

1745

Marvellous Things done by the right Hand and holy Arm of God in getting him the Victory (1745)

Charles Chauncy

First Church (Congregational), Boston

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Chauncy, Charles and Smolinski, Reiner, Editor, "Marvellous Things done by the right Hand and holy Arm of God in getting him the Victory (1745)" (1745). *Electronic Texts in American Studies*. 34.

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CHARLES CHAUNCY

Marvellous Things done by the right Hand and holy Arm of God in getting him the Victory (1745)

Charles Chauncy (1705-1787) was a leading congregational clergyman who descended from a long line of distinguished New Englanders including a president of Harvard College and a judge of the Massachusetts supreme court. He evidently attended Boston Latin School in his childhood, received his first degree from Harvard in 1721, and his A. M. three years later. Ordained as a minister of the prestigious First Church of Boston (1727), Chauncy became an assistant to the highly respected Thomas Foxcroft and served in the Old Brick Church until the end of his life.

During the Great Awakening, Chauncy became the leader of Old Light opposition to the emotionalism that swept the colonies especially during the itinerant preaching of Anglican George Whitefield (1740). Chauncy and many of his colleagues distrusted the use of rhetoric in stirring the emotions of their hearers. True religion, he objected, is a rational endeavor that keeps fickle affections in check. When Jonathan Edwards defended the Awakening in his *Some Thoughts Concerning the Present Revival of Religion in England* (1743) by insisting that God's spirit principally works in the heart (affections) rather than in the head (reason), Chauncy issued his rejoinder: *Seasonable Thoughts on the State of Religion in New England* (1743). Here Chauncy warns against excessive reliance on the affections aroused by the imagination which, causing the passions to run wild, would only raise public disorder. To Chauncy, true grace manifested itself in an enlightened, dispassionate mind—an argument indicative of the Arminian rationalism of the later Unitarians of whom Chauncy can be considered a precursor.

During the 1750s and 60s, Charles Chauncy was embroiled in another controversy: the Episcopacy Movement in Amer-

ica. Since the revocation of Massachusetts' First Charter (1684), the royal governors of New England disavowed the legitimacy of Congregationalism because the British king as head of the Church of England recognized Anglicanism as the only divinely instituted religion. Congregationalism in the colonies therefore lacked legitimacy. When the call for the establishment of Anglican bishops in America became more vociferous, New England's ministers responded with great alarm. For instance, Chauncy spent much effort refuting Episcopal claims. His most cogent work on the issue is his *Complete View of Episcopacy* (1771). How threatening the bugbear of Episcopacy was even a hundred years after the revocation of the First Charter, can be seen in Ezra Stiles election sermon *The United States elevated to Glory and Honor* (1783). Here the president of Yale College highlights the need to defend New England's churches by demonstrating how virtually all of the congregational clergyman of the first and second generations had been ordained by English bishops through the imposition of hands. Their legitimacy was therefore irrefragable.

The third controversy in which Chauncy took a leading stand centered on the issue of God's benevolence in the redemption of mankind. The roots of this debate date back to the period before the Great Awakening, when Jonathan Edwards tried to breathe new life into Calvinist soteriology by emphasizing man's passivity and absolute dependence on God's grace. In a sense, Edwards tried to undo the liberalizing effects of Stoddardism that by the 1740s had supplanted Calvin's dogma of limited atonement with the belief in Christ's universal atonement for all mankind. Edwards' attack on the Old Light preaching of mere moralism at the expense true regeneration had led to a veritable pamphlet war. Chauncy entered the debate with his anonymous work *Salvation for All Men Illustrated and Vindicated as a Scripture Doctrine* (1782), *The Benevolence of the Deity* (1784), *The Mystery Hid from Ages . . . or the Salvation of All Men* (1785) and his *Five Dissertations on the Fall and Its Consequence* (1785), which

can be read as his answer to Jonathan Edwards' *Freedom of the Will* (1754) and *Doctrine of Original Sin Defended* (1758).

The sermon included below demonstrates that Charles Chauncy was not beyond preaching on the more mundane subjects of the period. His 1745 thanksgiving sermon *Marvellous Things done by the right Hand and holy Arm of God in getting him the Victory* (courtesy of the American Antiquarian Society) was preached on the occasion of the British victory at Louisbourg, Cape Breton Island (1745), over superior French forces. Chauncy traces God's providential hand in the war with French Canada and describes how God's interposition is clearly visible in the miraculous appearance of a British supply ship, in the capture of a French man-of-war, in the unfailing marksmanship of English cannons at the siege of Louisbourg, and in the fair weather collaborating in this important victory of the Protestant cause over the Catholic Antichrist.

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This introduction and the following text were published in *The Kingdom, the Power, & the Glory: The Millennial Impulse in Early American Literature* (Dubuque, Iowa: Kendall-Hunt, 1998), pp. 300-312. Copyright © 1998 Reiner Smolinski.



Dr. Chauncy's
Thanksgiving-SERMON

For the Reduction of *Cape Breton*.



