

*The Deliverance of Great Britain
and Ireland from Popery, Slavery
and the Pretender.*

A

S E R M O N

P R E A C H ' D O N

Thursday the 9th of October, 1746.

B E I N G T H E

T H A N K S G I V I N G D A Y

F O R

Our DELIVERANCE from the late
wicked and unnatural REBELLION.

By *SAMUEL DELAP*, A. M.

Dissenting Minister at *Letterkenny*. *in the county*

Joney

D U B L I N :

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from Popery, Slavery and the Pretender.*

A
S E R M O N, &c.

JUDG. cap. xx. from v. 18, to the 35.

Verse 20. *The Men of Israel went out to Battle against Benjamin. 21. The Children of Benjamin destroyed of the Israelites that Day 22000 Men. 26. The Children of Israel came to the House of God, wept and fasted that Day until Even, and offered Burnt-offerings, and Peace-offerings, and enquired of the Lord, saying, shall I yet again go out to Battle against the Children of Benjamin my Brother, or shall I cease? And the Lord said go up, for Tomorrow I will deliver them into thy Hand. 35. And the Lord smote Benjamin before Israel, and the Children of Israel destroyed of the Benjamites that Day Twenty-five thousand and an hundred Men.*

AT the last Public Fast, I represented to you the Sin of the rebellious *Israelites*, in chusing a new Captain to return to *Egypt*; and run the Parallel between them, and the *British* Rebels,

in chusing a new Captain to lead these Nations back to *Rome*, *Popery* and Slavery. At the same time I observ'd to you how desperate, and foolish the Project of the Rebellion was, and that probably the Carcases of the Rebels wou'd fall in the *Highlands* and *Lowlands* of *Great-Britain*.

We are now assembled to celebrate the Praise of God, who has heard the Prayers of his People, crowned his Majesty's Arms with Success, and suppressed the Rebellion.

For this End I have made choice of the Words read to you, as a suitable Subject for the Design of the Day, and in discoursing on them, I shall thro' Divine Assistance

I. Run the Parallel between the rebellious *Benjamites*, and *British* Rebels, and between the other Tribes of *Israel*, and his Majesty's loyal Subjects.

II. I shall make it evident, that Victory, whether on the Side of Rebels, or loyal Subjects, is under a superintending Providence.

III. I shall enquire, why it pleaseth God, to give Victory sometimes to an unjust Cause: and conclude with a few Inferences.

I. The Case of the *Benjamites* and *Israelites*, and of the *British* Rebels and loyal Subjects, is parallel in the Justice of the War, on one Side, and Injustice on the other. The *Benjamites* of *Gibeab* were guilty

ty of horrid Wickedness, in the Rape, and Murder of the *Levite's* Concubine; and the rest of the Tribe became Partakers of their Sin, by endeavouring to screen them from Justice. This Conduct was so notoriously unjust, that the other Tribes united as one Man to punish the guilty *Gibeonites*, and wage War with the whole Tribe. The Justice of the War, on the Part of the *Israelites* is farther plain, from the divine Approbation: they ask'd Counsel from God, saying, *Shall I go up to Battle against the Children of Benjamin my Brother?* And the Lord said, *go up against them*; the *Benjamites* therefore were guilty of Rebellion against God, and the other Tribes who executed his Orders. Tho' there was no particular Person deputed as Judge in *Israel* at that time, yet the *Benjamites*, as Parts of the whole, were subject to the united Body of the *Jewish* Nation, and the Laws of Government which God gave them all.

In the *Jewish* Theocracy, God first appointed Judges, not according to hereditary Right in one Family, but as he was pleased to choose them out of different Tribes; afterward he entailed the Crown, on the Family of *David*, from whom the *Messiah* was to descend: But since the Coming of *Christ*, no Family on Earth can pretend to a divine hereditary Right. A Right therefore to Government

vernment must be founded in the Choice, and Consent of the People, or in a just Conquest. Now seeing the Body of these Nations have by sad Experience found that the Government of a *Popish* Prince is inconsistent with the Liberties and Happiness of Protestant Subjects, and has established the Right of Succession to the Crown in the Illustrious House of *Hanover* being Protestant; it is plain that the Attempt to overturn the present Government by an Insurrection in *Great Britain*, deserves no better Character, than that of a wicked and horrid Rebellion against lawful Authority, such as that of the *Benjamites* was.

