

Victory and Success from GOD alone.

A ✓

S E R M O N

Preach'd at

K I N G S T O N upon Thames,

On Tuesday, November the 22d. 1709.

Being the Day appointed for a Publick
T H A N K S G I V I N G, &c.

By G. HARDINGE, A. M. Vicar of Kingston.

Publisb'd at the Request of the Auditors. K

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L O N D O N,

Printed for E. CURELL at the Dial and Bible against
St. Dunstan's-Church in Fleet-street, 1710.



T O

The Worshipful Mr. *BAILIFFES*,

The Justices of the Peace,

A N D T O

*The other Gentlemen of the Corporation and
Town of Kingston.*

IT is an Argument of all Your good Wishes for the Happiness and Prosperity of Her Majesty, and of all Her Subjects, as well as of Your particular Favour towards me, that You heard this plain Discourse, with a Satisfaction equal to Your Patience: And this you have been pleas'd to express, by an unanimous Request to me, to make it publick. Whoever knows what Kindnesses I have receiv'd from You, and from most of my Parish, will say, that it was not in my Power to comply, or not; and therefore whatever Faults may be found in the Performance, must pardon this Publication. If I may be so happy, thro' Divine Assistance, as to kindle the least Flame of Gratitude towards God for all his continu'd and astonishing Favours

to this Nation, in the Heart of any Reader, I have my utmost Ambition gratify'd: And I am the less concern'd at any Censure, I may hereby meet with, when I consider, that I have thus an Opportunity of publickly acknowledging the repeated Civilities which You have shew'd to

Gentlemen,

Your most oblig'd

Humble Servant,

G. Hardinge.

A D V E R T I S E M E N T.

THE *Christian's Support under all Afflictions*; being the Divine Meditations of *John Gerhard*, D. D. contemplating, *God's Love to Mankind*, The Benefits of *Christ's Passion*, and The Advantages of a *Holy Life*. With *Prayers* suited to each *Meditation*. Render'd into *English* from the *Latin Original*. By *Thomas Rowell*, M. A. Rector of *Great Cressingham, Norfolk*. Printed for *E. Curli* at the *Dial and Bible* against *St. Dunstan's Church* in *Fleet-street*. Price 2 s. 6 d.

Psalm XX. vii.

Some trust in Chariots, and some in Horses ; but we will remember the Name of the Lord our God.

THE Title of this Psalm will not let us doubt, who was it's Author: It was Compos'd by holy *David*, and by him deliver'd to the Master of the Music of the Tabernacle, to be set to a Tune, and to be there sung in the Publick Congregation.

And tho' it is very plain, that the greatest Part of this Psalm is a Prayer, which the pious King of *Israel* and *Judah* taught the People to use, for the Success of his Arms in some great Expedition, and particularly (as 'tis probable from the Words of the Text) against the *Ammonites* and *Syrians*, who came to fight against him with great Numbers of Chariots and Horsemen ; tho', I say, this Psalm is, for the greatest Part of it, a Prayer put up for *David's* Success against his Enemies ; yet in it we have likewise a Profession of Confidence in God's Succour, and an holy firm Persuasion, that God wou'd not fail to hear the Prayers of that Church, when she pray'd for Victory over such proud, insulting, and unprovok'd Enemies, as were *Hanan* King of *Ammon*, and his confederated *Syrians* ; whose Story, Preparations, and overthrow you may read at large, 2 *Sam.* 10. and 1 *Chron.* 19. Nay as if the Church cou'd not fail in her Hopes, she assures her self of Victory and Triumph, v. 6, and 8. of this 20th Psalm. That

People

People were not at all daunted at the Approach of so vast an Host, how expert so ever in War, some of which boasted of their Chariots, as others did of their Horses; but to all these they oppos'd the Power of the Lord their God.—This caus'd their Exultation—*They are brought down and fall'n*; they're thrown down from their Chariots and fall'n from their Horses, whereon they alone trusted; *but we*, whom they so much despised, *are risen and stand up right*, or, as the Words seem to denote, we stand unmoveable, meerly by our Confidence in the Lord our God.