*Marvellous Things done by the right Hand and holy Arm
of God in getting him the Victory.*

A

S E R M O N

Preached the 18th of *July*, 1745.

Being a Day set apart for

Solemn Thanksgiving to almighty God,

For the Reduction of CAPE-BRETON by his Majesty's
New England Forces, under the Command of the
honourable

William Pepperrell, Esq;

Lieutenant-General and *Commander in Chief*, and
covered by a Squadron of his Majesty's Ships
from *Great Britain*, commanded by PETER
WARREN, Esq;

By *Charles Chauncy*, D. D.

Pastor of a Church in BOSTON.

Judg. V. 2, 20. *Praise ye the Lord for the avenging of Israel, when the
People willingly offered themselves. They fought from Heaven,
the Stars in their Courses fought against Sisera.*

B O S T O N:

Printed and sold by *T. Fleet*, at the Heart and Crown
in Cornhill. 1745.



A

Thanksgiving-SERMON

For the Reduction of *Cape Breton*.

Psalm 98. 1.

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.

AS we are now together in the House of the Lord, to pay him our humble and grateful Acknowledgments for the eminent Success which he has granted the *New England* Arms against a neighbouring powerful Enemy, I could think of no Words more pertinent than those I have read to you to employ your Meditations on so remarkable an Occasion.

SOME indeed refer them to the *Messiah*, and his spiritual Conquests in behalf of a rebel World; but others think they were penned in commemoration of some signal temporal Victory gain'd by the Troops of *Israel*, under the Command of *David*, over their Enemies. In this View of them they are properly applicable to the Design of this Day's Solemnity; for *the Lord hath done marvellous Things* for us; *His right Hand and holy Arm hath gotten him the Victory*: And we are hereupon obliged to *sing a new song* to the Praise of his great Name.

IN speaking to the Words,

I. I shall consider God as *getting the Victory by his right Hand and holy Arm.*

II. I shall take Notice of the *marvellous Things* which he sometimes does in *getting the Victory.*

III. I shall show what Reason a People, for whom God has thus gotten the Victory, have to *sing a new Song of Praise to him.*

THESE are the Heads we are naturally led to discourse to from Text: And we shall endeavour to speak them in a Manner not unsutable to the Occasion of the Day, and Circumstances of divine Providence.

I. I am, in the first Place, to consider God as *getting the Victory by his right Hand and holy Arm.* The inspired *Psalmist* ascribes this Glory to him. He does not take it to himself, he does not bestow it on the Troops of *Israel*; but acknowledges the Efficiency of God, and gives him the Honour due to this Name. *His right Hand and Holy Arm hath gotten him the Victory.* Literally speaking it cannot be said of God, that he has an *Hand* or *Arm*; for he is a pure Spirit, without bodily Shape or Parts: But as 'tis by the *right Hand and Arm* that Men are wont to put forth their Strength, these Parts of the human Body are figuratively applied to God. So he is said in the Text to *get him the Victory by his right Hand and Arm.* The Language is used by way of Accommodation to our Capacities, and obviously leads us to conceive of Victory as obtain'd by God, bro't about under the Direction and Influence of his powerful and alwise Providence.

AND this is a Truth every where acknowledged in the sacred Writings. They speak of the great God as ruling in the Armies of Heaven and Earth; as presiding over the Kingdoms

of this lower World, governing all their Affairs, and deciding all their Battles. The Names by which he is commonly known in the Bible are these, *the Lord of Hosts, the God of Armies, the Lord strong and mighty, the Lord mighty in Battle*; importing, that he directs, presides and over-rules in all Armies, so as to turn the Battle on which Side he pleases. Nor is Victory ever obtained but under the divine Guidance and Blessing. 'Tis in the Faith of this, that *David, the General, as well as King of Israel,* so often applies to God to be his Shield and Help, and subdue the People under him. 'Tis in the Faith of this, that the *Israel* of God do so often make their religious thankful Acknowledgments to him for giving them the Necks of their Enemies. And 'tis upon this same Account, that we meet with so many sacred Hymns of Praise, in Commemoration of glorious Victory in a Day of Battle.

NOT that God, in getting the Victory, *immediately* exerts his *right Hand and holy Arm.* He does it *ordinarily* by the intervention of second Causes, and of such as are naturally fitted, in a humane Way, to accomplish his Purposes: Tho' this ought not, in the least, to take from him the Glory of his Agency; for the Victory is notwithstanding his. He raises up and qualifies those who are employed in a Day of Battle, he Spirits them to the Service, arms them with Resolution, directs their Conduct, and crowns their Valor with Success. The greatest Generals are absolutely dependant on God. He gives them Presence of mind, or confounds their Tho'ts; he directs their Counsels, or suffers them to be led aside by a Spirit of Infatuation; he renders their Projections prosperous, or frustrates their best concerted Measures: He gives Courage to their Armies, or strikes them with Surprise: And if he intends to render them victorious, he will order such a concurrence of Circumstances in their Favour, as that they shall have the Advantage of their Enemies, and tread upon their High Places.

