ever more immediately owing ; it must, however, be either owing to some qualities, powers and acts of subordinate agents intirely dependent on him ; or else, to some more direct influence and operation of the supreme, original cause ; for there is no medium. If the former, still such successes are truly from God, according to the same reasoning that has been used above : But if the latter, then they are, by the very supposition itself, more immediately from him.*

WHAT then is the result of all this, but that God really sits as Umpire on his eternal throne, between contending nations in all their contests, whether for right and justice only, or for proud dominion ; giving success and triumph to which soever he pleaseth ? And it is always to be remembered, that he acts herein the part, not merely of the sovereign, but of the infinitely wise and holy, just and good governor of the world. His providential government is not destructive of, but perfectly consistent with, the moral powers, the liberty, and proper agency, of his rational creatures ; being conformable to the nature which he has given them. And he also exerciseth loving-kindness, judgment and righteousness in the earth, by defending

- * It is very supposable that the omnipresent Spirit, which is "above all, and thro' all, and in us all", may often immediately influence the human mind in its determinations, tho' quite imperceptibly. Or the ministry of angels may be employed for that purpose, and in a great variety of other ways, to the production of such effects and events as are spoken of above ; of which there are more than obscure intimations in the scriptures of the old and new testament. And it is farther to be observed, that both these may be supposed, without any alteration in, or infraction upon, the visible established course of things, or the known laws of nature ; such as is implied in the notion of a *miracle*.

fending and prospering one nation when engaged in war, and humbling or destroying another; ordering all things in the most perfect manner possible. Of this we may be sure in general, from what we know of his perfections by reason and revelation; altho', when we come to particular events and dispensations, we are indeed often unable to see the special reasons and designs of them. And how should it be otherwise? It were infinitely absurd to imagine, that creatures of such very limited capacities as mankind, should be able fully to comprehend the immense designs and works of an infinite being. It were as rational to suppose that a child in the arms of its mother, should be able to comprehend, not only the œconomy of the family, but of the great kingdom or empire, of which it was born a subject!

LET me here subjoin without any comment, a few passages of scripture, which being taken all together in one view, very fully and strongly express whatever has been said upon this subject.—“Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty: for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all *”—“MINE UNDERSTANDING RETURNED UNTO ME, and I blessed the Most High—whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will—All whose works are truth, and his ways judgments; and those that walk in pride he is able to abase †”.—“There is no king saved by the multitude of an host: a mighty man is not delivered by
much

* 1 Chron. xxix. 11, 12. † Dan. iv. 34.

much strength. An horse is a vain thing for safety ; neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him *”— “ Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight : my goodness, my fortress, my high tower, and my deliverer †”— “ God is the judge : he putteth down one, and sitteth up another ‡”.— “ Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might ; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth : for in these things I delight, saith the Lord §”.— “ Thy mercy, O Lord, is in the heavens ; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains ; thy judgments are a GREAT DEEP” ||.— “ By his spirit he garnished the heavens ; his hand hath formed the crooked serpent. Lo, these are PARTS of his ways ; but how LITTLE a portion is heard of him ¶?”— “ Canst thou by searching find out God ? canst thou find out the Almighty unto PERFECTION ? It is as high as heaven, what canst THOU do ? deeper than hell, what canst THOU know ||§ !”

THUS I have offered some things in order to illustrate and confirm that important point of doctrine mentioned in the former part of this discourse. And let the impious *Mezentii* of the earth boast ever so often, that their “ right hand is their God §* ;” yet it

* Psalm xxxiii. 16. † Psalm cxliv. 1. ‡ Ps lxxvii. 7. § ix. 23. || Psalm xxxvi. 5. 6. ¶ Job xxvi. 13, 14. ||§ Chap. xi. 7, 8.

§* Contemptor Deum Mezentius —
Dextra mihi Deus, et telum quod missile libro,
Adfuit ! ————— Virg.

appears that there is ANOTHER, whose right hand, and his holy arm, does, and will, get HIM the victory. We are not to suppose a fatality in the events of war, inconsistent with any real liberty in man. Neither are we to suppose, that these important events are so precarious and fortuitous with respect to our selves, that we can never form a rational or probable judgment concerning them, before-hand. But, according to reason, to scripture and experience, the Author and Lord of nature does so over-rule and controul mankind in the exercise of all their powers and faculties (without destroying them); and so order almost innumerable other things—every thing indeed, relative to the conduct and issue of wars, as to hold these events in his own hand; and to keep men in a continual dependence on himself. A nation can never be certain of success in war; so many things unexpectedly intervene from time to time, by God's ordination, to frustrate the most sanguine hopes. And sometimes, on the other hand, contrary to all apparent probability, God supporteth, raiseth, and crowneth with victory, those that were cast down, without strength or spirits, and seemingly on the brink of destruction. That some nations are in fact thus disappointed and humbled, and others exalted, quite contrary to human probability, none will deny: And he that will ascribe these events, ultimately, to any thing else than to divine providence, has an "evil heart of unbelief in departing from the living God."

SOME of these last observations might be, in a measure, exemplified in the turn which the present war has taken within about three years. There has seldom been so great a change in the face of any war in so short a space, as this took about that time. In what sea did our fleets, just before, support the ancient honor

nor of the British flag? Where were not our troops defeated and disgraced? What part of our extended frontier in America, was not drenched with blood? What countenances did not appear dejected, except of those, who were not the friends, perhaps the enemies, of their country? In what nation were we not become a bye-word and an hissing? while the very savages despised and insulted us. How wonderfully is the scene changed since? Where are not the British fleets and armies now victorious? How many? what important conquests and acquisitions, have been made? What satisfaction appears in the face of every well-wisher to Great-Britain, and her dependencies? If war, horrid war, can ever wear any other than a hideous form, it may now be said to have put on a smiling countenance with respect to us. But, like the fabled *Janus*, whose temple was always open in a time of war, it has two faces. If with one it smiles on us, with the other it certainly frowns on our enemies, particularly here in America. They now feel all that we either felt or fear'd from them heretofore, excepting the effects of savage cruelty and treachery; which God grant they may never feel from the hands of Britons, or British subjects! Whatever they may deserve, we certainly owe more reverence to our selves, and to human nature, than at once to dishonour and debase both, by retaliating their perfidy and barbarity. This were as much beneath us, and even more, than for a man of virtue and true honor to become a common executioner. Such work is fit only for them, and for *him* "whose works they use to do."

DIVERS things have been mentioned in this discourse, as the more immediate, apparent causes of military successes and victories; sometimes one of them, sometimes another, and sometimes several of them

them in conjunction ; all by the determinate counsel and ordination of heaven. It would be an unnecessary, perhaps an indecent inquiry, To which of these things the great change in the face of the present war, and our military successes for several years past, have been more especially owing ? since this might lead to such comparisons as ought not to be made. There has, I suppose, been a co-incidence of several of these things, to the production of such happy and glorious events : Wisdom, and sound policy at the helm : military skill, spirit and magnanimity in the commanders of our fleets and armies* : courage, discipline, and martial prowess in the troops : plenty, health, &c. And what may seem to have had as little hand, perhaps, as any thing, in most of our successes, is that which was distinguished by the name of accident, or chance. However, this is not to be wholly excluded from having had a share therein : For in all military affairs and enterprizes, after human policy, wisdom and bravery have done their best, there will still be something, more or less, left to the decision of chance ; that is, in other words, left to be determined more immediately by the hand and providence of God. Let it suffice, that our successes are real and great ; and that, by whatever means they have most visibly been obtained, they are originally from God, to whom the glory of them is therefore due.