But I shall omit any further Comment on this Psalm, out of which I have chosen a Subject, for this Day's Solemn Commemoration of the great Mercies of Almighty God, in having given to the Arms of her Majesty and her Allies, under the Command of the Duke of *Marlborough* Captain General of Her Forces, a signal and glorious Victory, at *Blaregnies* near *Mons* in *Hainault*, over the French Army. And I am in hopes to make it evident, in the Sequel of my Discourse, that the Text is, on all Accounts, very apposit for such a special and christian Service. As the Reasons for our Rejoicing is the same with that of the Israelites and Jews, in every Point; and proper for us to copy; so I would to God, I cou'd so far enlarge on the Parallel between the Subjects of King *David* and Queen *Anne*, as to be able to shew an Unanimity in our Devotions, equal to what the Tabernacle Service was bless'd with, in his warlike but victorious and successful Reign: But alas! this thro' neglect, or disuse, or what is most true, thro' our Sins, is above our Imitation; and notwithstanding the invaluable Blessing we enjoy, of having a most excellent, a most pious Princess, of the same Religion with our selves, who like *David* ascribes Her self, and teaches us too ascribe all her Triumphs to the King of Kings, Lord of Lords, and the
only

only Ruler of Princes, yet we cannot, we will not be brought to follow either her lively Instructions, or Her bright Example.

But to do Justice, to the Text, and to try to raise in you suitable Affections on the great and glorious Occasion of this Thanksgiving-Day, I shall desire your Attention and Patience, whilst I speak to these two following Heads.

First, I shall shew how Irreligious, how very foolish and Vain a thing it is for any Nation or People (when threatned with any Danger, or when about to Ingage with any Enemy) to place any trust or Confidence in Chariots and Horses, or in any thing, that mere Man, without God, can do: And to add weight to the Considerations that I shall Offer on this head, I shall briefly remind you, of the Remarkable overthrow of those that have only trusted in the Arm of flesh.

Secondly, I shall lay before you some of the very great and surprizing Successes that the indulgent Hand of Providence has given us and our Allies, thro' the whole Course of this War, and particularly this Year; and by Consequence, what high, what swelling Obligations we all lie under to be grateful to Heaven, and, with the Israelite and Jews in the Text, to Remember the Name of the Lord our God.

1. It is an Irreligious, a very foolish and Vain thing for any Nation or People (when threatned with any Danger, or when about to Ingage with any Enemy) to place any trust or Confidence in Chariots and Horses, or in any other thing, that mere Man, without God, can do.

That Man must either never have Read, or not at all considered the Sacred History of the Bible, who cannot easily see, that the Honour of God is every where asserted

8 *A Thanksgiving Sermon, Preach'd*

asserted and claim'd, not only in the gross, in Govern-
ing the World, but in so directing, influencing, and over-
ruling the Actions, Words, and very Thoughts of par-
ticular Men, as that they did, whatever was their own
contrary Inclination, produce Effects, in subservience to
the Divine Honour, and to the good and welfare of God's
Devout Worshippers in every Age and Country.

When God stays the Furious and Revengeful Hand of
Esau, and Melts down all his Wild Passions into Love,
at the first meeting of his Brother *Jacob*, after he had
gotten from him both the Birth-right and the Blessing;
when he defeats the wise Council of *Achitophel*, and there-
by crushes *Abfalom's* dangerous Conspiracy; when he
frustrates Proud *Haman's* Cruel projects, and makes 'em
at once subservient to his own Destruction, and to the
Advancement of Humble and despis'd *Mordecai* and al-
so to the preservation of the whole Church and People
of the Jews in all the Numerous Provinces of *Ahasuerus*;
when by the blowing of the Trumpets, but by 300 Men,
God strikes such a Terrour into the mighty Host of
Midian, that they become an easy prey to *Gideon* and his
handful of Israelites; when all the subtle devices of the
Wicked as God's People are seen to be blasted and brought
to naught, and when not only the Declaration of God,
but Events have shewn, that He can overthrow
the most Numerous and best provided Armies, overturn
their Chariots, throw the Riders from their Horses, and
both save and make Victorious his own People, that trust
in him, either with or without their fighting; when I say,
God, as we read in the Sacred Pages, has often done all
this, and has so Graciously promis'd to fight the Battels
of all those Kingdoms and States, that seek and serve
him with a pure Heart; It must Argue a stupid Ignorance
and forgetfulness of the Divine Power, and a shameful
distrust of his Watchful Providence, either to despise
that

