



Mr. *Champion's*

DISCOURSES,

On the General F A S T,

APRIL 18th, 1770.



A BRIEF VIEW OF THE DISTRESSES, HARDSHIPS AND DANGERS  
OUR ANCESTORS ENCOUNTER'D, IN SETTLING NEW-ENGLAND—  
THE PRIVILEGES WE ENJOY, AND OUR OBLIGATIONS THENCE  
ARISING; WITH MORAL REFLECTIONS THEREUPON.

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IN TWO  
S E R M O N S,  
DELIVERED AT  
L I T C H F I E L D,  
ON THE  
G E N E R A L F A S T,  
APRIL 18, 1770.

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By JUDAH CHAMPION, A. M.  
Pastor of the first Church in LITCHFIELD.

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*Only fear the LORD, and serve him in Truth, and with all your Heart:  
For consider how great Things he hath done for you. But if ye shall still do  
wickedly, ye shall be consumed.* SAMUEL.

*Interque merentes amicos.  
Egregius properaret exul.*

HORACE.

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## TO THE READER.

*T*H E few histories of the settling of New-England now extant, are very scarce among the people in general ; and the rising generation in particular, are very much unacquainted with the distresses their ancestors encounter'd, whose zeal and virtue should not be forgotten.— It is apprehended a brief view of their trials, hardships and perils, may not be altogether unprofitable to those few of them who shall read the following discourses. The historical part is somewhat more enlarged upon in some few instances here, than it was in the delivery. As to any facts, where the author conceived any disputes would arise in the minds of any persons, he has carefully cited some of those authorities which support them. Where no dispute in any minds was apprehended, he has been less solicitous. Only a few brief hints could be given in these limited discourses—a complete history from some able hand, is ardently wished for. Were those things related with that energy the importance of the subject calls for, they could not fail of engaging universal attention. That our privileges, civil and religious, may be continued inviolate, and that serious, devout, heavenly spirit, which animated, and so happily distinguished our forefathers may prevail, to the latest posterity, is the ardent prayer of

THE AUTHOR.





## A brier View, &c.

DEUTERONOMY IV, 37, 38, 39, 40.

*AND because he loved thy Fathers, therefore he chose their seed after them, and brought thee out in his sight, with his mighty power out of Egypt : To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the LORD he is GOD in heaven above, and upon the earth beneath : there is none else. Thou shalt keep therefore his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee ; and that thou mayst prolong thy days upon the earth which the LORD thy GOD giveth thee, for ever.*

THESE are some of the words of Moses, the man of GOD, which he spake to the children of Israel, the distinguish'd people of the LORD, not long before he went from the plains of Moab unto the top of mount Pisgah, where that eminent servant of the LORD expir'd. He reminds them of the wonderful things GOD had done for them—the statutes and judgments, in special given to them—their peculiar obligations faithfully to serve the LORD, and the dreadfully aggravated doom, which would be the consequence of their neglect. These things were faithfully and very carefully to be transmitted to posterity. The rising generation was to be led to an intimate and particular acquaintance with GOD's wonderful works, and miraculous operations for that people. When they fasted and humbled themselves before GOD for their sins, under a sense of heavens frowns, in after generations, we find they took special notice of those glorious things  
GOD

GOD had done for their fathers. <sup>a</sup> By reflecting upon which, they were brought more fully to that humility, which is necessary to keep a fast to the LORD acceptably. Agreeable hereto, we find Moses in our context, giving that people, a very solemn exhortation to repentance and obedience, calling heaven and earth to testify against them, that they should soon utterly perish from off the land which they were going to possess, if they departed from the LORD and did evil in his sight. In this solemn address they are led to consider what astonishing things God had done for and before them; and their peculiar obligations thence arising, to fear and serve the LORD. In what a grave and solemn, affectionate and striking manner doth Moses rehearse these things to them, from v. 32 and onward: ask former ages *even from the days that God created man*—look to distant places, *even from one side of heaven to the other, whether there hath been any thing known or heard of, like what God hath done for you? Did ever any people bear God speaking to them from the midst of fire, as thou hast heard and live?* The striking representation and affectionate address, he closes with the words of our text. *And because he loved thy fathers, therefore he chose their seed after them, &c.* Where Observe,