AND now, if 'tis by the *right Hand and holy Arm of God*; that victory is obtained,

THIS shews us where our *Dependance* ought to be for Success against our Enemies. Not on the best Means, or Instruments: Tho' we ought to make use of these, and may depend on them, provided we don't place them in the Room of God. For he is *principally* and *ultimately* to be confided in. And cursed is the Man, the Nation, the Province, that maketh Flesh their Arm. The Lord Jehovah, and he only, is the Strength of his People; and whatever Trust is placed in Men or Means, it ought always to be in subordination to his all-governing Will and Providence.

AND 'tis owing, I would hope, to such a well-placed Trust in God, that we his People in this Land have been favoured with such remarkable Success against our Enemies. We were not wanting in the Use of all sutable Means; and yet, I could not but observe a general Disposition in all serious People, both high and low, to own their Dependance on God, without the concurrent Blessing of whose Providence, they had no Hope of Success. It was this that brought us once and again publickly into the House of the Lord, under the Countenance of Authority, to humble ourselves before him, to confess our Sins, and beg that his Presence might be with our Brethren gone against the Enemy. And upon no Occasion do I remember to have seen a Spirit of Prayer more generally prevailing among those who profess a Regard to Religion. Fervent Prayers were continually going up to God, from all Parts of the Country: And may it not be hoped, that God has heard our Prayers of Faith and Trust in his Power and Goodness, and, in Answer to them, crowned our Enterprize against the *French* Enemy with such signal Glory and Victory?

WE are likewise taught from what has been discoursed, that the *Glory* of Victories gained over Enemies is to be given unto God. To him therefore let us ascribe the Glory of our late Conquest, so nearly connected with the Prosperity of these Colonies. 'Twas by the *right Hand and holy Arm of God* that we got this Victory: And to him be the Praise.

NOT that we are to be unmindful of those whom God has been pleased to use as Instruments in their great Affair. 'Tis the Command of God, that we give Honour to whom Honour is due. And shall we not think and speak of those, with all decent Respect, and entertain a grateful Sense of their Service, who have exposed themselves to Hardships, and ventured their Lives in the high Places of the Field, for our Benefit; especially, when they have been honored by God in being made victorious over our Enemies? All Nations have done Honour to their *Heroes*, both living and after they were dead: And if they have sometimes exceeded herein, giving that Glory to *Man* which was due to *God*, this is no Reason why we should not make our grateful Acknowledgments to our *Warriours*, and in Proportion to the Extent and Value of their Achievements on our Behalf, and the greatness of the Hazards and Difficulties they have gone thro' for our Sakes; always provided we keep within the Bounds of Religion, and honor not *Man* in Opposition to *God*, but in subserviency to him, and *ultimately* reflecting Glory on him.

IT has been remarked, the Song of *Deborah*, tho' it gives the principal Glory of the eminent Victory it celebrates to God, whose is the Glory, and the Power, and the Victory, and the Majesty; yet at the same Time it forgets not to give all just Applause to the Officers and Troops that acquired it under the divine Conduct and Blessing. A good Example this! and we may learn our Duty from it both to *God*, and those he has employed as *Instruments* in the glorious Conquest we are this Day celebrating.

WE ought highly to esteem in Love and honour his *Excellency*, our *Commander in Chief*, whose Wisdom projected this great and necessary Undertaking; whose Prudence directed to all sutable Measures to conceal it from the Enemy; whose indefatigable Labours, by Night and Day, carried it on with such surprising Dispatch; and, in a Word, whose just Influence at *Home*, and seasonable Applications there, procured

those Ships of War, without which we could not have succeeded in this noble Design. He has herein approved himself faithful to his *Royal Master*, and a Father to NEW-ENGLAND. The good Lord *have respect* to his Servant! And may he long live at the *head* of this *Province*, in high Favour with the *King*, and rejoicing in the Love Reverence and Obeisance of a loyal People!

GREAT also are our Obligations to our wise and valorous *General*, who, from a disinterested Love to his Country, laid by his own private Affairs, left his honorable Seat at Court, and, what is more, his beloved Relatives and Friends, under all Advantages to be happy in the enjoyment of them, to go at the *head* of our Forces into the Enemies Land, and besiege their strongest Fortifications in this part of the World, exposing himself to known Difficulties and Hardships, and hazarding his Life, to make Acquisitions for the public Safety. Blessed be the Lord his Strength, who taught his Hands to War, and his Fingers to fight; who hath been his Fortress and Deliverer; who hath prospered his Counsel and Arms, to the subduing the People under him, and leading him into the *strong City*, and putting him in Possession of its strong Holds. May the great JEHOVAH be still his Shield and Defence, and return him in Safety to his own Land, that he may here speak of the mighty Acts of the Lord, and receive the just Applauses of his People!