II. There is a Resemblance between the Case of the loyal *Israelites*, and the *British* Loyalists, and the rebellious *Benjamites*, and *British* Rebels, in point of Devotion.

The loyal *Israelites*, ver. 18, went to the House of God, and ask'd Counsel of God, concerning the War. And v. 23, after the first Defeat, *they went up and wept before the Lord, and ask'd Counsel of the Lord, saying, shall I go up again to Battle against Benjamin my Brother?* And v. 26, after the second Defeat, the loyal *Israelites* went up to the House of God, and fasted that Day until Even, and offered *Burnt-offerings, and Peace-offerings before the Lord.*

In like manner, since the War with *France* and *Spain*, (which was the Spring of the Rebellion at home) broke out, the Loyalists of *Great Britain* and *Ireland*, have observed several Days of Fasting and Prayer, to plead with God for a Blessing on his *Majesty's* Arms, and Prosperity to his Dominions. But the sacred Oracles are wholly silent, as to any Times of Fasting and Prayer among the rebellious *Benjamites*; they rashly, and obstinately run into a dangerous unjust War, without asking Counsel of God, or offering Sacrifice to him.

Nor did the *Public Papers*, so far as I observed, give an Account that the *British* Rebels appointed any Time, for Fasting and Prayer, to obtain the Divine Favour.

III. The Resemblance holds, in the alternate Vigilance, and Industry of one Party, and Security of the other, both at the Beginning, and the End of the War.

The rebellious *Benjamites* of *Gibeah* were so active, as to draw their whole Tribe into the Rebellion with them. The *Chiefs* also among the *British* Rebels influenced many, by Threatnings and Promises, and prevailed with some to join them contrary to Principle and Conscience.

On the other hand the loyal *Israelites* were secure, relying on the Goodness of their Cause, and Superiority of their Numbers,

bers, which was 400,000; whereas the Men of *Benjamin* were only 26,700. It is true the *Israelites* ask'd Counsel of God twice; but we must not infer from thence that they were free from Self-confidence and sinful Security; for in their first Address to God, they only ask, which of the Tribes shall go first to Battle against *Benjamin*? In their second Address they ask doubtingly, whether they should again go up to Battle against the Children of *Benjamin*, their Brother? But still they appear self-confident and secure, till after the second Defeat; and then, v. 26, they more seriously and solemnly address God, and also set Lyars in wait about *Gibeah*.

Thus a Spirit of Security, at the Beginning, prevailed over the Loyalists of *Great Britain*; it was difficult for some time to persuade many that there was a Rebellion intended; and when the Reality of it was past Contradiction, we undervalued our Danger, we relied on our disciplin'd *Troops*, and powerful *Fleets*, and despised the Enemy as a rude undisciplin'd Multitude, until the Triumphs of the Rebels alarm'd, and roused the Zeal of loyal *Britons*, as the Success of the *Benjamites* awakened the loyal *Israelites*, out of their Security.

Toward the End of the War, the Case altered, the *Benjamites* became more secure,
and

and began to triumph before the Battle was over, v. 35, *They are smitten down before us as at first.*

The *British* Rebels also, according to the public Accounts, were so secure of Victory, that they made little Provision for their own Retreat in Case of Necessity, and dreamed only of pursuing their Enemies, and cutting off their supposed Retreat ; as appears by the Order of Lieutenant General *George Murray*, before the Battle of *Culloden*, that every Man should stay with some Corps of the Army, until the Pursuit be over, and give no Quarters to the *Electors*'s Troops.

IV. The Case is parallel, in the different Success of the War, at the Beginning and End of it ; at the Beginning, the rebellious *Benjamites* defeated the loyal Tribes twice, and slew many ; so did the *British* Rebels triumph at *Preston Pans*, and in some Degree at *Falkirk*. But in the Issue, my Text says, God smote the *Benjamites*, and *Israel* destroyed them. Here also the last and best Resemblance holds, for God blest his *Majesty*'s Arms under the Conduct of his Royal Highness Prince *William*, so that the Rebels have been more fully subdued at *Culloden*, than in the former Rebellion, or than ever their Country was, by *Roman* Emperors or *English* Wars.