1. As God had a peculiar regard to their fathers; Abraham, Isaac and Jacob, so God extended his compassionate regards and the tokens of distinguishing respect to their offspring. Is not the same applicable to us and our fathers?—God took Abraham from his father's house, from his kindred and country;—sent him to set up God's true worship in a strange land. The Almighty took our fathers from their native land, when the nation was in confusion, and they groaned under spiritual tyranny, being extremely harass'd, some cast into prisons, others beset in their houses for worshipping God according to the dictates of their own consciences, which was then prohibited. <sup>b</sup> God brought them into this land to set up his worship here. And notwithstanding the refractoriness of their posterity, yet God hath made them his peculiar care. Observe,

2. God furnished them with the clearest evidences of his distinguishing regard, by the wonderful things he had done for and in the  
midst

<sup>a</sup> Neh 9 Chap. <sup>b</sup> Vid. Pr. Chron. of N. E. V. 1 P 23. Mort. Mem. P. 1 2.

of them. That people had ocular demonstration of the most astonishing miracles and a series of wonderful providences; some of which are enumerated in our text and verses preceeding. The angel of the covenant the LORD JESUS, under the character of Israel's God and lawgiver spake to them from the burning bush and quaking mount—*took them by signs and terrors from the midst of another nation—drove out from before them nations greater and mightier than they were—Og King of Bashan, and Sihon King of Heshbon: giving his chosen their land for a possession.* Since the canon of scripture is full, miracles are not to be expected: bating which we shall find that which is very similar to this; in the conduct of divine providence to our fathers; from before whom God hath driven out the nations that dwelt in this land. As they grew ripe for ruin, filling up the measure of their sins, God gave us their land for an inheritance, as it is this day.

3. THE improvement they were to make of these dispensations, in a solemn manner urged. Consider in thine heart, the LORD he is God; and he alone—supreme governor of all worlds—infinitely wise, holy, just and good: Him you are under peculiar advantages to know, and the most inviolable obligations to obey—to keep those statutes and commandments God had given them: They are call'd upon and charged, seriously to consider what a being God is; what he had done for them, and the obligations thence arising—to transmit the knowledge of them to future generations, and by holy lives, recommend true religion, the worship and ordinances of God, to their offspring. Thus were they to perpetuate the knowledge of these things, and that holy religion which God commanded, to future ages. Our obligations are far from being inferior, nor is our duty less important.

4. HERE are peculiar motives set before them, powerfully to induce and even constrain them to the conscientious observance, and religious improvement of these things. That it might go well with them—that they might enjoy peculiar comfort in life, having God's gracious presence with them—divine protection afforded—see many good days here, enjoying spiritual and temporal blessings in this world

world, and a blessed immortality beyond the grave. And that it might go well with their children; that they might be blessed in him in whom (it was promised) all the nations of the earth should be blessed—transmit to posterity yet unborn, peculiar blessings and privileges unimpaired—that after having prolonged their days in that good land, and come to their graves like a shock of corn fully ripe; still they, in their seed, might forever, even to the latest generations dwell and be happy in that good land which the LORD their God had given them by promise, and was now ready to introduce them to the possession of. By a rich variety of interesting motives, God is graciously pleased, to enforce man's duty. Not barely their own felicity, but the good of their posterity is brought into the account. As those temporal blessings were typical of celestial joys, so every thing for themselves, together with those near and most dear to them, is suggested, to animate them to consider God's works and obey his commands.

FROM the words of our text thus consider'd, a variety of considerations not unsuitable to the present solemn occasion, offer themselves to serious meditation. Particularly, we might consider, the infinite self-moving love and mercy of God to fallen creatures; and how these have been display'd in various ages.—How God is a covenant keeping God, handing down blessings to his people and their offspring—what peculiar deliverances God grants his people—the ways and means, times and occasions of them.—That it is infinitely easy with the Almighty to drive out the strongest nations from before the weaker; *causing one to chase a thousand, and two to put ten thousand to flight.* But passing these without particular enlargement; the method proposed, on the present occasion, is to consider,

- I. God requires (and humanly speaking expects) his people to perpetuate the memory of his wonderful works.
- II. How God hath driven out the nations, the aboriginals, from before our fathers and those of the present generation, to give us their land for an inheritance, as it is this day.
- III. POINT out our peculiar obligations to know this day and consider that the LORD he is God over all, and to keep his statutes  
and

and commandments ; that it may go well with us and our children, in the land which the LORD our GOD hath given us.