I AM, by God's leave and help, in the afternoon to make some more particular observations and reflections on our late military successes, especially in the total reduction of Canada ; and also briefly to consider, what aspect these successes have upon the enlargement, and more general establishment of Christ's kingdom in the world : which is the grand
and

* Not, however, without some exceptions.

and glorious event to which my text, and the whole psalm relates, in its ultimate view. And we should remember, that in the common course of things, the great designs of God's kingdom and grace are carrying on in the world, even by means of wars and the sword. All these commotions are preparatory and introductory to the glorious things foretold of the latter days; when, "from the rising of the sun, even unto the going down of the same, the name of God shall be great among the gentiles; and in every place incense shall be offered unto his name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts"* . While perhaps kings, or even whole nations, are proudly struggling for mutual revenge, or for extended empire and dominion, without a thought of any thing farther; there is ONE who, tho' invisible to mortal eye, presides over, and directs all, with far other views and designs; with designs and views infinitely more wise, just, benevolent and august: And whatever HE wills is destiny. For there is no understanding, or counsel, or might against the Lord. Sooner shall man that is a worm, and the son of man that is a worm, "break God's covenant of the Day, and his covenant of night, so that there shall not be day and night in their season†", than frustrate his purpose as expressed in the prophecy following— "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever" †.

LET us, my Brethren, be truly sensible, that it is to God we are indebted, not only for all our late military successes, but for life, breath, and every blessing

C

which

* Mal. i. 5.

† Jer. xxxiii. 20.

‡ Dan. ii. 44.

which we enjoy. “ For of him, and thro’ him, and to him “ are all things”—If we are now truly thankful to our God, and walk answerably to the obligations which he hath laid us under, we shall at length praise him without weariness in “ a temple not made with “ hands”; and begin that glorious thanksgiving, those songs of victory and triumph with patriarchs and prophets, with apostles and angels, wherewith the universe shall resound when these heavens are “ folded “ up and changed”—In the mean time, O let us sing unto the Lord a new song here on earth; for he hath already done marvellous things; his right hand and his holy arm hath gotten him the victory—Give unto the Lord, O ye mighty; give unto the Lord, all ye kindreds of the earth; give unto the Lord glory and strength; give unto the Lord the glory due unto his name——

The End of the first Discourse.

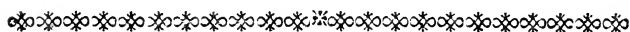


Discourse



Discourse II.

Concerning the late Successes of His Majesty's Arms, more especially in the Reduction of Canada; and the Aspect they have upon the Kingdom of Christ, its Extension, and farther Establishment; with Reflections.



P S A L M XCVIII. 1, 2.

O SING unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

THE Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.



ALL, Happy day! and thanks to HIM that made it such! This is indeed a good day, which the Lord hath made for us to be glad and rejoice therein: A day which, if not many prophets, yet many wise and righteous men have desired to see; and which we their posterity are so highly favoured of God, as now to behold. Let us therefore sing a

new song unto the Lord, whose right hand, and his holy arm hath gotten him the victory; whereby he hath made known his salvation, and shewed his righteousness to the heathen.

WHEREVER the singing of a new song is mentioned in scripture, as it is in divers other places, it has a reference to some very singular event, by which God manifests his power and glory; his loving-kindness to his people, or his just severity in the punishment of their enemies. And it was observed to you in the morning, that this passage, and the psalm in general, has a retrospect to some remarkable appearances of God's providence in behalf of his people Israel. This is not, however, the ultimate view of the psalm, or of this passage in particular. It is not merely of the historical, but also of the prophetic kind; looking forward to the great things then, and still future; which are most surely to come to pass in the latter days, under the reign of the Messiah: When God will more signally display his salvation, and openly shew his righteousness to all the gentile nations; "giving his son the heathen for his inheritance, and the uttermost parts of the earth for his possession." Agreeably whereto, the apostle John tells us, that he heard a new song sung; in which, it seems, the whole rational creation bore a part— "And every creature which is in heaven, and on the earth, and under the earth; and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the lamb for ever and ever" *.

THE text in its ultimate design and view, leads our thoughts to the time when this new song shall be sung, on occasion of those great things and glorious events, hereafter

* Vid. Rev. v 9 - 13.

hereafter to be accomplished ; of which God's making known his salvation to his people of old, and shewing his righteousness to the heathen in, and round about the land of Canaan, was typical, and a kind of pledge. But the present occasion leads us more particularly to consider this passage, as an exhortation to praise God for the temporal deliverances with which he favours his people, and the successes and victories which he grants them over their worldly enemies. However, it was intimated to you, that I should not quite lose sight of this passage considered in its ultimate design, or as having a prophetic reference to the glory of Christ's kingdom in the latter days : Especially since those successes with which God hath lately favoured us against our papal and heathen enemies, may possibly, or rather probably, be one means of, and a step towards, the final accomplishment of those far greater things which are shortly to come to pass.

THE main business of my discourse in the morning, was to illustrate and confirm an important point of doctrine contained in the text : viz. That God is truly the author of all our deliverances from, successes against, and victories over, our worldly enemies. His right hand, and his holy arm, saith the psalmist, hath gotten him the victory, &c. This is indeed the foundation of all our *religious* joy and gratitude on such occasions as the present. It was therefore thought proper to enlarge upon this point. And accordingly we traced some of the foot-steps of divine providence, and the various methods of its operation, in giving salvation and victory to those whom it favours ; and in accomplishing its own great designs. But having already said what may serve in some measure to clear up and establish this important principle of natural and revealed religion ; and also made some short, general reflexions on our late military successes

successes: It will now be proper to take a nearer, and more particular view of these successes, especially here in America, in the reduction of Canada; which, you are sensible, is the principal occasion of our appearing before God this day to sing a new song of praise to him. However, some other successes with which God hath lately favoured the British arms in other parts, will not be wholly omitted.