II. The second Thing proposed was to prove that Victory whether on the Side of Rebels, or loyal Subjects, is under a superintending Providence. *Eccles. ix. 11. I saw under the Sun, the Race is not to the Swift, nor the Battle to the Strong. Goliath was strong, Zerah the Ethiopian had an Army of a Thousand Thousand, Absalom had Ahitophel to be his Counsellor, yet neither Strength, Number, or Policy gave them Victory.* The *Israelites* conquer'd *Sihon* King of the *Amorites*, and *Og* King of *Bashan*, yet the *136th Psalm* ascribes the Victory to God. While *Moses* let down his Hands, *Amalek* prevailed; when *Moses* lift up his Hands, *Israel* prevail'd; while God was against *Israel*, the *Benjamites* prevailed; but when he favoured the other Tribes, they prevailed; thus God gave Victory for a time to the *British* Rebels, and afterward to his Majesty's Arms.

This Vicissitude of Success, sometimes happens by extraordinary Interpositions of Providence: the *Egyptians* were drown'd in the *Red Sea*; the *Syrians* were led blind into *Samaria*; and *Sennacherib's* Host was destroy'd by an Angel.

And even incidental Events, politic Counsels, good and ill Conduct, Strength, Numbers, Courage, Cowardice, Divisions, Unity, Sobriety, Intemperance, especially of Officers

Officers in Armies, and Circumstances of Time and Place, are over-ruled by the Providence of God, and made subservient to his Purpose. *Israel* and *Judah* were in great Distress, in the Days of *Jehoshaphat*; God not only supplied them with Water, but made the Rays of the Sun tincture the Water red like Blood, and prove the Occasion of subduing the *Moabites*; Thunder from Heaven contributed to discomfit the *Philistines* in the Days of *Samuel*; * and violent Wind and Rain favour'd the Rebels at *Falkirk*.

How admirable is that Train of incidental Providences, that concurr'd in delivering *Mordecai* and the *Jews*, and making them triumph over *Haman* and their other malicious Enemies? *Esther* must be a Queen, *Mordecai* must be advanced to sit in the King's Gate, and yet must remain unrewarded; the King must be deprived of his Sleep, call for the Book of Records, hear that Part of the History read that related to *Mordecai*, enquire what Recompence he had receiv'd, and raise him to Honour in that Juncture, when Destruction was decreed to the *Jews*, and *Haman* be the Instrument to proclaim the Advancement of *Mordecai*, who was the Object of his implacable Hatred.

* 1 Sam. vii. 10.

It is true *Solomon* says, *that Time and Chance happeneth to all.* But that does not interfere with what has been said. However casual many Events appear, in the Eyes of Men, yet they are still under the Direction of Divine Providence; the Arrow that smote *Abab* between the Joints of the Harness was accidental with respect to Man, but it was certainly directed by God, to fulfil the Words of his Servant *Micaiah*, who prophesied, that *Abab should go up and fall at Ramoth-Gilead.* To imagine that the beautiful Order and Regularity of the Works of Nature is preserv'd by blind Chance, and that meer Chance governs the World, and rules the Vicissitudes of Time, is equally ridiculous in the Eye of natural Reason, with the stupid Notion, that the World was framed by a Jumble of Atoms; so that they must be spiritually blind who don't see the Wisdom and Power of God, over-ruling the Events of Time, and giving Victory, sometimes to one, sometimes to another, as he pleaseth.

III. Let us now enquire, why it pleases God to give Success sometimes to a bad Cause? as he did to the *Benjamites*, who were guilty of abominable Lewdness, Murder, and screening the Guilty from Justice.