WE should likewise be ungrateful, if we did not take a thankful Notice of our brave *Commodore*, to whose Prudence, and Vigilance, and active Courage, under God, it was owing, that the Siege was covered, Relief for the Enemy cut off, and a strong Ship of War taken, which might otherwise have obliged our Forces to return with Disappointment and Damage. His readiness, had there been a Necessity for it, to have gone into the Harbour with his Ships, to join the Army in one general dreadful Attack upon the Town, ought always to be remembered to his Honour: Nor will it be denied, that the Terror of so many Ships, under the Command of so brave

an Officer, had a powerful Influence in the Surrender of the Place. Upon these Accounts the Name of *Warren* will, I trust, be ever treated with Respect in NEW-ENGLAND.

NEITHER should we forget to make an honourable Mention of the other *Officers*, yea, and of the *Soldiers*, who, in order to reduce the City of *Louisbourg*, endured Hardships, cheerfully went thro' Fatigues and Hazards, fearing nothing, and doing every thing Man could do!

AND shall we not love and honor these brave Instruments in the Shame that has been bro't upon those who hated us, and the Salvation God has wrought out for this his People? We shall be basely ungrateful, if we withhold from them their just Praise.

BUT our Acknowledgments must not be confined to *Men*, nor *principally* made to *them*; but to the *God of Armies*, the God whose *right Hand and holy Arm hath gotten us the Victory*. Not unto us, O Lord, not unto any Skill, or Valor, or Strength of our Army or Fleet, but to thy Name be the Glory.—But I must not anticipate what will more properly come in afterwards. I therefore go on to the next Thing proposed, which was,

II. TO take Notice of the *marvellous Things* which God sometimes does in getting the Victory for a People. Says *David* in the Text, *Marvellous Things hath he done: His right Hand and holy Arm hath gotten him the Victory*. The meaning is, that it was in a *marvellous Way*, by surprising Events, that God gained this Victory for *Israel*.

NOR was this the only Instance of this Kind. God often appeared *wonderfully* for that People, and made bare *his holy Arm* for the Destruction of those who rose up against them. Sometimes he *miraculously* exerted his Almighty Power, and did Things not only *above*, but *contrary* to the Course of Nature, and all humane Contrivance, to give them the Advantage of their Enemies. Thus, he rebuked the Red-Sea, and it was dried up: He led his *Israel* thro' the Depth as thro' the Wilderness; while the Waters swallowed up the *Egyptians*. The

Walls of *Jericho* marvellously fell down at the Sound of *Rams-Horns*; and the *Lamps* and *Pitchers* of *Gideon's* three hundred Men struck the vast Army of the *Medianites* with Consternation, so that they madly turned every Man his Sword against his Fellow. The Sun stood still to favour *Joshua* in the pursuit of his Enemies, while *Hail-Stones* from Heaven killed more than the Sword of *Israel*. And an *Angel* was dispatch'd from the *Armies above* to raise the Siege at *Jerusalem*, by destroying an hundred and eighty five thousand of the *Assyrian Army* in one Night, which obliged the rest immediately to retire from the Walls of that City.

BUT, in the *ordinary Course* of Providence, God sometimes does *marvellous Things* in favour of a People, and in order to their getting the Victory: Either, by a secret and invisible Influence, disposing and ranging second Causes in such a Manner as to operate beyond all humane Expectation; or by interposing such a Coincidence of Events, as could not have been foreseen, and when bro't to pass, draw the Attention of wise Observers, and force from them an Acknowledgment, that God's Throne is in the Heavens, and his Kingdom ruleth over all.

AND of this we have had an illustrious Instance, in the memorable *Conquest* that has brought us together this Day.

I scarce know of a Conquest, since the Days of *Joshua* and the *Judges*, wherein the Finger of God is more visible. There has been such a Train of Providences, such a Concurrence of favourable Circumstances, making Way for it, as are truly wonderful; and, if considered in one collective view, render it proper to take up the Language of the Text, and say, *Marvelous Things hath God done for us: His right Hand, and his holy Arm hath gotten us this Victory.*

IT may seem strange, that such a Country as this, so weak in Strength, so unskilled in the Use of military Weapons, so distressed for want of Money, should make an Attempt upon so strong and fenced a City as *Louisbourg*, at *Cape-Breton*: Nor should we have entertained the Tho't, if it had not been

clearly pointed out to us by the *Providence of God*. It was apparently *Providence* that gave Rise to this important Design; partly, by permitting the *French*, last Year, to take *Canso*, and invade *Annapolis*, and form a Scheme to invade it again this Year; hereby opening to our View, in the clearest Manner, not only the *Justice*, but *Necessity* of reducing this Place, from whence we were exposed to suffer so much, both on our *Sea coasts*, and *Frontier-borders*: Partly, by sending a Number of rich *East-India Ships* into the Harbour of *Louisbourg*, for the supply and manning of which, in their Voyage to *France*, so many of their Men, and such Quantities of their Stores, were taken off, and so late in the Fall, as to render the Spring the *Nick of Time* (as we vulgarly speak) the most favourable Opportunity we might ever expect, for an Enterprise of this Nature: Tho' after all, it would probably have never been undertaken, if the Providence of God, notwithstanding the most prudent Steps, under good Advantages, to gain Intelligence, had not kept us strangely in Ignorance, both as to the vast Strength of the Place, and Number of Inhabitants that might suddenly be call'd in to its Assistance. Many of our *Officers* and *Soldiers*, who now know these Things, have frequently declared, had they known them before, they should never have gone upon this Affair.