SOME of my hearers may probably remember, that on the day of our public thanksgiving the last year on the surrender of Quebec, the capital of Canada, I considered the importance of that acquisition, not so much in itself, as with reference to what might probably be the consequence thereof another campaign, viz. the entire reduction of the whole country: Some of the happy effects whereof were then represented to you, upon a presumption that this must be the consequence of that acquisition, with the ordinary blessing of providence on the British arms; or unless something out of the common course of things, should intervene to prevent it. I now heartily congratulate you, my friends and brethren here present, and bless the great, the eternal God, who presides over nations and their affairs, that he has not frustrated those our hopes; but fulfilled and realized them, in some respects even beyond what we could have reasonably expected. But having heretofore considered the surrender of Quebec in connexion with the supposed reduction of Canada, as the natural consequence; and spoken somewhat particularly of the advantages which must result to Great-Britain and her colonies from such a conquest; you are sensible that I have hereby in some measure anticipated the joy and gratitude of this day; and precluded myself from saying divers things, which might otherwise have been proper on
the

the present occasion: I mean, unless I should go into a repetition of the same things; of which I am not fond.

HOWEVER, since it is proper to say something particularly upon this conquest, in order to excite our gratitude to the supreme Governor of the world, from whom salvation and victory come; I shall not scrupulously avoid every thing that was mentioned on the occasion aforesaid: But, touching briefly on those things which were then chiefly enlarged upon, I shall now speak more especially of such as neither were, nor could be, taken notice of at that time, without the spirit of prophecy.

LET us then consider the compleatness of this conquest; the great importance of it to Great-Britain and her American colonies; the little loss of men with which it has been effected; and some of the foot-steps of providence therein. After which, we will take a cursory notice of some other of our military successes since the time of our last public and general thanksgiving: All which together, afford us the agreeable hopes of seeing the present calamitous war soon brought to a happy period, and demand our most grateful acknowledgments to the God of armies.

WE may now, with the greatest propriety, consider the conquest of Canada as completed. The French no longer hold a single fort, garrison, or fortified place, in that country; but there has been a formal surrender of the whole by the governor-general thereof to the British commander; the principal parts whereof had indeed before been brought under, and subdued by force of arms. From what we have already heard, it may be reasonably supposed that the far greater part of the inhabitants of New France are before this time become British subjects; having taken an oath of allegiance

at least of fidelity, to his Majesty : While the regular troops and marine companies of France, with all officers civil and military, and other persons of any distinction who might promote disturbances, are embarked, or embarking, for their mother country. The British troops are actually in possession of all places and posts of any consequence, such as they desire to possess; and in sufficient numbers. So that if there should be any effort made by the French with their savages to recover the country from their conquerors, it must certainly, without a miracle, be to no purpose. Tho' there is not the least reason to suspect there will be any such mad attempt made: Especially when we consider that the French who remain in the country, are disarmed; that the savages in those parts, with whom they are forbid any commerce, are become our allies; and lastly, that the English general has shown so much clemency and humanity to the Canadians, as to have endeared himself to them, and, as we are informed, to make them consider him, not so much their conqueror, as their protector and deliverer from their old tyrannical masters.* In short, we may look upon this country as effectually subdued; as effectually as it could have been, unless fire and sword had been carried thro' it from one end to the other, to devour without mercy all that came in their way: Which were equally inconsistent with the genius of the religion we profess, and with the true bravery and generosity of Britons, how agreeable soever it might be to the bloody religion, to the savage spirit, and the butcherly conduct of our enemies: And it may be added, how much provocation soever they have given us, by their former treacheries and barbarities, to treat them in the same manner whenever it should be in our power.

THIS

* It is credibly said that M. Vaudreuil, the late governor-general of Canada, was almost universally detested by the Canadians for his pride, avarice and cruelty.

THIS conquest of New France is most important in its nature and consequences, as well as compleat. The country itself is large and fruitful; many parts of it well cultivated, and much more populous, as well as fertile, than we were taught to believe in times past. This conquest adds at once a large extent of territory to the British empire in America; and a great number of subjects to the British crown, who may in time become very useful ones. All the Indians bordering on Canada, will, or rather are already, become our friends and allies. None of the American savages are now our enemies, excepting two or three tribes on the back of our southern colonies, in the interest of the French of Louisiana. These have indeed lately committed the most horrid outrages, accompanied with the blackest treachery; taught them, doubtless, by the great masters thereof, the French, at whose instigation they commenced their hostilities. However, this rupture with those savages will probably be of no long continuance. They received a considerable check the last summer, in the destruction of some of their towns. And they will doubtless be awed by the late successes of the British arms; and by plainly seeing the English now so superior in America, that they can have no dependence upon the French, either for supplies or protection. God hath made known his salvation, and openly shewed his righteousness, to all the heathen nations in these parts of America; who were no strangers to the perfidy, the wicked designs and practices of the French. These savages who, like some more refined politicians, chuse always to be on the strongest side, have in times past been industriously fed up by the French with an opinion of their great superiority; that they should be able at length to subdue us, and make a conquest of the whole country. But the eyes of almost all of them are now sufficiently opened;

and

and those of the few others, cannot long continue shut. They will probably expect in a short time to see Louisiana in the *same situation with Canada*—Nor are they slow to discern, or backward to follow, their own interest. So that we may reasonably depend on having them all in a manner our friends, from Hudson's Bay to Lake superior; and from thence southward to the gulph of Mexico. Instead of having any of them to disturb, and break up our infant settlements from time to time, as heretofore, we shall have a large and profitable trade opened with them; even with nations whose very names were lately unknown to us. Our colonies, it may be supposed, will enjoy peace for the future; and with the common blessing of providence, be greatly increased and enlarged in the course of a few years.

THESE things will directly and manifestly tend to the emolument of Great-Britain, by prodigiously increasing the demand for her manufactures, enlarging her commerce, and augmenting her maritime power: Especially if the North-american cod-fishery should be all, or chiefly, in the hands of British subjects. The French themselves who shall remain in Canada, will be to be supplied with European commodities from Great-Britain, as well as the savages in America, and her own colonies, probably in a short time increased beyond what many persons will easily conceive at present. And even the inhabitants of Great-Britain will be greatly multiplied hereby, if not in proportion to those of her colonies; since many more thousand persons of different occupations, will, by such a vast demand and consumption of her manufactures, readily find the means of subsistence, than can do so at present; which is doubtless the reason why she is not more populous. So that if the strength and honor of a nation consists in the number of its industrious people, in an
 extended

extended commerce, and in riches, whereby she is enabled to raise armies, to equip mighty fleets, and to maintain both as occasion requires; these are the advantages which will in the ordinary course of things result to the British, from the late success of his majesty's arms in America.*

THE reduction of Canada, so important in its nature and consequences, has, thro' the good providence of God, been compleated with very little loss of men: With far less, indeed, than could well have been imagined, considering the number of the enemy, the vigorous effort they made to recover their capital early in the spring; and (to give them their due) the spirit and resolution which they have shown on some other occasions since this war commenced, to defend their country, and to give trouble and annoyance to us. In which attempts they have divers times been far more successful, not only than we could have wished, but than was to the honor of the British arms. Witness Oswego, Fort William Henry, and more especially Ticonderoga! Witness also Fort Du Quesne, and the banks of the Monongahela, still perhaps white with the