IV. ENUMERATE some of those sins which will (if indulged) provoke GOD to destroy those who have been distinguish'd as the favourites of heaven. To which may be subjoin'd a brief Application.

I. GOD requires (and humanly speaking expects) his people to perpetuate the memory of his wonderful works.

WHEN GOD passed before the children of Israel in a wonderful series of the most astonishing, miraculous operations, he gave this in charge to them, Deut. vi, 7-13, diligently to teach their children, &c. Moses, Joshua, Samuel and David, took special care to remind that people, of what GOD had done for them. The man after GOD's own heart, when exhorting the people to praise and glorify GOD, calls upon them *to shew his wonders among the heathen, and declare them among all the people.* Accordingly they shewed forth these *in the land of Ham.* <sup>c</sup> *Plains have been indited to keep in remembrance the wonderful works of the LORD. See the title of lxxth Psalm. For this, registers have been kept, as the LORD commanded Moses, Exod. xvii, 14.*—Places have been named with this in view. Thus Jacob called the place where he received so much mercy, *Bethel*, for GOD was there. Hagar named the place where GOD relieved her *Beer-labai-roi, the well of him that liveth and looketh upon me.* The Jews stamp'd mercies and extraordinary works on the names of days. Those, in which GOD deliver'd them from the horrid massacre designed by wicked Haman, they called *Purim*, after the name Pur, signifying the lot he cast for their lives.—Recognizing the wonderful works of GOD was not confined to the former dispensation. When the face of Stephen appear'd as if it had been the face of an angel, how carefully does he recapitulate these in the viith ch. of the Acts —The apostle Paul speaks of those extraordinary things done, and judgments which heaven inflicted on that people in 1 Corinth. x ch. —Many other scriptures might be cited, here in point, evincing it is GOD's command, hath been the practise and is the duty of his people

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<sup>c</sup> Ps. xc. 3: cv. 27.

ple, to perpetuate the memory of his wonderful works. And it is reasonable, that as God commands, so he shou'd, (humanly speaking) expect this. There is in mankind a general desire of knowing things remarkable among men. How solicitously then shou'd the wonderful works of God be attended unto ? When these are handed down from age to age, they shew forth the greatness and glory, justice, or mercy, goodness or veracity of God ; and tend to excite men to consider in their hearts and know that the LORD he is God. This being realized, hath a natural tendency to fill the minds of intelligent beings, with a solemn awe of the Supreme Majesty. Had mankind a *proper* sense of the infinite greatness and glory of the Deity, what an happy influence wou'd it have upon their minds and morals ! When they set the LORD before their faces, they will, in some sense, live in his fear. — How justly may it then be expected that dependant, accountable beings should transmit to future generations, the memorable and peculiarly affecting providences of God. This leads,

II. To CONSIDER how GOD hath driven out the nations, the aboriginals, from before our fathers, and those of the present generation, to give us their land for an inheritance, as it is this day.

ALL the providences of God harmonize, and are over-rul'd for bringing about the glorious designs of heaven ; and so will continue 'till the scene of mutable things here below, shall terminate in the final consummation of all things. Some footsteps of divine providence, we may at present, briefly trace ; shewing how we were brought to the possession of this good land, which the LORD our God hath given us. What future scenes we, (or posterity) may have to pass through, God only knows. Innumerable, and to us inconceivable, were the trials, perils and hardships, which our ancestors endur'd, in first settling of *New-England* : while briefly recollecting some few of which, I rely upon the candor, and hope for the patience of this auditory ; and that the rising generation in special, (who have had but little opportunity to be acquainted with these things) may receive some instruction and improve to the noblest purposes, these wonderful works of the LORD.

OUR forefathers, by sad experience found, they could not peaceably

bly enjoy their *liberty* in their native country. Whereupon they resolved to remove into the Netherlands. After many hindrances and difficulties, (which through the good hand of God upon them they surmounted) they went from England to Holland about the year 1608. Tarried about a year at Amsterdam—then removed to Leyden; where they lived above eleven years, in great love and harmony, both among themselves and neighbour citizens. <sup>d</sup> But many things were not as they could wish—the Lord's day was not strictly observed by those among whom they sojourned—the manners of the people were too licentious. by which together with numbers of their children going to sea, incorporating with that people and the like, they apprehended their posterity to be greatly endanger'd. Upon the view of which, after having by fastings, prayers and many tears, sought direction from the Father of Lights, they determined for North-America, and arrived at Plymouth, in the year A.D. 1620. Some feeble attempts had been made to settle N. England, but 'till then proved unsuccessful. <sup>e</sup> Though we live at the small remove of but a century and an half from their first coming into this land, yet 'tis impossible for us to relate or fully conceive the difficulties, perils and hardships they went through. They exchanged a pleasant land for a howling wilderness. They left their native country when a valuable part of the nation groaned under deep felt oppression;—which infinite wisdom and goodness over-ru'd, in its consequences, for a great blessing to the world, a vast addition to the British empire and glory, and a glorious enlargement of the Redeemer's kingdom on earth. *The curse is turned into a blessing. This is the LORD's doing and marvellous in our eyes.*—How affecting must be their parting from many of their nearest friends, dearest relations, and native country, without prospect of seeing those dear friends again 'till at CHRIST's bar. What flowing tears from every eye! What piercing words from every tongue! What distress and anxiety possess'd every heart! So affectionate was their parting that strangers who

<sup>d</sup> Prince's Chron. of N. E. P. 26-27. Vol. 1. <sup>e</sup> Neal's Hist. N. E. Vol. 1. p. 8. 18, 19. Lieut. Gov. Hutch. Hist. Mas. V. 1. P. 3. Sir Ferdinando Gorges and Capt. Mason expended twenty thousand pounds each, in attempts for settlement and each of them thought it advisable to give over their designs, and sit down with the loss.

who were only spectators, could not refrain from tears. How discouraging the prospect before them ! The wide and boistrous atlantic (which was then very much unknown) to be pass'd over. This cou'd not fail of being very trying, especially to tender female minds, while they heard the cries and groans, and saw the sighings and tears of friends and children. They were coming to an inhospitable shore, among savage barbarians, whose tender mercies were cruelty. Dangers, distress and ten thousand difficulties flared them full in the face. Yet, animated with noble sentiments of liberty, they came hither. Dec. 31, 1620, being LORD'S day, was the first sabbath they kept on shore, and in the house of their building; at which time we may fix the æra of the first settlement of N. England. After the fore-mention'd tryals were pass'd through, they had immediately to encounter hunger and cold, with great fear and danger, in the prosecution of their settlement. The severity of the season, in a rigid climate, without any convenient habitations, where the conveniences of life were all wanting, and necessaries very scarce, was very distressing. The hardships were too great for a great part of them. Within two or three months one half of them who arriv'd at Plymouth, were landed in eternity. Considering the fatigues of a tedious voyage, the season when they arriv'd, the scarcity of their provisions, and the like, it is a wonder any survived. Inexpressible were the hardships they endur'd the first winter. ' Admire God's hand which supported them. What was their support and comfort under all these pressing trials and hardships, but this, that God was their covenant God, and they were deliver'd from prelati- cal tyranny, and might worship God according to the dictates of their own consciences ? God had indeed made way in his holy and wise providence, for their taking possession of this land, by sending desolating sickness among the natives, which swept them away, as with the besom of destruction. Some say nine tenths of the barbarians were dead. Some places were almost depopulated. What was called the Massachusetts tribe, being reduc'd from thirty thousand to three hundred fighting men ; and that the inhabitants of that place to which the first settlers came

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all died in a few years before the English came and settled there—None remained to claim that place, or hinder their taking possession. <sup>e</sup> *This was the LORD's doing.*—That there had been multitudes many ages before, upon this continent, none dispute. Our forefathers found they had been numerous, and cou'd give no account of their original, having no records among them.

THE mortality among the natives, just before the settlement of N. England, was chiefly near the place where the first planters settled. <sup>h</sup> God laid wonderful restraints upon the heathen, and stop'd the rage of those that surviv'd, to give our fathers a peaceable settlement.—*When they were but a few men in number, yea, very few and strangers—be suffer'd no man to do them wrong, yea be reprov'd kings for their sakes, saying, touch not mine anointed, and do my prophets no harm.* God bro't forth a vine, planted it, made room for it, defended and protected it. *Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord!* As God took care of his people, so within a few years, God sent another mortal disease (the small pox) among the Indians, (in 1633) which destroyed multitudes of them. But still there were vast numbers of the Natives. Nor was it long after the English came to Plymouth, before they were alarmed with the news of a general conspiracy formed by the Indians, entirely to extirpate the English; notwithstanding all their professions of friendship. This distressing alarm was when mortal sickness prevailed in the midst of our primogenitors in this land, and when they were almost destitute of the staff of life, not having provision for a fortnight. <sup>i</sup> But God sent, as among the Babel-builders of old, confusion and disagreement among the savages; which was a means, under God, of their not utterly destroying the first settlements which were generally in a very defenceless state. What a melancholy scene open'd to view, when thousands round them sought their ruin, and famine among them, threaten'd their destruction! but the Lord delivered them. It was but two years after;  
another

<sup>e</sup> N. Hist. V. 1. P. 96.

<sup>h</sup> Probably it was in mercy they were disappointed of going to Hadson's river; the natives swarming there at that very time. It was supposed the Captain of their vessel was bribed, but God meant it for good.

<sup>i</sup> Ad. Fast Disc. P. 12, 13.

another conspiracy was formed (viz. in 1635) by the natives in the eastern parts, to destroy all the English. This was discovered, and happily prevented. Cardinal Richlieu, attempted their expulsion the same year, which fill'd them with fearful apprehensions, and excited them to provide in the best manner they could for their safety.<sup>k</sup> These were very severe and threatening trials to an handful of people, involv'd in almost every trouble; while some of their youth were enfeebled by the hardships they endur'd, and the infirmities of old age were brought upon those who had scarce seen twenty one years.

It is affecting to read, how those who first came to *Hartford* from *Cambridge*, about an hundred in company; some of whom had lived in splendor and delicacy, under affluent circumstances in *England*; set out on foot to travel an hundred and twenty miles or more, with their wives and children, having no pillows but *Jacob's*, and no canopy but the heavens, a wilderness to go thro' without the least cultivation; in most places no path or guide but the compass; many hideous swamps and craggy mountains, unavoidably to pass, & several rivers, in many places unfordable. Add to these their fears and dangers, arising from those that might lie in wait to destroy them. With incredible resolution and fortitude they persevered. This year (1636) some towns on *Connecticut* river began to be settled. In the beginning of the year ensuing (1637) there was open war with the natives, called the *Pequod* war. That tribe lived in this colony,<sup>l</sup> and were the most warlike of all the *Indians*. They had been contriving the destruction of the *English*, and now murder'd numbers of them in their fields, and when going from place to place, to the great terror of the rest. They attack'd *Saybrook* fort, making bold attempts in the face of danger. Upon this, the *English* plantations united their little forces, carried the war into the enemy's country, and, under the smiles of heaven, presently extirpated the tribe that had engaged against them. God, in his providence, so order'd it, that the *English* came upon and attack'd the enemy in their

<sup>k</sup> *Hist. Mass.* V. I. P. 28, &c.

<sup>l</sup> The chief country of the *Pequods* was probably near the mouth of the river at *Stonington*, towards *New London*, which is situated at the mouth of what is properly called *Pequod* River. *Wiss. Ans. to Cort.*

their part, when the centinal had just gone into one of their dwellings, & the rest were in deep sleep. They were wonderfully destroy'd with only three English slain and numbers wounded. Notwithstanding victory, the army was distress'd, after having kill'd or taken seven hundred of their enemies. The morning cold---they had no sort of refreshment for their wounded, neither water nor shelter---many Indians still in the woods, waylaying to destroy them. In the midst of this perplexity, *GOD, who gathereth the winds in his fist*, caused their vessels to appear, and with much difficulty they got their wounded into them. After another engagement; that tribe was wholly extinguish'd, which struck so much terror into others, that they came and sued for peace<sup>m</sup> and the land had rest for almost forty years, in general, tho' not without some terrible alarms. In 1642, a general design was form'd by the natives, to extirpate the English. This horrid massacre was to be perpetrated, under the wretched disguise of friendship and commerce. But heaven took care that the plot should be discovered by some from among themselves, and the execution prevented; because (as we have abundant reason to believe) God loved our fathers, and chose their seed, to give them this good land, as it is at this day.

INFORMATION was again receiv'd in 1653, that a confederacy of the Indians was solicited for the utter destruction of the English, which filled them with no small consternation. The discovery of which was, probably the means of preventing their execution of that murderous plan.—Is it not astonishing, that in the midst of so many perils, hardships and distresses of every kind, attending the settlement of a new country, at such a vast distance from any friends or civilized people, and among numerous tribes of inhuman barbarians, our fathers shou'd be supported and protected? The God of Israel wonderfully defended and increased them—Who could have thought, any wou'd come from a pleasant land, to join them under such gloomy circumstances? Yet, such was the situation of our nation at home, that notwithstanding all these troubles and dangers, many flocked to  
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<sup>m</sup> M. Hist. N. E. P. 99, 100, 101. G. H. Hist. V. 1. P. 77, 78, 79, 89. N. Hist. N. E. 177, 878, 179, 180. Vol. 1.

this then howling wilderness : infomuch that there was a surprizing increase of inhabitants, within a few years. Many pious and learn'd ministers, and conscientious people fled to the desarts of America. \* While our venerable ancestors (whose memory I honor while mentioning of them) had to encounter ten thousand difficulties, in the midst of uncivilized, faithless Indians, they were not destitute of enemies at home as well as in their own bosom. That great enemy to civil and religious liberty arch-bishop Laud, amidst the persecution of good men at home, envied them an asylum, even in the wilds of America—sought their ruin and contriv'd their destruction, “ by  
 “ sending enemies, false brethren who secreted themselves ; to ob-  
 “ tain and send home intelligence of every thing that might be im-  
 “ prov'd, (even in those times and by that administration) to the dis-  
 “ advantage of the first settlers of New England.” A recorder of council was early procur'd, inhibiting the transportation of inhabitants to America, without licence from the *commissioners*. The next day after which, eight ships prepared in the river thames, to go to New-England, were ordered to be stopp'd. This was a means of hindering several great men from coming hither ; ° The supreme governor of all worlds, reserving them at home for more important services there. Some of them, not long after being improved as chief instruments, in producing a notable change at home ; while he, viz. A. B. Laud, who was most active in procuring an inhibition of their transportation came to an untimely death, and the face of affairs was vastly changed. Whatever aspersions have, by salumny, been thrown upon the characters of those, who were chief instruments, in producing those changes ; yet after the reproaches of more than a century, the world acknowledges their greatness, and our nation is greatly obliged to them for the liberties it now enjoys.—Numbers flocked to America while persecution continued ;

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\* Above 70 Ministers and 4000 Planters came over in a few years, N's Hist. Vol. 1. P. 213, 14, 15.

° *Comp. Hist Eng. Vol. 3. P 83. Math. B. 1. P 23 : Bates Elench. Met. Nup par. P 219. Dudd. View of the troubles of England, P. 459. Though I wou'd tread lightly on the ashes of the dead ; yet where truth, duty, and justice to the characters of others, require us to speak, silence is criminal.*

but when this ceased, few came over, and some returned back, who never saw America more.—At the restoration of King CHARLES the second, persecution reviv'd, and N. England increased. After this, open war again began, in 1675. In each colony, the inhabitants were perplex'd, and in several rencounters the English were overpowered by numbers. Diverse towns were attack'd by the enemy, among which, was Windsor in this colony. This was called Philip's war; because an Indian Prince of that name began and carried it on. He precipitated his own nation and allies into the war, before they were prepared. However the frequent attacks upon different towns, in different colonies threw the brave, distressed inhabitants into vast confusion.—Houses burnt, and numbers of people slain.<sup>p</sup> This war was exceedingly distressing, and endangered the very being of the colonies: insomuch that their ruin was greatly feared—seeing these depredations, united the colonies in an expedition against the enemy, whose head quarters were in the Narraganset country; where they had fortified themselves with all the art and strength they were capable of. A thousand men attacked them, and it pleased God, so to order it, that they fell upon that part of the fort, where was the only passage for entrance. After obstinate resistance they carried it, burning several hundred of the enemies houses, and in them many men, women and children. The loss on our side was considerable, about ninety killed and as many more wounded. The Indians confessed they lost 700 fighting men that day, besides 300 more mortally wounded: and the old men, women and children which perished by the fire, cold and famine cannot be ascertained—Our whole army was in utmost danger of perishing in their retreat, by reason of cold and hunger. It was extreme cold, in the latter end of December; and they carried their dead and wounded, 15 or 16 miles to the place of their rendezvous.<sup>q</sup>—This signal defeat of the savages, was so far from discouraging them, or disposing them to peace, that on the contrary, it only served to exasperate them, when almost desperate; hunger and cold pushing them on, Philip instigating and

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<sup>p</sup> Capt. Lathrop and all his company consisting of 80 young men, were slain, excepting 7, or 8.

<sup>q</sup> Hist. Mass. Vol. I. p. 291-300.

the governor of Canada encouraging them. The following year (1676) early in the spring they made several furious attacks, upon diverse towns, some of which were wholly burnt, and others suffered great loss, as to lives or substance.—Fifteen places were attack'd the beginning of this year. All things were in confusion. Every face gathered paleness. *Destruction upon destruction was cried.* Wherever they looked, behold the smoke of their burning country ascended as the smoke of a furnace! Houses demolished—Plantations deserted—Families destroyed—Some lye dead, mangled with savage wounds; others consumed by outrageous flames—Some captivated and others live to lament their butcher'd or captivated friends—The savage shouts and yells of barbarians, and the dying groans of those inhumanly murdered, butcher'd by them, mingled their horrors and circulated through the wilderness. This was a time of tearful expectation—A day of gloominess and thick darkness. No man looked upon his life secure—They were in jeopardy every hour and put on sackcloth. In the midst of these peculiar fears and multiplied distresses; they betook themselves to that ancient, laudable duty of fasting and prayer, which however much despised by the libertines of the present day, hath always been the practice of God's people in times of imminent danger, and pleasing to heaven. Indeed humiliation and prayer always become apostate creatures: especially, when under the peculiar frowns of heaven. This is recommended not only by scripture precepts and examples, but also by the general practise of all nations and ages, as being a dictate of natural reason, or at least, approving itself thereto, so that the least intimations enforce it.

WELL might our predecessors be very frequent and serious in their attendance hereupon, when terror spread through every colony. Never did a more threatening cloud overspread New-England. This year

' Lancaster burnt, Feb. 10, forty persons kill'd and taken — Marlborough, Sudbury. Chelmsford attack'd about the same time. Feb. 21, Medfield beset and about half burnt, 18 persons killed. 25th part of Weymouth was burnt.— March was a month of fogular trouble and perplexity. Northampton Springfield, Groton, Sudbury. Marlborough, Warwick, Providence and Rehoboth suffered about the same time. Captain Pierce was ambush'd and slain with fifty English and some Indians. Capt. Wadsworth and fifty men were cut off when going to receive Sudbury, Vid. Hist. pra.

year "the enemies affairs were at the highest flow and those of the English at the lowest ebb." In this critical juncture of affairs, *the priests, the ministers of the Lord, wept between the porch and the altar, saying, spare thy people O LORD, and give not thine heritage to reproach, that the heathen shou'd rule over them: wherefore shou'd they say among the people where is their GOD? If the heathen which environ us round, should cut off our name from the earth; what wilt thou do for thy great name?* Presently after, a sudden change took place, *God was jealous for his land, and pitied his people; in the mid'st of judgment, he remembered mercy.* The LORD of hosts heard and delivered his chosen. Animated with a truly martial spirit, our troops proved victorious and pursued their enemies to their lurking places. The enemy were distress'd and dishearten'd; multitudes slain and many captivated. After which many, upon promise of mercy, surrender'd themselves. And not long after, Philip, their leader, was killed by one of his men, that had deserted from him.—Upon which, various tribes begged for peace and the power of the enemy was very much broken, so as never again to recover. So that within the space of two years, that bloody and distressing war which threaten'd the entire destruction of the English, in New-England, was brought to an happy issue. In this war, fortresses were demolished, bloody battles fought, and numbers slain; which though small compar'd with many other wars, in populous countries; ye these were the struggles of an infant state; who were few in number: from before whom, God drove out *nations, greater and mightier than they were.*