AND as it was by the Direction of Providence, we were led to form an Enterprise of such vast Moment; to the same Cause must it be ascribed, that so many Things were remarkably ordered all along in favour of it, and so as finally to bring it to an happy Issue.

IT was apparently owing to a signal interposition in Providence, that so many Persons, from all Parts of the Land, were spirited to offer themselves willingly for this Service; and that, within two Months from the Resolution of the Government to undertake this Design, the whole military Force was in readiness for Embarkation, and under Sail for the Place they intended to go against. I believe, I may say, such an Armament for an infant Province, so voluntarily raised,

so well fitted for their Business, and so speedily dispatched away, can't be parallel'd in History: Especially, if we take into Consideration, together with our Inexperience in Affairs of this Nature, the considerable naval Force equipped; the great Number of Transports provided; the vast Quantity of Stores procured, both for the Support of our own Men, and the Annoyance of the Enemy: And as to many of these necessary Stores, such as *Cannon-Shot, Shells* of various Sizes, *Mortars, Cohorns, Hand-Granadoes, Scaling-Ladders, Field pieces, common Carriages* for many of our Cannon, and *special ones* accommodated for the Transportation of those Cannon that were to be used in Battery; I say, as to these Stores, they were not only to be bought, but to be *made*: And yet, to the Surprise of every Body, the whole Work of Preparation, which was took in hand, after the Determination of the Court, *Jan. 29th*, was completed by *March 21st*. when the *General* gave his Signal for sailing.

I may, not improperly, remark here to the Honour of this *Province*, that the Men, so suddenly and strangely got together to go upon this Expedition, were of a different Character from those, who are commonly sent upon such Occasions. They were not the Scum of the Land, idle worthless Creatures, given to Prophaneness, Intemperance, and universally debauched in their Manners. A Number of such there might be: But for the *generality*, they were Men who had upon their Minds an Awe of God, and feared an Oath; they were Men industrious in their Callings, and well able to provide for themselves and Families; in a Word, they were Men of Life and Spirit, animated with love to their *King* and *Country*, and willing to venture their Lives, not so much to *serve themselves*, as to promote the *publick Good*. 'Tis a rare Thing for so many Men, of such a Character, to be engaged in a military Enterprize: And I can't but think, there was a special Hand of Providence in it.

IT was owing remarkably to the Government of Providence, that the *Weather* was so ordered in Favour of this En-

terprize. Perhaps, the oldest Man living does not remember so long a Course of moderate fair Weather as we were blessed with, while preparing for the Expedition. There was not the loss of a Day, either by *Snow, Rain, or Cold*; which is wonderful, in this Climate, at this Time of the Year. Some, who have preserved an Account of the Weather for more than twenty Years back, have been surprised to behold the Difference between the Months of *February* and *March*, this Year, and the foregoing ones; *This*, a continued Course of good Weather; *those*, as continually intermix'd with Storms of *Snow, or Rain, or severity of Cold*.

AND the Weather was as remarkably favourable to our Design at *Cape-Breton*: For, as some have observed in their *Letters*, there was scarce ever known, among the *French*, such a Run of good Weather, as while they were laying Siege to *Louisbourg*: Whereas, the very Afternoon they entered the City, the Rain came on, filled their Trenches with Water, and continued for such a Number of Days, that they must have gone thro' insufferable Difficulties, and been in danger of raising the Siege. The *French* themselves took Notice of this Disposition of Providence, and said, *it was visible God fought for us*.

IT was observably owing to Providence, that our *Soldiers* were preserved from the *Small-Pox*, as such Numbers of them were in this Town, in order to embark, when that *infectious* Distemper broke out among us, threatening a universal Spread. And, perhaps, the Time was never known, when so many Persons, in so many different Parts of the Town, were taken ill with this Sickness, and it was notwithstanding stopped in its Progress: Which is the more worthy of special Notice, because, if it had prevailed, it would unavoidably have put an End to the intended Expedition.

IT was owing to the wonderful Conduct of a kind Providence, that so considerable a military Force, at such a Season of the Year, should be carried in Safety to the Place they were bound for, without the loss of a Man, or meeting with the least Disaster; and that their Design should be a *perfect Secret*

to the Enemy, till they were surpris'd with the Sight of our Fleet, going into *Chappereauge Bay*. It was this that made way for landing our Men and Stores without Annoyance, unless from a small Party of the *French*, some of whom were taken, some killed, and the rest oblig'd to flee for their Lives.