* The things hinted in this paragraph were more particularly mentioned in the Author's 2^d discourse the last year, occasioned by the surrender of Quebec: And they are since set in a very full, clear and strong light in a Tract lately published in London, and re-printed here, entituled, *The Interest of Great-Britain considered with regard to her Colonies, &c.* In this judicious Tract it is computed, that in one century the number of British subjects on this side the Atlantic may probably exceed that now on the other; and that Great-Britain herself is capable of containing and supporting *ten times* the number of people she does at present, could they but find employment by the increased demand, and proper returns, for her manufactures. To which nothing can contribute so much, and so certainly, as the growth of her American colonies.

the bones, if not red with the blood, of our slaughter'd troops! When we reflect on these things, adding thereto, that the enemy were lately in possession of several posts and passes lying between our armies and them, strong both by nature and art; and that they had the advantage of a perfect knowledge of the country, of which we knew but little: When we reflect on these things, could it have been supposed that general AMHERST, with all his address, his patience and magnanimity, would have been able to compleat the reduction of Canada almost without any loss of men? Excepting those which were drowned in passing the difficult and dangerous rapids above Montreal, and those who have been taken off by sickness, I think the whole loss amounts but to about an hundred*; in taking the arm'd vessels of the enemy on the lakes, and several strong forts advantageously situated, and vigourously defended, of which it was necessary to become masters before the army, or rather armies, could arrive at the island of Montreal, where it was commonly supposed the chief scene of action would be. But when the three † armies were drawn near together at that place by their respective leaders, but all under the general direction and orders of ONE; it seems that general AMHERST had little more to do than to make his own terms, and to receive the surrender of Montreal and the whole country from the French governor: Little else, I should have said, unless it were to keep their own enrag'd savages from falling upon the French to plunder, butcher and scalp them in their turn. by whom these savages had been so long deceived and abused.

THE

* i. e. Since the 25th of April, 1760.

† One by the way of lake Ontario, one by lake Champlain, and the other from Quebec.

THE enemy, tho' numerous and well supplied, were sensible of the superior wisdom and military accomplishments of the British general, the bravery of his officers and troops. They were astonished at his having surmounted all obstacles in his advances towards them ; wherein they tho't they saw the evident footsteps of divine providence, and from whence they prefigured their approaching fate. They were at the same time so well satisfied of the clemency and honor of general AMHERST, that they prudently chose to lay down their arms and submit, rather than hazard a battle. And by what we hitherto learn, the terms granted to, or rather imposed on them, were as honourable to the British general and arms as we could have desired ; tho' still more favourable to the French than *such* enemies, all circumstances considered, had any right to expect. For tho' all that were found in arms, were to be sent out of the country, and not to serve during the present war, against his majesty or his allies ; together with other persons of any distinction ; yet it seems, the main body of the people are permitted to continue in the country, and to enjoy their estates under the protection of the British government, on taking an oath of allegiance, or fidelity to his majesty. †

THUS has this great conquest been completed, as was said before, with an inconsiderable loss of men : A conquest which will in all probability be followed with very extensive happy consequences, both as to Great-Britain and her American colonies, whose true interests are absolutely inseparable : A conquest which is likely to be advantageous to the Canadians themselves,

† It is said, the articles of surrender were pretty numerous ; but what they are, is not yet particularly, at least not publicly known amongst us. They were signed Sept. 8. 1760.

elves, who with their posterity may live in the country under the English government, and be far more happy than under the French tyranny : A conquest to the honor, not only of the arms, but the humanity of Britons : And a conquest wherein the vestiges of divine providence have been very conspicuous. There is no need of adding, A conquest which will forever render memorable and illustrious the name of that discrete, wise, and truly magnanimous general, who, under God, has effected it ; and thereby put so happy and glorious a period to the war in this part of America.

THEY who are acquainted with the geography of North-America, may possibly suppose that the reduction of Montreal and Canada might have been sooner, and more certainly effected, by one grand army by the way of St. Lawrence, than by several smaller ones, conducted thro' such tedious and difficult routs as those of the lakes ; especially that of lake Ontario. But there are now probably none but what are convinced, that the plan which has been laid and pursued, was, upon the whole, far the best. The general, by thus dividing his army, and coming against the enemy on all sides, hemm'd them in, prevented their escaping, or dispersing here and there in small parties ; and so has accomplished the whole business at once. Whereas, had they been attacked only by the way of St. Lawrence by one grand army, they would doubtless have abandon'd Montreal at its approach ; retreated together up the river, where they could hardly have been pursued, or else gone off in parties to the southward and westward, and otherways, with their arms. So that tho' Montreal had been in our possession, yet the country might in effect have remained still unsubdued. This, not to mention some other things, seems to show, that that which
some

some persons possibly imagined a more difficult, expensive and precarious way of compleating the reduction of Canada, was in reality the best ; perhaps the only one, in which the conquest could have been perfected this campaign.—But I shall say no more of what may seem foreign from the business of a sermon —It is sufficient to our present purpose, that God has appeared very graciously for us in conducting this great enterprize to so happy a conclusion ; from whence we may reasonably promise ourselves such great and permanent advantages as have been hinted at above.

BUT when I speak of the importance of this acquisition, you will doubtless observe, that I go wholly upon the supposition that it will be retained. What may possibly be hereafter ; what different turn the war may take ; what real occasion and necessity there may be for relinquishing this, or any other conquests, in order to a peace, no one can certainly tell. But while things continues in such a posture as they are at present thro' the goodness of God ; while we have so fair a prospect of having it in our power, as we shall on that supposion certainly have a right, to insist upon indemnification for the immense expence of treasure and blood, to which the ambition and injustice of France has lately put us, as also upon security for the future to these american colonies : while we have such a prospect, I say, I thought it hardly decent to make the supposition of Canada's ever being delivered up to France ; which might be looked upon as a kind of treason. At least it might betray, either such a disaffection to the welfare of Great Britain and her colonies, or such a distrust of the wisdom and integrity of our superiors, as I wou'd not on any consideration be thought capable of. And one would think that
the

the other European nations should all in general rejoice to see some bounds set to the power, and ambitious views of France. For, which of them has she not hector'd and threaten'd in its turn? Which of her neighbours has she not plunder'd and robb'd? some of them of wealthy cities, some of provinces, and others of whole countries? Which of them can be secure against her intrigues, treachery, and lawless violence, unless she is in some measure humbled and weakned?—There would doubtless be sufficient reason for a day of general *thanksgiving* thro'out Europe, if this were done to purpose.

As was observed before, tho' we cannot tell what may yet come to pass in the course of this war, we have reason to hope from present appearances, that there will be no necessity of making such a dear and important sacrifice as that of Canada, in order to procure a peace: the consequence of which would be, that the almost immense treasure expended in driving the French from their encroachments, and in reducing this country, would be scarce better than thrown away. The French would soon renew their encroachments and hostilities, and set their savages again to scalping. We can never live peaceably with them here as neighbours: For it is almost as impossible for them to cease from those treacherous and wicked practices, to which they have been so long "accustomed", as it were for the "Æthiopian to change his skin, or the leopard his spots". Nor would the interest of Great Britain be less affected in the end, than that of her colonies, by their regaining their power and independence in Canada: Of which there is at present, indeed, no apparent reason to be apprehensive, considering how prosperous, by the blessing of heaven, his majesty's arms have been in other instances.

instances : For an almost uninterrupted series of successes has attended them for several years past.