that Safety which can only come from God, or to be confident of Success, thro' the Numbers or Bravery of the best disciplin'd Troops.

But tho' we thus learn from the Holy Scriptures to ascribe all Victory in Battle and Success in War, to the Almighty Hand of God; yet let none from hence argue, that it must therefore be either vain or imprudent to prepare for the Battle; that the raising and training up of Men, the building of Ships of War, the entering into Confederacies, the hiring foreign Troops, &c. are Things unnecessary, or shew the least Distrust of the Salvation of God: For these are all carefully to be set in Order, and to be near at Hand; and it would be an undeniable Argument of our Supineness and Sloth, and a direct Temptation of Divine Providence to desert us, if we sat not down and consulted, how we were able with ten Thousand, to fight our Enemy that came against us with twenty Thousand. We read in all sacred History of but two or three Instances of God's delivering his own People, without setting to their own Hand to the Sword and Spear; and this to instruct us, that tho' God can destroy all his, and our Enemies, whilst we stand still, and fight not a Stroak; yet that he expects of us, after well weighing the Justice of our Cause, to go out *with our Hundreds and our Thousands*, and to use all warlike Methods of annoying and subduing our Enemies.

And therefore then only are we blameable and void of all Religion, then are we puff'd with Pride, and fill'd with Vanity and Folly, when not considering the dubious Success and Event of War, we confide in our own Strength and Power, and either neglect to implore God's Protection before we take our selves to Arms, or fail to give the Glory of our Victories to Him alone.

For if we did but weigh this Case in the Ballance of our Reason only, that wou'd teach us that a Storm of Hail, Snow or Rain, a Frost or a Fog, any disagreeable Element whatever, the casual blowing up of a Magazine, the following of an ill Guide, the unaccountable Fright of an advanc'd Party, with a thousand such like Accidents, that often happen in all Armies; Reason, I say, will teach us, and I'm sure Experience has in very many Instances confirm'd it, that any of these unexpected Providences, has been the Cause of the Ruin and Overthrow of those Armies, which could not otherwise, humanly speaking, have fail'd of Triumph.

But I need not labour this Point, which has the Attestation of all History: And certainly two or three Examples in the *Holy Bible* will demonstrate, that the Success of War cannot depend upon second Causes.

That proud King of *Ægypt*, who thus answer'd God's Message by *Moses*, *Exod. 5. 2. Who is the Lord, that I should obey his Voice, to let Israel go? I know not the Lord, neither will I let Israel go: Even that imperious and despotick Pharoah*, who thus securely oppress'd *Israel*, and scorn'd both the Knowledge and Power of God; what became of him and his numerous Host, when he pursu'd a miserably distress'd Multitude, made Spiritless by a long Bondage, and overtook 'em by the *Red-Sea*, and had 'em, as he thought in his Power, and had doubtless devoted 'em all to miserable Deaths, or to such Torments, as were less desirable, and more cruel? How did that God, whom he despis'd, deliver his own People out of the Hands of a merciless Tyrant? And how did he cast those Chariots and Horses, in which *Pharoah* trusted, into the Sea, and drown all his chosen Captains in the *Red Sea*? As *Moses* afterwards said in his triumphal Song, *Exod. 15. 4.*—And that we might not doubt, who was the *Israelites* mighty Deliverer, the
same