I. Because, they who have a just Cause, may yet be very guilty before God in other Respects, and liable to his righteous Judgments :

The

The sacred History points out several Sins of the *Israelites*, for which God justly contended with them; * *they serv'd Baalim, and forsook God.* † *Micah* made an House of Gods, an *Ephod* and *Teraphim*, and consecrated one of his Sons. The Tribe of *Dan* robbed him of his Gods, and set up his graven Image at *Dan*. According to the *Jewish* Law, the Rulers of the Tribes ought to have suppressed this Idolatry, as well as the Sin of the *Benjamites*, but we find *Micah's* graven Image remained at *Dan*, all the time the House of God was in *Shiloh*. ‡ *And in those Days, every one did what was right in his own Eyes, for there was no King in Israel* §.

Among other Sins of the *Israelites* they were secure, self-confident, trusting in the Superiority of their Numbers, and neglected to implore the Divine Concurrence, until they were defeated by the *Benjamites*.

Thus God gave Victory to the *British* Rebels, in their impious Infurrection, to punish these Nations for Deism, Libertine Principles, shameful Neglect of God's Worship in Church and Families, for scandalous Immoralities, and vain Confidence in the Arm of Flesh.

God

* Cap. x. 6. † cap. xvii. ‡ cap. xviii. 31.
§ Judg. xxi. and last verse.

II. God gives Victory sometimes to an unrighteous Cause, that the Children of Men may observe his Supreme Dominion, and the unsearchable Methods of his Wisdom and Justice, in the Government of the World, and surprizing Events of Time. It is a Mistake, to say that meer Success, or Want of Success in Battle, is the Rule of judging the Goodness or Badness of the Cause. God has reserved the Times, Ways, and Circumstances of Judgment and Mercy, in his own Hand; it is his Prerogative to take what Time and Way he pleases to correct Men for Iniquity, or extend Compassion to them. * *The Day of Vengeance, and Year of the Redeem'd* are in the Heart of God, and who may say to God what dost thou?

III. God suffers evil Men to prosper sometimes in an evil Cause, that his Judgments and their Destruction may be the more remarkable in the End. *Job xxi. 7, &c.* the Question is proposed, *why are the Wicked great in Power, and spend their Days in Wealth?* The Answer is in the 30th Verse, *They are reserv'd to the Day of Destruction.* God gives Riches and Power to some in a Way of Judgment, for their Hurt; † *Hamans* Pride and Grandeur was the Fore-runner

* *Isaiah lxiii. 4.*

† *Eccles. 5. 13.*

runner of his Fall, and made it the more remarkable. The Success of the *Benjamites* for some time, served to make their Destruction the more lamentable, so the Victories of the *British* Rebels, only served to increase their Numbers, and prepare them for the Day of Slaughter.

IV. Another Reason, why God sometimes gives Victory to an unjust Cause is, for the Trial of his Peoples Faith and Patience, that they may know the better how to value their Deliverances, learn not to glory in themselves, but in the God of Victory. The Triumphs of the *Philistines*, in *Eli's* Time, taught *Samuel* to set up his *Ebenezer*, and say, *hitherto the Lord hath helped*. In like manner, the Triumphs of the *British* Rebels shou'd enhance the Value of our Deliverance, and teach us not to sacrifice to our own Net or Drag, but to the God of our Salvation.

It is said, that a *Jacobite* after the Battle of *Falkirk* proposed the Question, *Where is the God of the Whigs?* Ignorance or Want of due Reflection on the former Reasons why God sometimes gives Victory to an unjust Cause, might move one to ask that Question; but let the Rise of the Question be what it will, certainly the Answer from *Micah* vii. 8, &c. is most suitable and wise.

wise. Rejoice not against me, O mine Enemy: when I fall I shall arise, when I sit in Darkness the Lord shall be a Light to me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause: then she that is mine Enemy shall see it, and shame shall cover her that said, where is the Lord thy God?

Inf. 1. From what has been said, behold and admire the Subordination of all second Causes, and their Co-operation with God the Supreme Governor of the World. “ The
 “ Prudence and Passions of Men operating
 “ in their ordinary Course, produce their
 “ common Effects; and at the same time
 “ the Wisdom of God interposing, sways
 “ and conducts them all to the Purposes of
 “ his adorable Providence.” The great Variety of Events makes so many Links in the Chain of Providence, tho’ we often can’t discern them.