AND here let me take occasion just to mention some other material successes that have *lately* crowned the British arms in other parts of the world.

SINCE the day of our common and public thanksgiving on the surrender of Quebec, * we have received advices here, of some considerable advantages obtained in the East-Indies, in the reduction of several of the enemy's fortresses and factories, with some of their settlements there. And Pondicherry, according to our latest accounts, was the only place of which the French were left possess'd in those parts.

THE Dunkirk Squadron under the command of the valiant, but unfortunate *Thurot*, has been chiefly taken or destroyed, after going thro' a long series of calamities and disasters.

ABOUT the same time, one of our admirals † fell in with the grand fleet of the enemy from Brest, where it had been long preparing, in order, as was given out, to cover a descent on the coast of Britain or Ireland. This fleet was beaten, and dispersed amongst the shoals upon the coast of France § ; when five or six capital ships were taken and destroyed : While a number of others, as it is said, were render'd useless, by
D being

* October 25, 1759. The author in his discourses published on that occasion, and in the year preceeding, took notice of the most considerable and important successes obtained by his majesty's arms by land and sea, since the beginning of this war. For which reason he does not here look any farther back than to the date above.

† Sir Ed. Hawke.

§ Quiberon bay.

being oblig'd to fly for safety to land, to rocks, and into shallow rivers. In this important affair there were some pretty remarkable circumstances. The British admiral's falling in with this fleet, was most opportune and seasonable for us, as it was unexpected to the enemy. The French fleet was going to take under her convoy a large number of transports lying ready in different ports, after having gotten out of Brest by stealth while the British fleet was withdrawn. And indeed the latter did not again sail from its port in the English channel, 'till the very day the other stole out; a circumstance not unworthy of notice, since, humanly speaking, the French fleet had a fair prospect of reaching its port, or ports, before it could be overtaken. And this it had probably done, had not an inferior English squadron fallen in its way, by which means it was retarded for some time. This fleet was so inferior to the French, that it must in all probability have fallen an easy conquest thereto. But at the instant when so unequal an engagement was to begin, appeared admiral HAWKE with the British flag, and a formidable fleet: Which not only made the enemy glad to quit their destin'd prey, but struck them with such terror, as even render'd them incapable of a prudent and successful flight. Thus was the little English squadron at once preserved; the design of the French fleet rendered abortive; the great preparations of the enemy for a descent, insignificant; and their most powerful fleet disgraced and ruined upon their own coasts: A mortifying spectacle to the people! And upon the whole, this seems to have been almost a finishing blow to the marine, and naval power of France, before reduced so low by repeated disasters and losses. In all which, the hand of providence is very conspicuous.

WE have lately had the report of the very signal victory obtained by his majesty's army under prince FERDINAND, over the formidable French army commanded by marshal *Broglio*. Which, if true, will not only preserve Hanover a third time, when threatened with imminent danger; but must have an happy influence on the affairs of his majesty's illustrious ally, the king of Prussia. But this important news does not appear to be so authentic, that we may be justified in giving full credence thereto at present †. And indeed, if one half we have heard were known to be fact, our apprehensions for Hanover might now be over, as also in part, those for his Prussian majesty in this critical conjuncture. Our welfare even here in America, is now nearly connected with that of this illustrious king, and of his majesty's Hanoverian dominions. What the purposes of heaven are with respect to them, time only will reveal. And if they should maintain their ground this year (God almighty grant they may!) we should have good reason to hope, not only that this may prove the last campaign of the present war; but that such a peace will be concluded, as will be at once glorious to Great-Britain and her allies, and happy for all her dependencies; particularly for her colonies in America. But if, contrary to our hopes, the war should still be protracted, we may take it for granted that Great-Britain, under so wise, firm

D 2

and

† We had this news from Lisbon. It was reported that prince Ferdinand had kill'd and taken about 50 000 men, and intirely routed the French army on the borders of Hanover. But we have since had the mortification to be assured, that this was a false rumour; tho' it seems some considerable advantages have been gained by the allied army. And since the delivering this discourse, we have also had the authentic news of his Prussian majesty's defeating a large corps of the Austrian army; killing and taking about 10.000 men, with near 90 pieces of cannon, ammunition, &c. &c. A most agreeable and important piece of intelligence.—

and vigorous an administration as the present, will pursue her advantages; and perhaps, by the favour of heaven, add LOUISIANA at least to her other acquisitions: A conquest, tho' of vast importance, yet, humanly speaking, of very little difficulty, considering the naval power of Britain, and the number of British troops now in America. *

BUT having thus reminded you of those successes with which God has lately favoured the British arms, more especially in the conquest of Canada; all which seem to promise an honorable peace, future security to us here in America, and many advantages both to Great-Britain and her colonies; and which therefore demand our grateful praises to the supreme Governor of the world: Having done this, I say, let us now proceed, as was proposed, briefly to consider, what aspect these victories and successes have upon the kingdom of our Lord Jesus Christ; its farther extension, and the accomplishment of those glorious things which are to come to pass in the latter days.

IT would indeed be at once just matter of reproach to a christian minister, and a kind of affront to a christian assembly, if in preaching upon such an occasion as the present, he wholly confined his views and discourse to things of a secular nature; without considering what relation these important successes have to Christ's kingdom. This would betray

* Since this discourse was delivered, we hear there are more troops actually embarked for North-America. If it be so, it seems not improbable that Louisiana may be the object of their destination: From which country, while the French are possess'd of it, our Southern colonies will probably meet with disturbance; at least by means of murdering and scalping parties sent from time to time upon their frontiers.

tray in him a littleness and narrowness of mind, and a want of due regard to, and zeal for, the honour of God, or the interest of religion in the world. It would also be treating his auditors as if he supposed them wholly immersed in worldly cares, without a thought of any thing greater or better than a short-liv'd prosperity here below; which, I persuade myself, is not the character of those to whom I am speaking. And besides; that passage of scripture, on which my discourse is grounded, naturally leads our thoughts to that time, when our Lord shall take to himself his great power, and reign as the king of nations, as well as of saints.

Now there are two things to be laid down here, as principles on which to proceed, they being certainly and plainly foretold in the holy scriptures. One is, That God will at length in a most wonderful manner bring down, humble, and even destroy, that corrupt and apostate, that idolatrous and persecuting church, variously described in the holy scriptures; particularly under the character of a woman, “having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was a name written, MYSTERY, Babylon the great, the mother of harlots, and abominations of the earth”†—“The great whore, which corrupteth the earth with her fornication.”§—“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”* That that apostate, antichristian church, or kingdom, which is thus emblematically described, is to have her plagues made wonderful, and to be finally brought to ruin, is most manifest from the sacred scriptures. Nor can protestants in this age, one would think, be at any great loss, what church, or where she is——

C 3

THE

† Rev. XVII. 4. 5. § Ch. XIX. 2. * Cha. XVIII. 24.