same holy Man, after that sings, ——— *Thy Right hand, O Lord, is become glorious in Power; Thy Right-hand, O Lord, has dash'd in Pieces the Enemy; who said, I will pursue, I will overtake, I will divide the Spoil, &c. But when God blew with his Wind, the Sea cover'd this proud Boaster, and his whole Host sunk like Lead in the mighty Waters. This made Miriam the Prophetess, and the Women of Israel with her, sing this Song, ——— The Lord has triumph'd gloriously; the Horse and his Rider has he thrown into the Sea.*

I will not be so tedious, as to name only the remarkable Overthrows that they especially in all Ages of the Jewish State met with, who were confident in their own Power, and defy'd the Armies of the living God: No; let it suffice to observe, that that bold Sennacherib, who doubted not of the utter Destruction of Jerusalem, and who sent that blasphemous Message to Hezekiah, *Isaiah 37. 10, &c. Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the Hand of the King of Assyria, &c.* That proud Prince, I say, had a Hundred fourscore and five Thousand of his Men slain in one Night, by but one of the Heavenly Host.

And truly I think, that these, with other such like Instances (tho' so many and wonderful) do too little affect us, perhaps because plac'd at too great a Distance from us, and done so many Ages past: And therefore to bring 'em home to our own Kingdom; ——— How did the proud, bigotted Monarch of Spain boast, that with his Armado, which he got (as some say) Pope Sixtus Quintus to christen Invincible, he wou'd root up the Northern Heresy, and pull down the great Elizabeth from her Throne? How he would broil those on Grid-irons that would not worship his Images, and that he would again restore that Roman Yoak, which we had

justly cast off? — And yet to see what God can do, for a People under the worst Distresses; how did he blast all the Confidence of the then greatest Potentate in *Europe*? How did he, at first, overthrow the greatest Naval-Force that the Sea had ever seen; so that but a very few (out of 130 vast Ships of War, and not one serviceable Ship) escap'd; being either overfet with Storms, or stranded, or taken, burnt, or sunk by the *English* Fleet? And how did God afterwards carry the first Protestant-Queen's Banners, and erect 'em upon the Ruins of *Cadiz*, the Fleets and Treasures of the mighty *Philip*? Yea, and made a Woman, a Queen of *England*, the glorious Instrument of the utter Ruin of the Power of *Spain*: And from that very Day, it has continu'd a poor, impotent Kingdom.

But as the Ruine and Depression of one Nation naturally raises another; so did the Fall of *Spain* make Way (tho' not till Queen *Elizabeth's* Death) for the Advancement of *France*.

From *Henry* the 4th's Time to the Reign of *Lewis* the 14th, inclusive, it is plain that *France* has been setting up for an Universal Empire; and that proud and aspiring Monarch that now reigns (who has disturb'd and often convuls'd the best Part of *Europe* in the Sixty Years past) has 'tis certain, left no means unattempted, whether by Bribery or Treachery, or Persecution, or by the most inglorious Method of inviting *Turks* to turn the Christian Churches into *Mosques*, or by breaking of Leagues, solemnly sworn to at the Altar; the most Christian King, as he calls himself, has, I say, left none of these, nor any other the most wicked Means unattempted to compass his ambitious Ends, and to inflave and oppress all his neighbouring Princes and States: What Dragoonings, and Burnings, and Plunderings has he commission'd, what immense Treasures has he