IT was owing to the extraordinary favour of Providence, that the Enemy, so soon after our landing, forsook their *Grand-Battery*; allowing us to enter and take Possession of it without the least Opposition. This seems, on the one Hand, to have been a most fatal Mistake to *them*, which can scarce be accounted for, unless from a *Spirit of Infatuation*, or a *mighty Terror seizing their Hearts*: And, on the other, the leading Advantage put into *our* Hands; as it animat'd our Men with Life and Vigor, furnish'd them with the *heaviest Cannon* made use of in the Siege, and enabled them with great Speed, and less Danger, to make their Attempt on the Town.

AND here was a Series of Things remarkably over-rul'd in Providence.

Not only were our Men dispos'd and enabled to transport their Cannon (some of which were of large Size and Weight) over Hills, and Rocks, and thro' Morasses, in which sometimes they sunk with their Carriages so as to be buried in the Mire; but, in sight of the Enemy, and within reach of their Shot, they erected Batteries, mounted Guns, fixed Mortars, and soon got all Things in readiness, both to *cannonade* and *bombard* the Town: And all without the Loss of scarce a Man. And tho' they were nine and forty Days besieging the City, and had their nearest advanced Battery within less than *Thirty Rods* of its *Western Gate*, (as the Measure has since been taken) and were playing from it most of the Time, and receiving the Enemies Fire; yet the Men slain were but an handful.

AND the like signal Preservation they met with at their *Battery* by the *Light-House*. This was the greatest Annoyance to the Enemy, and, under God, the greatest Cause of their Surrender. And the whole Time they were erecting it, and

getting their heavy Cannon up the high and steep Rocks, to the Amazement of the Enemy, they were continually play'd upon both by their Cannon and Bombs: And yet if I remember right, there was no more than one Man slain. The whole Number indeed of Men lost, whether by the Sword, or Sickness, or Disaster, during the Siege, did not amount to more than an hundred and Twenty. This is *the Doing of the Lord*, and ought to be *marvellous in our Eyes*. The like has scarce been known in the World.

BUT besides these Favours of Providence, there was a most seasonable Coincidence of Events, all tending to point our View to God, and to lead us into an apprehension of him as remarkably appearing to grant us Success.

SUCH was the coming in of a large Supply of those very Provisions which were wanted, just as our Forces were ready to fail, and without which they must have been delayed.

SUCH was the taking a Number of *Store Ships* going to the relief of the Enemy, as well as intercepting a *Packet* from *France* to the Governour of *Cape-Breton*, which might have contain'd Advices of great Importance to the *French*, and Dis-service to *us*.

AND such also was the taking a large Ship of War, with more than five hundred Men, Provisions for eight Months, and about an hundred Barrels of Powder more than her own proper Store. Had the Providence of God permitted her to go in Safety, it might have defeated our Design. Such a Number of Men and such a Quantity of Provision and Ammunition, would have given Heart as well as Strength to the Enemy, and some think, must have oblig'd us to raise the Siege. But what a merciful Turn did her Capture give to our Affairs? Not only were the Enemy weaken'd and dispirited, but a great part of their Strength put into our Hands to be turn'd against them; besides that our *Army* received a Supply of Powder, which was now so wanted, that our Cannon must have been silent without it.

AND this Event is the more worthy of Notice, because of the Incidents in Providence remarkably leading to it. A *Packet boat* from *Great Britain* arrives to Commodore *Warren*, in the *West-Indies*, ordering him to *Boston* with several Ships of War, to advise with Governour *Shirley* for the Protection of the *Northern Colonies*; which is the more observable, as the *Commodore*, thro' the Ignorance of his Pilot, had just before lost his own 60 Gun-Ship, by Means whereof he could give our Governour, who had dispatched Letters to him, advising him of the Design against *Cape-Breton*, no great Encouragement to expect his Help; tho' being now acquainted with the Resolution of this Government, he was prepar'd and dispos'd to hasten away with the greater Speed, upon his Orders from *Home*. But had he come to *Boston*, as he intended, agreeable to his Orders, he had probably been too late to *Cape-Breton* to have met with *this Ship of War*. A Vessel therefore is accidentally cast in his Way at Sea, accidentally to Man, but *intentionally* by God, giving him certain Information, that the *New-England* Forces had been some time on their Voyage; upon which, tho' in want of Water and Provisions, he altered his Course, and arrived before the Harbour of *Louisbourg*, time enough to take the *Vigilant*, a fine new 64 Gun-Ship, designedly sent from *France* for the Protection of the *French*, and Distress of the *English*.

BUT the most astonishing Article in the Conduct of Providence, was its disposing the Enemy, by surrendering their City and Fortresses, to prevent that general Assault, both by Sea and Land, which had been resolved upon, and must have occasioned a most dreadful Effusion of Blood on both Sides: And God only knows, what the Event would have been; as the *French* were so strongly fortified, and had within their Walls 600 regular Troops, and, at least, 1400 of the Inhabitants, whom they had called in to their Assistance.