THE other thing alluded to above, is, That the gospel of the kingdom is not only to be “preached for a witness” among all nations, but to be actually established thro’out the world, amongst Jews and Gentiles. For “the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”|| The scriptures are full of prophecies to this purpose; which predictions remain to be fulfilled, either sooner or later, unless we have believed fables instead of the word of God, who cannot lie.

Now we may consider the great successes which God has given to the British arms in the present war, as tending, in some measure, to the accomplishment of both these events; the destruction of the papal power, and the establishing of christianity thro’out the world.

For first, as to the former of them: These successes have been obtained by a protestant king and nation, against the greatest and most powerful nation in the communion of the church of Rome. The French monarch is unquestionably the most potent of those kings who have “given their kingdom unto the beast.” But his power is now much diminished, and seems in a fair way to be farther reduced. And this will be in effect diminishing that of the roman pontiff. Every new accession of power to our own, and to other protestant kings and states, will also tend to the reduction of that of Rome. It may be farther observed here, that as learning increases, and runs to and fro in the earth, the influence and authority of the pope declines, as the natural and necessary consequence thereof: And it is now
far

far less, even in most or all roman catholic countries, than it was some centuries since. It has declined fast since the beginning of the reformation; when, and since, divers kings and nations, and our own among the first, came to an open rupture with the pope; utterly disowning his jurisdiction over them. The king of Portugal has also lately come to such a rupture with him, as is not likely to be soon healed; and as may, not improbably, issue in the pope's losing forever all authority in that kingdom, however devoted the common people may be to him at present. Nor would it be very strange if the king of Spain should soon break with him also: Since the jesuits, most probably with the pope's connivance, if not by his direction, have been plotting against that crown, as well as the king of Portugal; and have actually been carrying on a war against the subjects of both, in South America. But be that as it will, it seems morally impossible, considering the progress which learning has made, and is still making, but that the eyes of all the kings, states, and people in general, now in the communion of the church of Rome, must before long be opened. And when they shall plainly see, how grossly they have been deluded, and how impudently tyrannized over by her, they will of course become her enraged enemies; and be avenged on her, as many have been already. For, in the language of inspiration, "These
 " shall hate the whore, and shall make her desolate,
 " and naked, and shall eat her flesh, and burn her
 " with fire. For God hath put in their hearts to
 " fulfil his will, and to agree, and give their king-
 " dom unto the beast, until the words of God shall
 " be fulfilled. And the woman which thou sawest,
 " is that great city, which reigneth over the king's
 " of the earth."*—This remarkable prophecy is

D 4

partly

* Rev. XVII 16. 17 18.

partly fulfilled already, in the breaking off of so many kings and states from the church of Rome; and their becoming enemies, and sore scourges to her pride and impiety; of which nations our own is the principal. And we may rest assured, that this prediction shall in the whole of it, and possibly before long, be punctually accomplished. In the prospect of which final ruin coming upon the great whore, or mystical Babylon, the apostle John broke forth thus—“ Rejoice over her thou heaven, and ye
“ holy apostles and prophets; for God hath aveng-
“ ed you on her. And a mighty angel took up a
“ stone like a great millstone, and cast it into the
“ sea, saying, Thus with violence shall that great
“ city Babylon be thrown down, and shall be found
“ no more at all.”§

BUT secondly, as to the propagation and establishment of the gospel amongst all nations: Our military successes may be considered as one step towards the accomplishing of that great event also. Not that the gospel of Christ is to be propagated by force of arms; but these successes may in some measure open and prepare the way for spreading it, by methods suitable to the genius and design of this religion. “ The weapons of our warfare are not
“ carnal; but mighty thro’ God”—And “ the
“ servant of the Lord must not strive, but be
“ gentle unto all men; patient, in meekness in-
“ structing those that oppose themselves, if God
“ peradventure will give them repentance to the
“ acknowledging of the truth.”

THERE are many heathen here in America, who have long had some intercourse both with Us and the

§ Rev. XVIII. 20, 21.

the French. We have heretofore made attempts, by the blessing of heaven to “ turn them from darkness to light, and from the power of satan unto God.” But these our attempts have not been attended with any great success; with less indeed, than the endeavours of the French missionaries, I had almost said, to make them apostatize from heathenism to popery. Many discouragements and obstacles have been in the way hitherto; some of which are now removed. And there seems to be a fairer prospect, by the blessing of God, of doing something considerable to this end, than ever there has been in times past; provided there be wisdom, in conjunction with a proper zeal, in undertaking and prosecuting so good a design. God hath in some sense already made known his salvation, and openly shewed his righteousness in the sight of these heathen, by the victories, and great successes which he hath given us over our enemies in these parts. So that we may suppose, they will be under less temptation to say now, than heretofore, “ Where is their God?” The prejudices which many of them have imbibed against us and our religion, by means of the French missionaries representing all protestants to them, as bad or worse than atheists, may now in some measure be abated: At least we shall have a better opportunity, and greater advantages, for removing these prejudices, than formerly; and to convince all those pagans who have had any knowledge of Us and of the French, that our God is indeed in heaven; and that it is no other than he, whose right hand, and his holy arm hath given us, or rather gotten to himself, the victory. They will probably be influenced in some degree to think favourably of us and our religion, by our great successes, and triumphs over those who have ever represent-
ed

ed us as the enemies of the true God ; and to whose vain boasts of their being his peculiar favourites, to whose threatenings against us, and repeated constant treacheries, they have been no strangers ; and many of them indeed, the instruments of their wicked and villainous designs.

To these things it may be added, that these numerous tribes of heathen, when they find themselves wholly dependent upon us, as they must be, will probably become in all respects more submissive and tractable than they used to be, either to us or to the French, in times past. They could formerly change sides, and run from one to the other on any trifling occasion ; and held, as it were, the ballance of power between us in their own hands. In these circumstances they thought they had a right to be courted by both, as they actually were : Which made them, if possible, more proud, insolent and barbarous than they naturally are, as well as indocile to the last degree. But their having now only one European people on which to depend for necessary supplies, if a reasonable, just and wise use is made of this advantage, it will without doubt give us such an ascendancy over them, as will greatly facilitate the work of humanizing and christianizing them.

We find, agreeably to what has been said above, that the Six Nations are within a few years become more tractable than they used to be ; I mean, since they have seen the French power upon the decline here, and in a fair way to be entirely destroyed. Those of them who attended general AMHERST into Canada, it is said, were very docile, subject to discipline and command. Yea, they were tutor'd by him into some regard to clemency and mercy ;
to

to which they were heretofore almost intire strangers. We are informed, that when they had taken several hundred prisoners on Montreal, who expected nothing but to die in tortures, the savages relieved their anxiety by telling them, their orders were, not to put any of their captives to death; tho', as they added, the French used to order their Indians to kill all that fell into their hands. A just and severe reproach; which shews, we need not despair of humanizing and christianizing the American savages; and which must have stung their prisoners to the soul, if they were not past feeling! And how agreeable? how edifying must it have been, to hear those savages thus reproaching these good catholic christians, the subjects of his *most christian* majesty, for their barbarity; and trying as it were, by their own better example, to infuse into them some sense of humanity! And, by the way, it may be hoped that the French themselves who shall remain in Canada, or at least their posterity, will become protestants, provided prudent and proper methods, consistent with justice and humanity, are taken to make them so.