he spent, and how many Millions of Lives has he sacrificed, to bring about these his Designs? And when all these Measures were broken by the Over-ruling Power of God, and by the Agency of our late brave, and immortal King *William*, the greatest Hero of the last Age: How did *Lewis* that insatiable Oppressor, upon the Death of *Charles* 2d of *Spain*, get the Possession of all his Dominions in both Worlds, by which he hop'd to make all the cultivated Part of *Europe* at least bow to his Sceptre? But, God be prais'd, we have liv'd to see another Stop put to the Progress of his Arms; God has bless'd us with another Protestant Queen, under whose happy Administration an Hook has been put into the Nose of the French *Leviathan*: Our Armies and Fleets in Conjunction with those of our Allies, have every where done Wonders all this War; and our Queen's Captain General in the *Netherlands* did effectually convince the French at *Blenheim*, at *Ramillies*, at *Audenard* the last Year, and at *Blaregnies* this, that we want not the Assistance of Chronicles, nor the Relations of the Battles of *Cressy*, *Poitiers*, and *Agincourt*, to extoll the Honour of the British Arms, nor to curtail that of the French: For certainly, such matchless Prowess was shewn on the *Danube*, and on the *Gheet*, as is almost too great to be believ'd by the most Sanguine and Credulous; and we here that have none of the Trouble of Fighting, but all the Pleasure of Reading and Hearing the Relations of the continu'd Successes of the Confederates in *Brabant*, and *Flanders*, and *Hainault*, no less than in *Germany*, are almost tempted to think, that we dream only of such Victories, and their Concomitant, happy Events.

But here I must stop a little, to admire and wonder.—For some there are, among our selves, who, more like Frenchmen, have said, that we have but little Reason to boast of the two Battles fought the last, and

and present Year, which cost us so many brave Mens Lives to maintain; and these Creatures, who are any thing but good Britains, will not have these to pass for Victories; a Victory, in their Sense, being nothing, if it be not, in all Things, equal to those of *Blenheim* and *Ramellies*: What then shall we call those two bloody Contests at *Audenard* and *Blaregnies*? Why certainly if the Driving the French from every Hedge and Thicket, and through every Defile (as was done at the former) and their inglorious and Precipitate flight to *Ghent*; and if beating 'em out of Woods first, and afterwards out of such a Number of Intrenchments, as made their Camp equal to a Regular Fortification; (as was throughly Executed at the latter) and, in both, leaving us not only the Field of Battle, but free Liberty to Invest and Conquer Three such Towns, as *Liste Tournay*, and *Mons*; if these, I say, are not proofs, beyond all Contradiction, of Signal and glorious Victories then were the French never beaten; and the great Queen *Ann's* Troops, in Conjunction with those of her Allies, never merited the Epithet, Victorious, whilst they pursued, as they've often done, Armies bigger than their own; but Armies, Compos'd of Runawaies and Cowards.

So many Battles, and so many Towns won, partly owing to Her Majesty's own exemplary Piety, partly owing to Measures well concerted with our Allies, partly owing to our own stedy Councils, partly owing to the Vigourous and Early Provisions of our Parliaments, and partly owing to the Consummate Conduct of one of the bravest Captains of this Age, the Justly Celebrated Duke of *Marlborough*, and to the Valour and Intrepidity of the Officers and Souldiers under him; but much more owing, and only indeed due to the blessing, and favour of Heaven upon our Arms; These, I say, must indeed Create a vast Expence of Blood and Treasure; and this, with
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the same Species of Men, I before hinted at, Darkens those bright and Refulgent Beams of Providence, which have Conducted the whole Confederacy to such a continued Train of Triumphs, as every Year of this War has flown in upon us: — But was ever Blood spilt in a Juster Cause? A Cause, Ingag'd in at first, for the Maintainance of our Religious and Civil Rights and Properties, as well as those of all *Europe*, and in Defence of thê Queen and her Government, and of the Protestant Succession of our Crown, which must all be precarious, and all Sacrific'd could the French King ever have obtruded upon us a Popish Pretender? — Or were ever Treasures better laid out, more prudently dispos'd, or more carefully apply'd to the pressing Occasions of so long and necessary a War? A War, which may be desir'd to continue yet many Years, by those that hope to make their Fortunes by it; but which was first begun, and has hitherto been continued by Her Majesty and Her Allies, with no other View, than the Restoring a Balance to *Europe*, by re-instating the House of *Austria*, in the possession of its just Rights, which were not more violently, and contrary to a Treaty, seiz'd by, than basely and treacherously deliver'd up to the Common Enemy of Christendom?