The horrid Lewdness and Murder committed, and obstinately defended by the *Benjamites*, merited the Judgment that came upon them; their Victories made them secure, their Security paved the Way for their Ruin, and the other Tribes were Instruments under God. Neither ought we to be blind in our own Case, but observe our Security, Misconduct, carnal Self-confidence,
 and

and the Sovereign Hand of God in the Triumphs of the Rebels. Nor is it improper to take Notice of many Things co-operating to the Ruin of the Rebels, such as their Cruelty, Security, Self confidence, which issued in Pusillanimity, and precipitate Flight; the Injustice of their Cause, and Justice of his *Majesty's* Arms, the Conduct and Courage of our Heroic *Duke*, inspiring Life and Vigour to his valiant Troops; all which, under the Direction of God's Providence, concurred to defeat the Rebels, and give Victory to the Royal Army. The glorious *Reformation*, the happy *Revolution*, the seasonable *Hanover* Succession, and surprising Changes in the present War, are Events which bear lively Impressions of the Subordination of second Causes to a superintending Hand of God.

Inf. 2. Let me now recommend to you solemn Thanksgivings to God, as the proper, principal Work of the Day: this is the sublime and constant Employment of the Angels in *Heaven*; let us lift up our Hearts and Voice, and praise Almighty God for his Goodness and Mercy to *Great Britain* and *Ireland*.

It is evident from many Texts of Scripture, * that violent Rains and excessive
 C Drought,

* Job xxxvii. 11. Deut. xi. from v. 13 to 17. Jerem: v. 24.

Drought, and Famine that follows, are Judgments that God inflicts on Men for Sin; and it is the express Command of God, in such Cases, to pray for the Removal of them. *Ask ye of the Lord Rain, so the Lord shall make bright Clouds and make Showers of Rain* *.

In like manner it is the Duty of God's People to observe with Gratitude the Goodness of God in giving fruitful Seasons.

“ The common Blessings of Providence
 “ are enjoy'd by Multitudes who seldom
 “ or never think of the Hand that sup-
 “ plies their Wants; the former and lat-
 “ ter Rain and plentiful Seasons, are as-
 “ crib'd to, I know not what Course of
 “ natural Causes, but such Causes are
 “ meant, to which no Thanks are due;
 “ and this Notion contrary to Reason,
 “ and true *Philosophy* is the more readily
 “ embraced, because it furnishes Men with
 “ the good Things of this World, and
 “ lays them under no Obligations to the
 “ Author of them.” † Far be it from
 us to entertain such Notions, assuredly it
 is God who for our Sins broke the Staff
 of

* Zech. x. 1. and 1 Kings viii. 35, 36.
 Bishop of *Salisbury's* Sermon.

† The

of Bread, and it is he who now of his Goodness has sent a fruitful *Harvest*, and has filled our Hearts *with Joy and Gladness*; let us therefore be satisfied *and praise the Name of the Lord*, Joel ii. 26.

The special Ground of Thanksgiving for which we are assembled this Day, is the Success of his *Majesty's Arms*. The valuable Conquest of *Cape Breton*, by the public spirited, bold *General Pepperel*, and his valiant *Militia*, under the Direction of the wise *Governor Shirley*, and Assistance of brave *Commodore Warren*, is Ground of Thanksgiving. But our Devotion should be raised in higher Accents of Gratitude, for the glorious ever memorable Victory of *Culloden*, under the auspicious Influence of a *British General* of the Royal Blood.

The Wisdom of our *British Hero*, in the Plan of Battle, his Composure in the Time of Battle, his humble compassionate Deportment after the Battle, the Discipline and Valour of the *British Troops*, will all be justly celebrated in *British Annals*, to the latest Posterity. But this Day is set apart to adore the Lord of Hosts.

There are several Considerations should inflame our Gratitude to God on this Occasion.