You see from what has been said, that we have now more encouragement than ever to attempt the christianizing the American heathen; some of the obstacles thereto being removed by the late signal successes of his Majesty's arms. And were this accomplished, it would be at once a considerable enlargement of Christ's kingdom, and partly the accomplishment of that promise, that the *uttermost* parts of the earth should be his possession. Our successes in the East Indies, and the growth of our settlements there, where the natives are still more numerous, and less savage than in America, bids fair to be a means in time of spreading christianity

in those parts also—And upon the whole (for I may not enlarge) if we attentively look round the world; if we consider the increase of knowledge, both religious and natural, ever since the reformation began; and that it is growing more and common in all civilized nations, whereas it used before to be confined to a few persons; if we reflect on the dropping off of one kingdom and state after another from the church of Rome; if we consider the great increase of navigation and commerce, carried on from Europe into all parts of the known world, more especially by protestant nations; and the many factories, settlements and colonies from christendom, established in the most remote countries; if we reflect on these things, I say, not to mention any thing at present of the order of the prophecies, there seems to be some reason to hope the time is not far distant, when both the roman papacy shall come to nothing, and the gospel shall be propagated throughout the world; the knowledge of God covering the whole earth as the waters cover the seas. Though, by the way, whenever these things shall be accomplished, whether sooner or later, they will not probably be effected wholly by natural and human means: But by them in conjunction with the extraordinary effusion of the Holy Spirit; with the most signal, undeniable manifestations of God's power and grace in favour of his true worshippers, and the equally visible manifestations of his wrath, and righteous displeasure against others; especially those who wilfully uphold errors and corruptions in his church: For this is undeniably the scripture account of the matter. †

A

† Some of the obstacles hitherto in the way of gospelizing the savage nations in North America being now removed, it may be hoped that the right honourable and reverend SOCIETY

for

A FEW reflexions on the present subject and occasion, must now conclude this discourse, almost too long, I fear, already.

IT

for propagating the gospel in foreign parts, will, amongst other objects of their charitable attention, hereafter make this a *principal* one. And it was with great pleasure, that the author of this discourse lately read the following passage in Dr. ELLIS's sermon before that venerable *Society* the last year, at their anniversary meeting—"Out of gratitude for this wonderful goodness of God to us," says his Lordship, "we ought freely to contribute to the advancement of his glory, which he graciously places in the welfare of mankind. And we are directed to FIT OBJECTS of our charity-----There are on the borders of our national colonies and plantations in America, multitudes of savages immersed in gross ignorance and superstition, who either have not heard at all of the gospel of Christ, or at least are very far from a competent knowledge, and due practice of it. For these, WITHOUT QUESTION, we ought to have a proper concern, and to use our endeavours for their effectual conversion, as there may be opportunity."— Dr. ELLIS, Lord Bp. of St. David's.

We may almost assure ourselves, that this very important and *seasonable* hint of his Lordship, will have its due weight with the *Society*; and consequently, that these American savages will not be so much forgotten and neglected as they have been heretofore. All the *good people* in New England, where the gospel has been *generally* so well preached ever since its settlement, would doubtless rejoice to see such large sums as are annually expended in supporting episcopal missions here, applied to the carrying on this good work amongst the heathen, "who know not God." In New-England only, near 30 of these missions (besides schools) are now maintained at the charge of that venerable *Society*: The members whereof can, however certainly have no *views* in the particular applications of their own and others charity, but what are worthy of persons of the greatest fidelity, catholicism and honor, fir'd with a truly primitive zeal to propagate *primitive christianity*, and *only that*. Tho' it is probable that they have been grossly imposed upon by false representations of the state of religion in these parts; which
has

IT becomes us to be sincerely and devoutly thankful to almighty God, who hath delivered us from our enemies in these parts, and crowned the arms of our king with so many successes and victories. We have abundant cause for gratitude, both on temporal and spiritual accounts: For both our civil and religious privileges are secured to us by these successes; and there is a fair prospect, that both we and our posterity may possess this good land in great peace and prosperity. Let us be admonished to make it manifest, that we have a proper sense of God's undeserved goodness to us, by forsaking all our evil practices; whatever is displeasing in his sight, and serving him in holiness and righteousness according to the gospel of his Son: As free, and not using our liberty for a cloke of maliciousness, but as the servants of God. "For so is the will of God, that with well-doing we may put to silence the ignorance of foolish men." The praises of our lips, even tho' we sing unto the Lord "a new song," without the obedience of our lives, will be a very inadequate return to him for the many and great mercies which he hath bestowed upon us, upon our king and nation. Let us therefore keep all his holy commandments; especially let us do justly, love mercy, and walk humbly with our God.

LET us moreover, in this way of well-doing, place our hope and trust in God for the continued smiles of his providence upon us, upon the British counsels, government and arms, till the present calamitous

has been the occasion of their employing so much of their charitable care about those who so little needed it, to the neglect of those who were perishing for want of it: For which impositions, abuses and misapplications, their deceivers are answerable; if not to them, yet certainly to a
HIGHER AUTHORITY.

lamitous war is brought to a happy conclusion : And not only so, but till all the enemies of our holy religion are either brought to repentance, or to ruin; and the gospel of peace shall every where prevail. “ It is a righteous thing with God to recompence tribulation to them that trouble” his faithful and obedient people. And we may look upon our late victories and successes, in conjunction with some other things, as pledges and earnest of the final triumph of the church of Christ over all its enemies. Tho’ they were not, I suppose, particularly pointed at in any of the prophecies; yet we may look upon them as a partial accomplishment of God’s general promises of deliverance and salvation to his people, and his threatenings against the enemies, at least the corruptors, of his gospel. They should therefore encourage us to hope in him for the entire and complete fulfilment of both; when the just shall be established, and “ the wickedness of “ the wicked shall come to an end.”

How solid a foundation have the true worshippers of God according to the gospel, for peace and composure of mind, in reflecting on his superintending providence amidst all the wars and commotions of the nations, and all the revolutions in states and kingdoms? The righteous are still secure under the shadow of the Almighty. And these changes and revolutions, when the kingdoms are moved, are in effect only God’s overturning, overturning, overturning, until He shall come in his kingdom, whose right it is; and every tongue shall confess him to be Lord, to the glory of God the Father. “ Therefore will not we fear, tho’ the earth be removed, and tho’ the mountains be carried into the midst of the sea: Tho’ the waters thereof roar and be troubled; tho’ the

the mountains shake with the swelling thereof— There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.”*

WHILE we praise God for the late favourable, and very signal appearances of his providence, in causing us to see our desire upon our enemies, we should beware of every thing that has a tendency to frustrate the designs of his goodness towards us, and to turn his blessings into curses; particularly of pride, effeminacy and luxury. These are commonly the attendants of peace, outward prosperity, riches and security; and therefore ought to be particularly guarded against. When Jeshurun of old waxed fat, then he kicked, and forgot the God that “rode upon the heavens in his help, and in his excellency upon the sky.” And thus it often comes to pass, that even the prosperity of fools destroyeth them. All history, ancient and modern, sacred and profane, is a proof of these things; and should serve for a warning to us. The Persians, Greeks and Romans, amongst innumerable other nations, were successively examples of the fatal consequences of great prosperity without wisdom and virtue.

DURING the time of ancient Carthage, the only dangerous neighbour and rival of Rome, when the conquest of the former was meditated by the latter, there was a debate in the roman senate, whether this were expedient or not, if practicable. While some thought it would be equally glorious and happy for Rome to crush the only dangerous rival of her

* Psalm XLVI.

her power and greatness, others were apprehensive of the consequences thereof. They feared lest they should by means of such a conquest, and the peace, wealth and security naturally following, become luxurious, effeminate and corrupt, to their own destruction in the end. This proved no imaginary or groundless fear : When Carthage was no more, and Rome had subdued all her neighbouring enemies, she seemed indeed for a while to be more happy than ever : But in process of time, riches and security produced the most fatal effects ; the most extravagant luxury, venality, and a total depravation of manners. And when her citizens had no longer any foreign enemy to fear, they fell into violent factions, contentions, and civil wars. They lost their liberty in the end ; became wretched by means of their own prosperity and greatness ; and so the roman power was destroyed. Thus did luxury, the most formidable enemy to any state when it becomes common, invade and triumph over ancient Rome, which had triumphed over all her other enemies ; hereby fully revenging on her, not only the fall of Carthage, but of a conquer'd world. †

SOMETHING not wholly unlike to this, may possibly befall us in time, the American Carthage being subdued, unless God should give us the wisdom to avoid those rocks and shelves on which so many have split, and suffered a wretched shipwrack. Divine providence has set up beacons and land-marks in every age and quarter of the world for our warning and direction ; and if we do not take due notice of them, our destruction will be almost certain,

E while,

† ----- Sævior armis
Luxuria incubuit, victumque ulciscitur orbem.

while, as an aggravation of it, we shall have no claim even to pity.

BUT to draw to a conclusion: While we bless God for our repeated and great successes against our heathen, and other idolatrous enemies, let us take heed that we ourselves do not depart from the plain, simple doctrine and worship of the gospel, or conform to any of the corrupt principles and modes of worship established in the world. We ought not to leave the clear light of revelation, and the "sure word of prophecy," to run after the *ignes fatui* of human creeds, which appeared in the dark and corrupt times of the church, and have ever since contributed more or less to mislead the christian world. It becomes us to adhere to the holy scriptures as our only rule of faith and practice, discipline and worship. The "mother of harlots" has many daughters in christendom; "all nations have drank" more or less, "of the wine of the wrath of her fornication."* There has indeed been a great reformation in many nations from some of the grosser errors, superstitions and corruptions introduced by the papacy, and still upheld in the church of Rome. But in what country, in what nation, is the reformation complete? In what national, or even provincial church, are not some of these errors and corruptions found? It is worthy of observation, that immediately after St. John heard a mighty angel pronounce the fall and utter ruin of mystical Babylon, he "heard ANOTHER voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." † It nearly concerns all those who still any ways symbolize with the leader in the grand
apostacy,

* Revel. XVIII. 3.

† Chap. XVIII. ver. 4.

apostacy, seriously to attend to this divine admonition. There is ONE who walketh in the midst of the golden candlesticks, holding the stars in his right hand; whose eyes are as a flame of fire, and his voice as the sound of many waters: "And all the churches shall know," saith he, "that I am he which searcheth the reins and hearts; and I will give unto every one of you according to his works."† His fan is in his hand, and he will ere long thoroughly purge his floor, his church and kingdom, of those numerours errors and abuses which are found in differents parts of it. And altho' these errors and corruptions are perhaps even gloried in by some churches as their distinguishing ornaments and excellencies, the breath of the Lord shall one day puff them all away like chaff and rubbish, with the wilful authors and upholders of them, to be consumed in the fire of his indignation. They alone, who worship the FATHER in spirit and in truth, shall be established. Christianity, long obscur'd and disgraced by the additions which human pride, human folly and wickedness, have made to it, shall at length be restored to its primitive simplicity, beauty and glory, and become a praise in the whole earth. §

E 2

THO'

† Rev. II. 3.

§ " We have Moses and the prophets, and apostles, and the word of Christ himself; and if we will not hear them, we shall be more inexcusable than the Jews. For the prophets and apostles have foretold, that as Israel often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians, soon after the days of the apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with his people. And the giving ear to the prophets is a *fundamental character of the true church*.—The authority of emperors, kings and princes is human. The authority of councils, synods,

" bishops,

THO' heaven and earth should pass away and be dissolved, the word of the Lord shall not pass away, till every promise and every threatening thereof is fulfilled. "This," to adopt the language of the prophet, "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"* Tremble! ye avowed enemies, and all ye wilful perverters of the gospel, or upholders of error and superstition in the church of Christ, to subserve the ends of your own vain ambition and secular interests: Your perdition lingereth not! And lift up your heads with joy, ye sincere followers of the Lamb of God: For your redemption draweth nigh! And to encourage all such to adhere steadfastly to the faith and worship of the gospel according to the holy scriptures, in opposition to the many gross corruptions thereof at this day in most parts of christendom: To

"bishops, and presbyters, is human. The authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles amongst the prophets. And if an angel from heaven preach any other gospel, than what they have delivered, let him be accursed."

Sir I. Newton's observations on Daniel.

— "The event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few & obscure prophecies concerning Christ's first coming, were for setting up the christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness."

Newton's observ. on the Apocalypse.

* Isai. XIV. 26. 27.

To this end, I say, let me now close this long discourse with the words of our blessed Lord himself to the angel of the church in Philadelphia: And whosoever *hath an ear to bear, let him bear what the Spirit saith unto the churches!*—"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth: I know thy works—Thou hast a little strength, and hast kept MY WORD, and hast not denied my name. Behold, I will make them of the synagogue of Satan—come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast, which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of MY GOD, and he shall go no more out: and I will write upon him the name of MY GOD, and the name of the city of MY GOD, the new Jerusalem WHICH COMETH DOWN OUT OF HEAVEN FROM MY GOD. †

† Revel. III. 6—12.

THE END.



Corrections.

PAGE.	Line.	Read
17	— 5 bottom	multiply without him!
23	— 9 top	crawl to it.
25	— 3 bot.	is carrying on
28	— 3 bot.	judgment;
44	— margin	28th of April
48	— 8 top	intrigues
51	— 1 top	a very signal

Also in some copies, page 29, margin, for Deūn, read Divūm

177

178