And blessed for ever be the Goodness of our God, which has so visibly appear'd in the repeated, and continued Successes of such a War; Successes, many of 'em, which neither our Prudence, nor Foresight, nor Numbers, nor Provision, could make us tolerably guess at, much less reasonably hope for; and which therefore could only be obtain'd by an infinitely stronger Hand, than that of Man; Successes that have banish'd all Fear from the Grand Alliance, and which give us good Ground to hope, that every Kingdom and State, Confederated with us, shall shortly possess their own, without fear of Disturbance
from

from the French King; “and that He, forc'd thereto
 “by the further Impression of our Arms, may be com-
 “pell'd to such Terms, as may be safe and honourable
 “for all the Allies. Has not the happy Progress of this
 whole War, of this last Campaign especially, taught us to
 expect thus much? and may we not promise our selves,
 that the great Blessing of Peace is not far off? Yes; and
 we may be fully assur'd of it too, if we'll but take a due
 care to qualifie our selves for it, by rightly Acknow-
 ledging all God's Mercies towards us, in turning our
 selves from all our National Iniquities; and in a Brotherly
 and Christian Composure of all those unhappy Fews,
 and squabbles and Wars at Home, which have hitherto
 rendred us unfit for (and which if they continue must
 for ever make us unfit for) Peace abroad.

Sure I am, that by a Series of wonderful Blessings and
 Deliverances, God has Instructed us, that Pride and Am-
 bition are the forerunners of a fall; that 'tis not vast
 Countries, immense Treasures, a despotick Power, and
 both Numerous and well disciplin'd Troops that can
 secure any Prince from being Vanquish'd by weaker
 Armies, when push'd on, not so much by a Courage
 peculiar to Britains, as by the Conduct and Assistance of
 God, and by his directing,—*Go and Prosper*. Certainly,
 those Words of the Psalmist have been verified to, and
 experienc'd over and over again by us; *If the Lord be
 for us, we need not fear what Man can do against us*. If I
 should for ever dwell on this Subject, I could say no
 more, than what, I hope, you'll all say is most true,—
 that it is God that hath Fought all our Battles, and
 Strengthened our Armies, and bless'd us with all the
 Matter of this Day's Ovation and Triumph; To him
 therefore let us *Perform our Vows*; to him *let us all give
 Thanks*. And *be thou thus Exalted, Lord, in thine own
 Strength: So will we Sing and praise thy Power*.

But

But whether will this Copious, this swelling Subject, carry me? I would not willingly offend by a long Discourse, and by that means frustrate any part of my Purpose, which was only to incite you, to a becoming, grateful Sence of God's kindness and indulgence towards our *Israel* and our *Sion*. And I hope, I shall be permitted to speak, but a few Words, on my Second general Head, which was to shew what God has done for us, and how worthy he is of our most exalted Praises.

I need not, I think, enlarge further on this Point, for I have anticipated my Self already, in a great Measure, in the Prosecution of the former, which the Text prompted me to dwell mostly upon. Here therefore I shall only add, that we have all imaginable Reason to bless, adore and Magnifie the Lord our God as for the particular and especial Mercies vouchsafed us this last Campaign, so glorious to our Arms; so for all the great and Signal manifestations of His Love and Pity to us in the Short, but most auspicious, Reign of The best of Queens: The happy Progress that she has made towards tumbling down the Gallic Power, which has been so long an over-match for that of the rest of *Europe*; this, I say, may convince us, that Victory is not always link'd to the Valour and wise Conduct of our Kings; for since Queen *Elizabeth's* Reign, not all our Kings have done so much for the Honour of *Great Britain*, as has been done within these eight Years. None certainly was more equal to the mighty Enterprize, nor any Man in the World, I believe, more zealous, and wise, and brave, nor fitter consequently to humble *Lewis 14th*, than Her Majesty's Royal Predecessor, of glorious Memory: But God seeth not, as Man seeth; perhaps the Iniquity of the French was not, till now, full; (I would to God, I could say, we here were led to Newness of Life by God's contrary Dealings towards us;) perhaps we plac'd too much