UPON the whole, the Reduction of *Louisbourg*, considering the immense Sums of Money that have been laid out, by

the King of *France*, to render it impregnable; and considering also that it was accomplished by inexperienced undisciplined Troops from *New-England*, is an Event truly surprising, and will be spoken of as such at *home*, and handed down as such to the Children yet unborn.

WE may say, upon a review of the Providences obviously leading to undertake this Affair, and visibly favouring it when undertaken, and all along remarkably concurring to its being delivered up into our Hands, *Marvellous Things hast thou done for us, O Lord, thy right Hand and holy Arm have gotten us this Victory*. And to thy Name be the Glory; which leads to the last Thing proposed, *viz.*

III. To show what Reason a People, for whom God has thus *marvellously* gotten the Victory, have to *sing unto him a new Song* of Praise. *David*, you see, calls upon the People of *Israel* to *sing unto the Lord a new Song*, for the *Victory his holy Arm had gotten* for them. This gave them new Matter for a *new Song*, and just Occasion to sing it unto God.

AND the same may be said of us the People of God in this Land. He has given us a *new* and great Occasion to sing Praise to his Name; and we shall be horribly ungrateful, if we neglect to do so. And the Ingratitude will rise in its Baseness, and Malignity, in proportion to the *marvellous Things*, which *the right Hand and holy Arm* of God hath done in getting for us such a glorious Conquest; a Conquest, putting us in Possession of what may be called, *the Key of North America*; and which, if wisely improved, may be of vast Service, not only to this and all the neighbouring Governments, but to *Great Britain* also, by guarding our Navigation, and securing to the *English* the *Cod-Fishery*, the value of which will be great, at present, and may, in Time, go beyond Account.

'Tis observable, it was a common thing for God's People of old, when succeeded against their Enemies, to celebrate the Praises of that God who appeared for them, and gave them Victory. We have many Songs of Praise upon such

Occasions in the sacred Writings. Such was the Song of *Moses* for the Victory of *Israel* over the *Egyptians*, recorded in the 15th Chapter of *Exodus*. Such was the Song of *Deborah* and *Barak* for their intire Conquest of *Jabin* and *Sisera*, as we may see in the 5th Chapter of *Judges*. And such also were several of the Songs of *David*, for God's powerfully delivering him out of the Hands of his Enemies, as they are to be met with in the Book of *Psalms*. All which Instances of religiously acknowledging God, upon Occasion of Victories obtain'd, were written for our Example, and call upon us, under the present Circumstances of Providence, *to enter into God's Gates with thanksgiving, and into his Courts with praise.*

AND as this is the Design of this Day's Solemnity, let us unite in *praising the Lord for the avenging of Israel.* Let us *sing Praises to the Lord God of Israel.* Let the inspired Language of *Moses*, and the *whole Body of the Jewish Nation*, be our's upon this memorable Occasion, *will sing unto the lord, for he hath triumphed gloriously.—The Lord is my Strength and Song, and he is become my Salvation: He is my God, and I will prepare him a Habitation; my Father's God, and I will exalt him.—The Lord is a Man of War, the Lord is his Name.—Thy right Hand, O Lord, is become glorious in Power.—Who is like unto thee, O Lord, among the Gods? Who is like unto thee, glorious in Holiness, fearful in Praises, doing Wonders? Thou hast stretched out thy right Hand;—Thou, in thy Mercy, hast led forth the People which thou hast redeemed;—thou hast guided them in thy Strength—.*

LET us recount the many Favours of God to our Brethren; the many wonderful Interpositions of Providence, making way for the glorious Conquest they have gained: And let us muse on these Things, till our Hearts are warmed, and our Tongues opened to shew forth the Divine Praises. Let us *extol our God and King, and bless his Name forever and ever.* Let us *speak of the glorious Honor of his Majesty, an of his wondrous Works.* Let us *speak of the might of his terrible Acts, and declare his Greatness.* Let us *abundantly utter the Memory of his great Goodness, and sing of his Righteousness.*

AND let not the blessed God have Occasion to say of us, as of his People of old, *They sang his Praise, they soon forgat his Works. They forgat God their Saviour, which had done great Things in Egypt, wondrous Works in the Land of Ham, and terrible Things by the Red-Sea.*

LET us not think it enough, my *Brethren*, that we have laid aside our worldly Business, for a while, to appear in the *Sanctuary* of God, that we may speak and sing his Praises. The Lord hath *done great things* for us. The *God of Jeshurun hath rode upon the Heavens in our help, and in his Excellency on the Skie.* And this wonderful Appearance of God for us, should excite our Love, warm our Devotion, confirm our Faith, encourage our Hope, and inspire us with the firmest Resolutions of all holy Obedience to the Commandments of God.