From what Accounts we have of the Battle, the Number of the Rebels was greater than that of the King's Army; they were flush'd with their former Success, and Situation in the midst of their Friends, behind Walls and Fences: but it appears his *Majesty's* Forces were better disciplined, and conducted; Divine Providence gives every *Bullet* its *Billet*; the Cannon of the Rebels were ill pointed, but our Artillery was so well directed as to make great Slaughter among the Enemy; they trusted to Sword and Target, and were destroyed by Ball and Bayonet. The Number of the slain and wounded, on the King's Side, was but a few hundred; but some Thousands of the Rebels were slain and taken Prisoners. Some of their *Chiefs* have been already executed by legal Trial, and many more of different Ranks, lie in Prison under the Power of the Law, and Mercy of the Government.

It is said, that his Royal Highness the *Duke*, standing among the Slain in the Field of Battle, expressed himself in this devout Ejaculation; "Lord! what am I
 " that I shou'd be spared, when so many
 " brave Men lie dead on the Spot?"
 This is particular Ground of Thanksgiving to us, that God not only preserv'd his
Majesty's

Majesty's Life at Dettingen, but his Royal Highness the Duke's Life there, at Fontenoy, and at Culloden.

We ought also to bless God, who by increasing the Issue of their Royal Highnesses the Prince and Princess of *Wales*, has enlarged the Prospect, and strengthened the Hopes of many more Guardians, to protect our Religion and Liberties for the Time to come.

Moreover we ought to consider the happy Consequences of that glorious Victory. It contributes to establish more firmly the Protestant Succession which the Rebellion intended to overturn. It adds new Laurels to the Triumphs of *Derry, Enniskilling, Dumblain* and *Preston*. It has secured the Lives of many loyal Subjects who would have been in Danger. Had Victory declared in Favour of the Rebels, what a Scene of Blood and Confusion would then have followed? The Number of the Rebels would probably have greatly encreased, by hidden *Jacobites*, who now cover themselves with a Mask of Loyalty. If Victory that Day had favoured the Rebels, it is hard to know what would have follow'd; but this we may know not meerly by Conjecture, as a possible, probable, remote Consequence, but

but assuredly, by immediate necessary Consequence founded on the Principles of *Popery*, and melancholy Experience of *Protestants* under *Popish* Powers; that if God for our Sins had given us a *Popish* King in his Wrath, *French* Tyranny, *Popery* and *Slavery* would have come in like a Deluge: all which the kind Providence of God has prevented by the happy Success of his *Majesty's* Arms.

And we must not forget that the Success of his *Majesty's* Arms as Matter of Thanksgiving, as it appears to be an Answer of Prayer. When the Tribes of *Israel* addressed themselves to God, in an humble Manner by Weeping, Fasting, Prayer and Sacrifices; God assured them that the next Day he would deliver the *Benjamites* into their Hands. It has been remark'd * that the Battle of *Agencourt* was fought, at the very time when the Body of the *English* Nation were lifting up their Hands and Eyes to God, for Success and Safety to *Henry* the Fifth.

And it has been observ'd by many, that the first Defeat given to the Rebels at *Clifdon* near *Penrith*, was on the 18th of *December*, the last public Fast Day, when many

* Historical Account of the Life and Reign of *David* King of *Israel*.

many sincere Christians and faithful Subjects of *Great Britain and Ireland*, were in humble and fervent Devotion, offering up their Prayers to God for Success to King *George* against the Rebels. Blessed be God, the Hearer of Prayer.

I shall now conclude in the Words of the Royal Psalmist, 1 Chron. xxix. 11. Thine, O Lord, is the Greatness and Power, and the Glory and the Victory, and the Majesty, for all that is in Heaven, and in Earth is thine. Thine O Lord, is the Kingdom, and thou art exalted as Head above all; To thee be Glory, Praise and Dominion, thro' Jesus Christ our Lord. Amen.

The Author of this Discourse dwells in my neighbourhood. is now seventy years of age. yet most vigilant and active. Hath both a Spirit and Circumstances above all Dependence, except on His God. His fond

F I N I S.

being greatly provided for abroad, the Eldest being Marshall of Jamaica. —

He is almost adored by the good protestants of the north of Ireland, for His piety, Loyalty, and Exemplary Life — and by His Influence did considerable service among the northern Dissenters in the time of the late Scottish Rebellion —

June 27 1749
 Windsor
 Wm. Henry Rector of
 Arney in the Diocese of
 Fern