Confidence in the personal Valour of our late Prince, to the Neglect of a closer and wiser Dependance on the Lord of Hosts; or perhaps God chose to shew more remarkably to us, that the Piety of our Queen, (who, as a Woman, must naturally exercise a more entire Dependance on a Divine Helper) had determin'd infinite Wisdom to save us by her Hand; the more effectually to convince us; that *tho' the Horse is prepar'd against the Day of Battle, yet Safety (only) is of the Lord.*—We have heard that the French King laughed, when he was told that a Woman had proclaim'd War against him. But that God, who crown'd *Deborah's* Administration, with the utter Subversion of *Jabin's* mighty Host, and with the inglorious Fall of *Sifera*, who died at the Feet of *Jael*, might have instructed the haughty Monarch, that he was not then too great to be sold into the Hands of a Woman.

It was the renown'd *Elizabeth* that raised the Reputation of *England*, and carried it's Arms and Traffick further than all Her Male-Predecessors; and, by the quick Steps fetch'd in this blessed Reign, God has given us ground to hope, that He has bestowed on us another excellent Princess, our gracious Queen *Anne*, to be no less a Terror and Scourge to *France*, than Queen *Elizabeth* was to *Spain*. O may the careful and thorough amendment of all our evil ways, which is the best way of praising God, endear Him yet more and more to us, and not frustrate the mighty hopes that God has raised in us, that his Servant, our dread Sovereign may soon knock off all *Europe's* Fetters, and 'put the last Hand to the great Work of reducing that exorbitant and oppressive Power, which has so long threatned its Liberties! O, may we gratefully commemorate the repeated Favours of God to her Majesty, and to all her Allies! May these engage us to break off all our Sins by a thorough and sincere Repentance, and

to a liberal Distribution of our Abundance to the pressing Wants of the Poor! may we never trust in any thing without God, never forget what he has wrought for us, nor ever more provoke him by our vile Ingratitude, to bereave us of future Victories, whilst this War shall last, nor of, the only End which we desire by it, a firm and lasting Peace.—But since God has given us our Heart's Desire, and has not denied us the Request of our Lips; since he has shewn us his Goodness plenteously, and let us see our Desire upon our Enemies; let us praise the Lord for his Goodness, and declare the Wonders that he has done for us, the Children of Men. Let us earnestly solícite God's Grace, that we may improve all these His great and undeserved Blessings, to his own glory, the Honour and Quiet of our Sovereign, and to the Good and Welfare of Mankind.

We are all sensible, I hope, that God alone has wrought all our Works for us; Let us therefore make our Selves as fit Objects, as possible, for the Continuance of His constant Succours: This can no other way be done, than by living as becomes a People saved by Him; than by banishing from among us all Infidelity and Prophaneness; than by a Religious Acknowledgement of God's Loving Kindness to us, in a conscientious Discharge of all those Duties that are tied upon us as Christians, and as Members of a publick Society. And this if we be careful to do, God will accept this our Sacrifice of thanksgiving, and hear us when we pray.—That he will please to grant the Queen a long Life, and to make her Reign as easie and pleasant to her self, as it is glorious and happy to all her Subjects and Confederates; and then shall we see the Work of God in Her Hands, for the welfare of Her own Dominions, and the common Good of Europe, to prosper; and so we, that are God's People, fav'd

fav'd by his Hand and protected by his Power, shall give him Thanks for ever; and, not trusting in Chariots or Horses, shall always as now we do, most thankfully remember the Name of the Lord our God. Which God of his infinite Mercy grant, for the Sake of his only Son, and our ever blessed Redeemer Jesus Christ To whom, &c.

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