LET us not think, that God will be pleased with meer external Offerings of Praise. *Nay, he hath shewed thee, O Man, what is good. And what doth the Lord thy God require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God? Behold, to obey is better than Sacrifice, and to hearken than the fat of Rams. To love the Lord our God with all our Heart, and with all our Understanding, and with all our Soul, and with all our Strength, and to love our Neighbour as ourselves, is more than whole Burnt-offerings and Sacrifices.* Let us, together with *Offerings of Praise, order our Conversation aright:* So shall we *glorify God,* and he will still *shew us his Salvation.*

AND let me here mind you of one Way wherein 'tis peculiarly fitting you should express your Gratitude on this joyful Occasion; and that is, *by shewing Mercy to the Poor.* 'Tis observable, when the *Jews* prevailed against their Enemies, and solemnized the *Feast of Purim* in Thanksgiving to God, they *gave Gifts to the Poor,* as we read, *Esther* 9. 22. And if, when we fast, and humble our selves before God, 'tis proper *to deal our Bread to the hungry, when we see the naked to cover them, and satisfy the afflicted Soul;* is it not reasonable also when we are called *to serve the Lord with gladness, and to come before his Presence with singing,* to be in the exercise of that *Charity* which shall refresh the Bowels of the poor and needy? Can there be a more fit Occasion than a Day of religious Gladness and Thanksgiving, to open our Hands in liberal

Distributions, causing the Widow's Heart to sing for Joy? Let us in this way, *do good, for with such Sacrifices God is well pleased.*

BUT what I would more especially recommend to you is, the exercise of all Christian Compassion towards those of the *Enemies* whom it has pleased God to put under our Power. *Of old it was said, thou shalt love thy Neighbour, and hate thine Enemy;* but our Lord Jesus Christ says, *love your Enemies.* This *Christian Law* must not indeed be construed in prejudice of that Love which we owe to our selves, our Families and Country, which may make it necessary to take up Arms: But when by this Means our Enemies are fallen into our Hands, we should treat them not only with Humanity, but Christian Love; being ready to all the Offices of Kindness and Compassion towards them. We should not insult them, we should not upbraid them, we should not treat them with Harshness and Severity; but endeavour to make their captive State as comfortable to them as may consist with the publick Good.

SOME of you, it may be, have Friends or Relatives among their Enemies. How would you desire they should treat them? Would not you be glad, if they were kind to them? Would you not think hardly of them, if they should shut up their Bowels of Compassion, and behave towards them with Diskindness? Let us treat those who are our Captives in the same humane christian Way, we should be glad our Friends should be treated, or our selves, were we in our enemies Power. That is the Prescription of the Bible, *Prov. 25. 21. If thine Enemy be hungry, give him Bread to eat; and if he be thirsty, give him Water to drink.* And the Reason follows in the next Verse, *For thou shalt heap Coals of Fire upon his Head, and the Lord shall reward thee.*— But I have no need to use any Arguments upon this Head. I believe there is no Place where Prisoners of War are treated with more Kindness. They have no Reason to complain for want of all reasonable Liberty, or that they are not suitably provided with all Things necessary: Tho' the Case of some of them may be such as to call for Christian Charity; and in this Case, I would hope, there are none of us but would willingly open our Hands for their Relief; and in so doing we should honour God, and behave like the Disciples of Jesus Christ: Nor should we in any wise lose our Reward; it would be laid up for us in Heaven.

AND now as the Conclusion of all, May it please the good and gracious God, to over rule this glorious Conquest to an happy Issue, the Good of our *Nation* and *Land.* May he give all needed Di-

rection as to resettling the Place. And may all proper Care be taken, that the pure Gospel of Christ be preached in this part of the Dominion of Antichrist. May the Man of Sin, that Son of Perdition, be no longer acknowledged as Christ's Vicegerent. May all *Graven Images* be pulled down, all *Superstition* removed, and the Religion of our Lord Jesus Christ, as it is contained in the BIBLE, be upheld and practiced there.

AND may the happy Period come on, when Nation shall no more lift up Sword against Nation, nor the Alarm of War be heard on Earth. This happy Time can't be expected till the Lord Jesus Christ has taken to himself his great Power and Reign; till he is seated *King upon God's holy Hill of Zion,* and has generally subdued the Lusts and Passions of Men: And when this is once the Case, that will be fulfilled which is spoken by the Prophet *Isaiah, The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid; and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together.*—*They shall not hurt nor destroy in all my holy Mountain.* The Meaning is, Love and Peace shall reign on Earth among Men. The good Lord hasten this blessed Time, for his Mercies sake in Jesus Christ. *Amen.*



This online electronic edition preserves the spelling, punctuation, capitalization, italics, and orthography of Chauncy's 1745 original. The text is set in IM Fell English, a typeface originally cut in the late sixteenth century, probably by Christoffel van Dijck (roman & small caps) and Robert Granjon (italic). Electronic versions of the face were digitized and furnished by Iginio Marini and made available online at <http://www.iginomarini.com/fell.html>.

A few accommodations been made for the sake of modern users: the long s (ſ) and its ligatures (ſt, ſi, ſſ, ſb, and ſl) have not been used. The ornaments are reproductions or reconstructions of those used by Thomas Fleet in 1745. Composition and adaptation of the original design were done by

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