DURING this bloody war, accounts were transmitted home, yet no assistance was receiv'd. Neither ships, men or money were sent to them, under the intolerable burthen of all those calamities. Yea, the ears of their Prince were shut against their cries and his heart unmoved at all their distresses: but the malevolent accusations of our venerable predecessors enemies, readily found access to their King. There was an intraction upon some of the charters and others were attack'd. How affecting was the condition of our fathers, when engaged in an exceeding bloody, calamitous war, defending themselves, in a dismal wilderness, and threaten'd with the loss of those

those privileges which were dearer to them than life, and for which they left their native country ! Instead of the pity of their Prince, behold their privileges and charters are sought for—those charters which encouraged them to settle in this country, in expectation of greater civil and religious liberty, than many of their fellow-subjects, at that day enjoyed.

A GOVERNOR was sent to Boston, supposed to be a bigotted papist. He made high professions of regard to the public good & the welfare of the people; but it is observed, that Nero, who was cruel to a proverb, "conceal'd his tyrannical disposition more years than this man did months." In time of war, so far as his power extended, he cruelly forbid and hindred the people from garrisoning their houses, by which means many lives were lost. Governmental affairs were transacted by himself, with a few of his creatures. He threaten'd the people with the deprivation of their civil and religious privileges. Personal property, in the hands of such an one became very precarious, and many things were so conducted, that posterity will be shocked with the account. The people had no where to cry, but to the sovereign King of Kings, whose dominion is over all.—He graciously heard their cries and introduced a glorious revolution, which dethroned King JAMES, and enthroned a protestant King and Queen; and thereby in some measures relieved New-England, which had been involved in frequent and very expensive wars and groan'd under the weight of an heavy debt. Our predecessors were inspired with a noble thirst for liberty. This reigns in every noble breast, and was illustriously manifested by the first planters of New-England.—They bore the iron rod of despotic power with reluctance; and were ready to improve the first opportunity to cast off the yoke. The first hints of the revolution animated them.—At Boston they seized the man that had oppress'd them—Though fatigued, yet not dishearten'd they sent an army, and reduc'd Port Royal; which was seven years after given up at the treaty of Ryswick. The same year (1690) the reduction of Canada was attempted. From the year, 1687, there had been war with the eastern savages. Many lives and much treasure was lost in this undertaking, against Canada;

nor were they able to perform their enterprize. A series of disappointments attended the expedition, and a thousand brave men are said to have lost their lives therein; the sins of those Canaanites not being yet full. That war continued for several years, to the great distress of the first planters, and in its consequences proved pernicious to posterity.\* In 1697, a large fleet was equip'd from France, to take N. England—at the news of which, amazement seiz'd the inhabitants. An invasion was every day, for several weeks together expected. The people put themselves in the best posture of defence they could. But heaven, not earth, disappointed and frustrated our enemies.† God determined to give us this land as it is at this day. After long wars, peace was restored to the land in 1698. But of how short continuance! Q. Anne's war with France began 1703, which involv'd N. England in another long, bloody and expensive war. Deerfield was taken in 1703-4, by three hundred French and Indians, on the 29th of February. About forty persons were kill'd, and about an hundred carried into captivity, among whom was the Rev. Mr. Williams, their minister, with his wife and five children, leaving two of his children dead, and his house in flames. You may read the tragical account, in the short but affecting history which he himself wrote concerning it. Several other places were attacked the same year, and almost ruined. The country was kept in a perpetual alarm. Applicable to them was that of the apostle, 2 Cor. iv. 7, 8. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Who can conceive the distress of a people continually alarm'd, and every where exposed to the ravages of cruel barbarians, who exercised themselves in the infernal art of torture. In 1706, there was intelligence of a threaten'd invasion from Canada. Probably they divided their forces; for many places were beset about one and the same time. An unsuccessful expedition against Port-Royal was undertaken in 1707—The year ensuing advice was again

\* The extreme difficulty the government was reduc'd to, occasion'd them to issue bills of credit, a paper currency.

† The Indians attack'd several places the latter end of this and beginning of the next year, killing many, among which the Rev. Mr. Whiting of Lancaster.

again receiv'd that the Canadians would attempt the reduction of N. England. The design'd invasion was prevented, by the interposition of divine providence, and their plan wonderfully disconcerted. This year the enemy killed the Rev. Mr. