

A  
THANKSGIVING  
SERMON

On Deuter. XXVIII. part of Verse 7th.

OCCASION'D BY

The late *signal VICTORY*

Over the *French* near *MONS,*

On *Septemb. 11th. N. S.*

And the other *Remarkable Successes*  
of this present Year 1709.

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By *SAMUEL BAKER.* /

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*Preach'd at WINCHESTER, and Publish'd at the  
request of many of the Hearers.*

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*The Lord is on my side, I will not fear; What can Man do unto  
me? The Lord taketh my part with them that help me: therefore  
shall I see my desire upon them that hate me. Psal. 118. 6, 7.*

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Deut. 28. former part of Ver. 7.

*The Lord shall cause thine Enemies,  
that rise up against thee, to be smit-  
ten before thy face.*

**A**L L the Remark I shall make upon the Chapter, out of which I have read the Words, is this: It contains a large and particular Account of the *Advantages* and *Blessings*, which should attend *obedience* to the *Divine Precepts*. On the other hand the *Disappointments* and *Curses*, which shall certainly befall those who prove *Disobedient*, and persist in an obstinate Opposition to what God requires. 'Tis under the first part of the Chapter the Words read fall; and they point out to us the *Successes* and *Victory* such may expect from God over their Enemies, who will take him for their God, and walk in his ways.

The Method I shall observe in considering these Words (so as to adapt them to the great *Prosperity* and *Success*, which the God of *Hosts* hath from time to time Bless'd us with) is this,

*First*, I shall enquire what we may understand by *Enemies rising up against a People*.

*Secondly*, What their being *smitten before the Face of those they rise up against*, may point out.

*Thirdly*, What God's causing the *Enemies of a People to be smitten before them*, may signifie.

These things (the Words read) offer to our Consideration, each of which, I shall Discourse on, and then see what useful *Reflections* they will furnish us with, for *Application* and *Improvement*.

*First*, I am to enquire, What we may understand by *Enemies rising up against a People*. In the general, we may conceive, it Denotes, That the *Enemies of a People, Oppress and Encroach* upon them; that they use all manner of *Cunning, Violent, Unjust Ways* and *Methods* to bring a *People* under their sway: To deprive them of the happy Government under which they live, most quietly Enjoying their *Rights* and *Privileges*, and set up a *Tyrannick Dominion* over 'em, that is known to exact *Obedience* and *Subjection* to its *Arbitrary Command*.

This may in General give us some Idea of the Point under Consideration: And how truly *Applicable* 'tis in every respect to our *malicious* and *potent Enemy*, who has so often and for so long a *time risen up against us*, every one at first view may discover. But this Point will appear with a brighter light, if we more particularly Examine, what may be contain'd in a *Peoples Enemies rising up against them*.

*First*, We may understand by it, Their Labouring with great Concern and Care to instill *loose* and *trayterous Principles* into the People they *rise up against*, and would reduce. This is a design, which is carried on with the greatest *Caution* and *Secresie*, which if it be prospered, gives Enemies grounds to hope for Success, when other measures are to be tryed. This is one of the most deep Contrivances for an Enemy to accomplish their intended Enterprises by; which, if it take effect, will prove Fatal. For, if a Peoples Enemies can prevail in this affair, that their Emissaries shall be received with marks of Favour, and the Principles they are sent to instill, embraced and approved of: It cultivates a Disposition in those who receive them, to join with their Enemies, and if proper Opportunity offers, to use their *Assistance* and *Endeavours* for carrying on their Undertakings. Nothing more frequently attempted by Enemies against those they would reduce, than to sour their tempers against their *Rulers*, to raise in them *low* and *mean* thoughts of them; seeking to administer all Occasions of uneasiness unto them, and if possible to set *Subjects* at variance with each other; and so, *Enemies* make such their Engines for battering down that which was both their own and others security. Yea, the *Enemies* of a *People* strive to beget such Jealousies and unnecessary *Fears* in Persons they rise up against, as may put them upon unbecoming Projects and Contrivances, under pretence of doing it for their safety. 'Twas after this manner, *Sennacharib*, King of *As-*

*Assyria* proceeded, when he had invaded *Judah*, and was preparing to Invest and Besiege *Jerusalem*; he sends *Rabshekah* before, to possess the *Jews* with such Principles, as would dispose them to Revolt, and thereby fit them to become an easier Prey, when their *Enemies* come upon them. See 36 Chapt. of *Isaiab*.

This is one way *Enemies* may be said to *rise up against a People*. And 'tis a way, we (by experience) in this Kingdom know, that our *Enemies* have been often using, which with some hath prevail'd, to their Shame and Scandal be it Spoken: Whose Principles discover them disaffected to the best Government in the World. But blessed be G O D this wicked Device hath not hitherto so far prevail'd, as to shake or make the *Crown* sit uneasy on our *QUEEN*, or to raise those *Divisions* among Her *Subjects*, for which 'tis design'd: And G O D Grant it never may.

2dly. *When the Subversion and Over-throw of the happy Constitution and Government which People enjoy, is by open Force and Power Attempted.* The Methods mention'd under the former Head, are to prepare for greater and more speedy Success by this; that, so they may not meet with much resistance, or be long kept from gaining their Point, when Force is to be used. When *Enemies rise up against a People*, as they use the greatest Policy and most base *Insinuations* to promote their Intentions: So, they'll likewise have recourse to the most Powerful *Contrivances*; they will encourage and arm  
all

all they can prevail upon, to join with and assist them in their unjust Undertakings. Attempting that by Strength and Numbers, which by their hellish Policy, and intended Treachery they could not Accomplish. Thus, we find in the fore-mentioned instance of *Sennacharib*, he resolves, if by his persuasions and solicitations, he could not prevail with the *Jews* to revolt, more violent proceedings should be us'd. And will not our Experience present us with such a scene? Have not, *Hell*, *France* and *Rome* been long Confederate together, to ruin *Britain's* happy Constitution? and destroy the very Foundation of its most pleasing Government? What Powerful Armies have been sent into the Field? What Numerous Fleets have rid on the Seas? and all in order to our Overthrow; to rob us of our Civil, and deprive us of our Religious Privileges. This is a Truth so clear, and such plain matter of fact, that no one hath impudence enough in him to oppose, or call it in question, but uneasy *Jacks*, and affectionate well-wishers to the *Pretender*. How have our more open, powerful and numerous Enemies abroad, as well as the base brood of *Clandestine* ones scattered up and down amongst us at home, been striving to *Alter*, I may say, *Destroy* both the *State* and *Church*: Attempting in the room of the one to advance and maintain a Tyrannick and Unlimited *Power*, and in the Place of the other, to introduce undisguised *Superstition* and *Popery Alamode*. So that the Subjects of the State must be made *Slaves* and *Vassals*, and the Members of the Church, *Ignorant*

*Devotees to the most contradictory Notions, and irreconcilable Doctrines.*

3dly. As what follows upon the two former Heads, *A striving to advance such to rule over a People, whose Government will be most severe and Arbitrary.* If the former attempt prospers, the *Over-throw of a happy Constitution*, the Enemy will pursue their designs, for reducing of affairs to such a Model, as shall be display'd in taking off the Liberty and Property of the Subject; and make all depend upon the Despotick Principles of the Governour they shall raise up. What other than this can be supposed, that Monster of Mankind the *French Tyrant*, hath been for several Years striving for? That the same severe weight of his cruel *Persecutions* and *Impositions* should be felt by us, as have been forely inflicted on his *Protestant Subjects*, in his own Countrey.

Was not the late intended *Invasion* for this end? Was not the *Pretender's* design for the *British Government* for this purpose? To banish the most *easie* and *pleasant Reign*, and to raise in its Place, such an one, whose *little Finger* would be *more severe*, than the loins of that, we are now under.

Is not the *long, bloody* and *expensive War* our *Enemies* have engaged us to Prosecute? a clear proof of what they drive at, and would obtain, if their *Power* and *Force* could prevail.

4thly, And what is consequent of all that hath been  
been

been hitherto hinted at, *Taking at pleasure from those over whom they gain Success, what they have no right or title to.* They'll rob Persons of their *Earthly Enjoyments*, notwithstanding their having the most *legal Possession*, and convert their Estates to their own use: And if those who are thus dealt with, express a concern at their hard usage and treatment, instead of being redress'd, they may expect for their complaints, the addition of *Corporal Punishment*.

And farther, Such Persons *over whom Enemies prevail*, shall be robb'd of the Liberty of chusing for themselves, and attending the best helps for the good of their Souls: Upon which account I may use the Proverb, *They dare not say, their Souls are their own.* For those who bear the sway over them, will force them to attend where they please, and embrace such means as they shall appoint, tho' they tend to *Damnation* rather than *Salvation*.

Such Treatment as this, both as to *Civil* and *Religious* Affairs, must be expected from *Enemies who rise up against us*, if we should fall into their hands. As you may read at large in some of the last *Verses* of the 28th of *Deuteronomy*.

Thus I have considered what we are to understand by the *Enemies of a People rising up against them*. In Discoursing which Point, I have had a particular and principal Eye upon the *Enemies risen against us*, and what we may justly conclude



it would be productive of, should they Prevail; which GOD of his Infinite Mercy prevent.

*Secondly*, I proceed to enquire, *What such Enemies being smitten before the face of those they rise up against, may point out. This I shall Consider in the General, and then more Particularly.*

*In the General, It Points out to us, That the Enemies measures are broken, their various Projects and Attempts for accomplishing their wicked designs render'd unsuccessful, and their expectations of completing and finishing what they aimed at, disappointed.*

*But more Particularly, It Points out, First, That the secret Consultations and Counsels of Enemies, are discovered and frustrated.*

Tho' darkness be their covering, and no humane Eye can penetrate their close recesses and retirements, but those who are privy to such *Cabinet Consults*: Yet in due time that is brought to light which was contriv'd in secret, and that frustrated which 'twas concluded would with the greatest certainty be Favour'd with Success. Two famous instances of this nature, (amongst many others) Scripture Story furnisheth us with, *viz.* The discovery and overthrow of *Ahitophel's* Counsel. Read at your leisure, *2 Sam. 17.* The other is that of *Haman's* Conspiracy against *Mordecai* and the rest of the *Jews*, under the Government of *Ahasuerus.* The

whole Account you have in the 3, 4, 5, 6 and 7 Chapters of *Esther*.

And are there not many instances of the like nature, of which we have seen the same happy Disappointments? Tho' Plots have been laid as deep as Hell against us; tho' matters have been Debated for our ruin in the most secret manner; and pretended *Infallibility* hath held the *Chair* in the dark *Conclave*, all things for a time manag'd with the greatest Secrefie and Caution: Yet, by some successful (tho') unthought of Discovery, all hath been unravell'd, and design'd Destruction hath been crush'd, as it were, in the *Embrio*. So with the *Pfalmist* we may say, *Our soul is escaped as a bird out of the snares of the fowlers: the snare is broken and we are escaped. Psalm 124. 7.*

Tho' the Councils of our Enemies have been carried on with all the cunning and silence, that their hellish Diabolical Policy could assist them with: yea, tho' they have been with all imaginable caution communicated to those who were to put them in execution; yet, have we found them, by some unaccountable turn, laid open in season; by which means the intended fatal Consequence hath been (to our Advantage) blasted.

2dly, It likewise Points out, *That the open attempts and powerful efforts of Enemies, for the promoting their Cause, have miscarried and been defeated.*

Thus we find it prov'd with *Pharaoh*, who was resolved (cost what it would) to destroy the

*Israelites*: I will, saith he, pursue, I will over-take, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them. *Exodus* 15. 9.

Thus also, it happen'd to *Jabin* and *Sisera*: Tho *Sisera* gathered together all his Chariots, even nine hundred Chariots of Iron, and all the People that were with him, from *Hacosheth* of the *Gentiles*, unto the River *Kishon*: yet we find, all the Host of *Sisera* fell on the edge of the Sword, and there was not a man left, *Judges* 4. 13, 15.

The same fate the Army of the *Philistines* met with, notwithstanding the proud challenge made by *Goliath*, their Blasphemous Leader; as you may see at large, *1 Sam.* 17.

Many are the instances of this nature in Sacred Story, many likewise in other Histories; and especially of late Years, since the Reign of our most Gracious Sovereign on the throne, whom GOD long preserve.

Need I refresh your Memories, with relating the signal Conquests and Victories at *Hockstet* and *Blenheim*: Need I tell you of *Ramellies* and *Oudenard*, with the many great and important Fortresses, which have been taken from our Enemies, by the Forces of our QUEEN and Allies, under the wise, couragious and most prudent Conduct of the two greatest Generals of their Age, the Duke of *Marlborough* and Prince of *Savoy*.

Shall I bring to your remembrance the defeat of the late intended *Invasion*; with reference to which, as well as to many other over-throws of our Enemies; I may use those Words, *Deuteron.* 28. last clause of the 7th *Verse.* *Tho' they came out against us one way, they fled before us seven.*

Again, Shall I, for the confirmation of this Truth, lead your thoughts back to the late Reign of the Glorious and Immortal King *William* (whose Memory should be ever precious to all, who have any respect for their Deliverer, and value the present happy Establishment) and tell you of the many Dangers he was preserved in and Deliver'd from, Abroad, whilst Fighting for our Liberty and Property: Or shall I inform you of the many signal Preservations he receiv'd at home (whilst most wisely and advantagiously Maintaining and Protecting all that was Dear and Valuable) by the Defeats and Disappointments his publick intended Assassins met with.

Again, Shall I acquaint you of the various changes and alterations the Disturber of *Europe* hath made amongst his Commanding Officers, as if he really thought, to have turn'd the Scale, and retrieve his lost Glory; but hath still found all in vain, and the same Fate attending them all, in their turns to be routed and beaten.

A fresh instance of which we have had in our Success against the common *Enemy*, who tho' very numerous, and advantagiously Situated to prevent our Forces from Attacking them, and

to secure their retreat in case they were push'd too hard upon: yet, notwithstanding, by the matchless Bravery and Conduct of our Generals, Intrepidity and undaunted Courage of our Soldiers, they were forced to Fly, and leave the *Field of Battel* and *Honour* to us.

To conclude this Head, let me tell you, the most vigorous Efforts, the powerful Assaults and malicious Endeavours of our *Enemies*, for the Destruction of our Civil and Religious Privileges for some Years before, and ever since the *happy Revolution* have been in vain, and by a good and kind GOD hindered of Success: Which leads me in the third Place to Consider,

What GOD's causing the *Enemies of a People to be smitten before them may signifie*. I have proved the matter of Fact under the former particulars. It now lies before me to clear this point, that so GOD may not be robb'd of the honour due to him, for causing our *Enemies to be smitten*.

Let it therefore be laid down in the *general*, That GOD's *causing an Enemy to be smitten*, is sometimes immediately from himself, without the visible Instrumentality or Interposition of means: Sometimes by the mediation of Second Causes, as Instruments used by him; and sometimes altogether contrary to the most fair and probable Means. So then GOD must be allow'd a great revenue of Glory and Honour, *when the Enemies of a People are smitten*: For  
with

without him, all the *Wisdom* and *Power* of *Creatures* will be insignificant and ineffectual. I'll briefly set forth this *Third Consideration* in a few Particulars.

*First*, G O D onely, who is a Being Omniscient and Omnipresent, is able to look into the secret Springs of Men's Designs and Actions.

The most Intelligent of *Created Beings*, whether Good or Bad *Angels*, can't dive into, or search out the many Devices which are in the hearts of Men: G O D onely is sufficient for this, and he, at one single Glance of his all-seeing Eye, can look through all, and be fully acquainted therewith.

He who made Rational Creatures, and endowed them with Faculties and Capacities for Thought and Contrivance, only knows which way they'll turn them, and upon what: and 'tis impossible for any to keep him Ignorant; or to retire to any Place, tho' never so secret and obscure, but he sees into, and hath all things naked and perfectly exposed to him: *For he looketh to the ends of the Earth, and seeth under the whole Heaven, Job 28. 24.* Applicable also are the words of the Prophet, *Jeremiah 16. 17.* *For mine eyes are upon their ways; they are not hid from my face; neither is their iniquity hid from mine eyes.* I may add likewise the words of the Psalmist, *That the darkness hideth not from him, but the night shineth as the day; the darkness and the light are both alike to him: Psalm 139. 12.* Whilst we poor Mortals can look no farther than the out-side,

and after all our pretended skill to discover Secrets, remain un-inform'd as to what is transacted within Mens Breasts; GOD hath an infallible knowledge of what is conceiv'd within, and after what manner 'tis intended to be put into Action or for what ends. Therefore

2dly, Whatever the Plots and Contrivances are, which a *Peoples Enemies* consult for their hurt and mischief, yet, of GOD they shall be blasted and broken.

I shall allude to the expressions of the Prophet, *Amos 9. 2, 3.* *Tho' they should dig into hell, thence shall GOD's hand take them; tho' they climb up to Heaven, thence will he bring them down. Tho' they hide themselves in the Mountains, he will search and take them out thence, and tho' they be hid from his sight in the bottom of the Sea, thence will he command the Serpent, and he shall bite them.*

How many foever Conspire against us, and plot and contrive our Ruin, yet if GOD still appear for us, as (blessed be his name) He hath hitherto done: *He that sitteth in the heaven shall laugh, the Lord shall have them in derision, Psalm 2. 4.* GOD disappointeth the devices of the crafty, so that their hands cannot perform their Enterprize: He taketh the wise in their own craftiness, and the counsel of the froward is by him carried headlong, *Job 5. 12, 13.* Infinite Power can never be out-done: And, if I may be allow'd the expression, GOD can never be out-witted, either by the most cunning Devil,  
or

or by the most Politick and contriving of Mankind.

Let *Earth* and *Hell* join together, let *Rome* and *France* combine, and call the longest Heads to their assistance that the *Conclave* or *Cabinet* can furnish: And then most secretly lay their Schemes and work their Projects; yet a blast from Heaven shall spoil all, and force them to own that their greatest Wisdom is Folly, their most mature Consults ineffectual, their design'd Villanies to no purpose, as long as G O D opposes.

3dly, G O D's causing a Peoples Enemies to be smitten before their face, doth likewise signifie, His Blessing upon the Persons, and Means employ'd against 'em.

As it often proves true, what the Wise Man hath observed, that *the race is not to the swift, nor the battel to the strong, Ecclesiastes 9. 11.* So 'tis likewise a Truth, by Scripture confirm'd, that Courage and Conduct come from G O D. 'Tis by him they are enabled to overcome their Enemies, and have Success attending their Undertakings.

Read, how excellently the holy Psalmist speaks of this. *It is G O D that girdeth me with strength, and makes my way perfect. He maketh my feet like Hinds feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of Steel is broken by my arms. Thou hast also given me the shield of thy*



*thy Salvation : and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine Enemies, and overtaken them : neither did I turn again 'till they were consumed, &c. Psalm 18. 32, 33, 34, 35, 36, to the end.*

To the same purpose we find *Moses* speaks, in his *Triumphant Song* for the Victory over *Pharaoh*, *Exodus 15*. So likewise *Deborah* and *Barak* in their *Song* for the great over-throw of *Jabin* and *Sisera*, *Judg. 5*. Many are the instances of this kind in Scripture ; and we have reason to speak of the same, for *G O D's* being with our *Generals* and *Soldiers*. Have not the great *Exploits* they have from time to time ventur'd upon ? Have not the great and almost unfurmountable *Difficulties* they have passed through ? Given full *Testimony* to this *Truth*, that 'twas by *G O D's* *Blessings* on their *Persons*, and the means used, that they were enabled to put to flight our numerous and potent *Enemies*. Once more,

*4thly*, This is likewise signified by *G O D's* causing the *Enemies* of a *People* to be scatter'd before their face ; His taking away their *Conduct* and *Courage*, so that their *Hearts* fail, and they can't make *Resistance* to any purpose.

It must be own'd by all, that there is not the same *Courage* and *Conduct* found in every one who undertakes great things : Nor, are all *Per-*  
sons

fons furnish'd alike, for the management of important and weighty Enterprises.

And 'tis as true, that those who are best qualified, and have in repeated and various Tryals shewn a Conduct and Bravery that merits Praise; and for which, in the Judgment of others, they have deserved the Lawrel: Yet, GOD taking away their Skill, as to the Directive Part, and sinking their Spirits, by putting a restraint upon their Activity and Forwardness to exert themselves; Such Enemies are soon daunted, and upon the approach of those who oppose them, immediately contrive to get off for their Security.

Those who formerly were not terrified at the view of the most numerous Armies, nor scar'd at the prospect of the most trying Difficulties; who would run with their lives in their hands on the mouth of Cannons, and not be afraid of the glittering Spear or Sword: They being by GOD dispirited, even sink at the thoughts of those who come out against them, and at the actual fight their nature falls into Convulsions; so that before a blow is given, they are ready to cry out Quarter. The *Psalmist* in the 76 *Psal.* tells us, *GOD shall cut off the spirit of Princes.* And when once GOD makes their Hearts to fail, how easily are they, and those under their Command subdued. See to the same purpose, *Job* 12. 19, 21. If such who are Leaders and Commanders give ground and fly; no wonder  
In-

Inferiours turn back too, and make the best speed they can, to get out of danger.

And is there not great reason to ascribe much of our constant Success, to the want of that usual Conduct and Courage our Enemies have often shewn? but in most, if not all the late Engagements, have discovered themselves in a great measure deprived of.

Thus have I Considered the three things proposed to be insisted on : What remains, is to see, what useful Reflections the preceding Discourse will furnish us with, for *Application* and *Improvement*. I shall mention a few particulars.

*First*, What hath been said, will expose the Folly, and Condemn the Pride of those, whose Confidence is only in an *Arm of Flesh*. The *Psalmist* tells us, *There is no King saved by the Multitude of an host, a mighty Man is not delivered by much strength. An horse is a vain thing for safety, neither shall he deliver any by his great strength, Psal. 33. 16. 17.* I might add many instances from Scripture, for the confirmation of this Remark; at present, I'll only mention that of *Sennacharib*, which we find in the *36th* and *37th* Chapters of *Isaiah*.

He boasted of what he had done, and what he would do to King *Hezekiah* and the *Jews*, if they would not submit unto him : He defy'd even the Almighty to deliver from his hands; and notwithstanding all, how quickly was his Folly expos'd,

pos'd, his Pride stain'd with shame, and his vain Confidence baffled.

GOD allows his Creatures to make use of means, yea, he commands it; but 'tis a disowning him, by whose Blessing alone Means are succeeded, when these only are rely'd upon, and receive the Honour which is primarily due to GOD.

*2dly*, From what hath been Discours'd, we may learn how to regulate our Praise and Thanksgiving for the Blessings we receive. *Let us rejoice with trembling, Psalm 2. 11.* GOD can alter the Scene at his Pleasure: tho' he makes us now the Head, and not the Tail; tho' we are above only, and not beneath; yet, GOD may order the Stranger to get up above us very high and we to come down very low, they may be Head and we the Tail, *Deut. 28. 13, 43, 44.*

GOD hath indeed caused our *Enemies to be smitten before our face*, many a time, and to fly before us; he can easily turn the Tables, and cause us to be pursued, over-taken and beaten; who have very often pursued, beaten and overcome our Enemies.

Have we had a fresh instance of GOD's appearing for us, and causing our Enemies again to be smitten, as the great, difficult and late bloody *Engagement* doth testify, in which we came off Conquerors: Let this fresh discovery of God's Love to us, be an Obligation upon us, to make  
such

such returns of Praise as are suitable : Let not our Thanksgiving be only outward, and such as often runs into Sin and Shame, instead of an agreeable Service to G O D. Let our *Rejoicing* and *Thanksgiving* be such, as Religion shall dictate and approve of.

But, let none mistake me, or imagine, I am against outward Demonstrations of Joy : No, they are not only Allowable, but Lawful and Commendable, and what may be used without Sin. But let us see to it, that our Hearts are likewise affected with our Successes, our Lives better'd by them ; that all our Rejoicings may be man-like and rational, and not devilish and brutish.

3<sup>dly</sup>, Let what hath been said, engage every one of us, from the highest to the lowest, to have our dependance upon G O D, for future Blessings and Successes : and therefore to pray to him for them.

After we have made all the Provision that human Policy and Contrivance can help us in ; yet, let our Eye be unto G O D, and our hopes of Success depend upon him. Whilst our Enemies bow to their Stocks and Stones, and cry aloud to them for help ; yea, bring forth their long conceal'd and cloister'd Saints, with their Idoliz'd Shrines, that they might be the more Successful, and their sullied Glory retriev'd ; let the G O D of *Hosts* be only applied to by us.

Let the words of the *Psalmist* be consider'd by us ; *some trust in Chariots, and some in Horses, but*  
*we*

*we will remember the name of the Lord our God : they are brought down and fallen : but we are risen and stand upright. Psalm 20. 7, 8.*

Let our Prayers be made to him, and our Supplications constantly poured out before Him who alone is able to hear and help us, when we call upon him. Let us earnestly beg of GOD, that he would still Prosper and give Success to our Armies and Navies : Till the most honourable, advantagious, sure and lasting Peace be obtain'd; even such an one, as shall never again be in the Power of our faithless and treacherous Enemies to violate and dissolve. Methinks, upon the mention of the Words, *sure and lasting Peace*, I cannot forbear calling to Mind our late Sovereign King *William* the III. of Glorious Memory : and run back my thoughts to the Treaty of Peace concluded between him and our Enemies at *Ryswick*, and how soon it was broken; upon which I would venture to say, was the Glorious King to return back to this World again, and to give advice, how to Treat with our Potent, but most tricking Enemy; he would in short say both to our Queen, and those Deputed to act for Her, *See, that all be made safe and firm; settle affairs with such Precaution, that the Enemy may find no way to get off, and repeat his old custom of breaking loose as soon as an opportunity offers.*

Let us be earnest at the Throne of Grace, that GOD would still bestow his Favours upon us, and as we thankfully acknowledge what we have already receiv'd; so let us as importunately beg and depend upon him, for the granting us fresh and new Successes.

And then in the last Place, Let GOD's frequent appearances for us, in causing our *Enemies to be smitten before us*, engage us all for the future to live better than in times past, that there may be a Universal concern for the promoting of the *Reformation of Manners*: And all may do what in them lies, for the continuing our happy and easie Circumstances.

The Receipt of signal Mercies require an answerable return: As GOD hath done much for us, let us see to it, that we do much for him. Let it be the care of the Inhabitants of *GREAT BRITAIN*, to Live better than they have formerly done: To be more strict in following the ways of GOD and Religion, and adorning the same with more becoming Conversations, than in times past: This will be the most grateful Offering we can bring to GOD, and with which he'll be best pleased.

Add to this, a true concern for the *Reformation of Manners*, by putting a stop to that Vice and Wickedness, which too much prevail amongst us : For let me tell you, we have more reason to fear our Sins, and what they may bring upon us, than the Numerous and Potent Enemies *which rise up against us*. Be it therefore the concern of all both high and low, to endeavour to promote so good a Work, that Virtue and Religion may meet with greater Countenance and Protection, Sin and Vice be more and more discouraged : The Laws of GOD and of the happy Government under which we are, may be put in Execution for obtaining the Ends of their Institution, and then we may expect GOD will go on to Bless us.

And that our desirable Circumstances may be continued, Let us all agree to make our most Excellent *QUEEN* as Happy as possible : Let Her Life be Dear and Valuable to us all : And let our Prayers to GOD for her be, That Her Reign may be Long and Constantly Prosperous, That the Crown may Flourish on Her Head, and she may by the Blessing of GOD, Humble and Overcome all Her Enemies : That to all Evil doers She may be an effectual Terrour ; but to all that Love GOD and delight in the

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Prosperity of our State, a constant Friend, Encouragement and Protector: In fine, when ever GOD (*by whom Kings and Queens Reign*) shall call Her from the present State, (which we can't but wish may be at the greatest distance) She may be advanced to Glory, and be a Crowned Head in the Heavenly Kingdom.

Let us beg of GOD to bestow his Blessings on the Illustrious Family of *Hannover*, (on whom the Crown is fixed in the *Protestan Line*, according to the *Legal Establishment*) that every Branch of that Family as they come up, may be eminently Serviceable in their Generation: And, in their future Reign over these Nations, they may Rule in Righteousness and in the Fear of the Lord, ; future Ages then will have Reason to Bless GOD, for that Happy Settlement, and Him who was the Instrument of bringing it about.

Let us seek to Heaven, That our Officers of State and Ministers of Justice, may be Men fearing GOD and hating every Evil way; they may be such who shall have a true Concern for the welfare of *Britain*: And never act from such base Principles, as for the sake of their own Private Interest, to run the Publick into Danger. May all our Magistrates be Ministers of GOD for good, and not bear the Sword in vain.

We

We should likewise intreat, That, our Military Officers and those under their Command, may be always Faithful and Valiant, and that GOD would Bless them in their Great, Noble and Justifiable Enterprises, with Success.

To draw to a close, Let all, of whatever rank, make it their business, to be truly Loyal and most faithful Subjects, both to GOD and the *Queen*. Then she will be the Happiest of Governours, and Her Subjects the happiest of People. In order to this, let us Freely and Willingly Contribute our Part towards the Support of the War, 'till it ends in such a Peace as will be truly Honourable and Satisfactory.

And for our Temper and Conduct to each other, Believe that nothing can more conduce to our common Safety and Happiness, than the maintaining of most Generous, Catholick and truly Charitable Principles: which engages me to mention a few Passages very proper upon this Occasion, out of the Last, I may call it, *Dying Speech*, of that true Father of his People, King *William*.

\* King *William's* last Speech to his *Parliament*, Decemb. 31. 1701.

\* *I should* (says he) think it as great a Blessing as could befall England, if I could observe you as much inclin'd to lay aside those

*those unhappy, fatal Animosities, which divide and weaken you, as I am disposed to make all my Subjects safe and easie.*

*Let me conjure you to disappoint the only hopes of our Enemies, by your Unanimity: Do you lay aside Parties and Divisions; Let there be no other Distinction heard of amongst us for the future, but of those who are for the Protestant Religion and present Establishment, and of those who mean a Popish Prince and a French Government.*

In a word, let us all so act and live, that Successes may still attend our Arms abroad, Peace and Plenty be Blessings continued to us at home: Both our Civil and Religious Rights may be secure, and fix'd on the most safe and lasting Foundation. Then should our Enemies be again and again *smitten before us*, and happy is the People that is in such a Case; yea, happy is the People, *whose God is the Lord.*

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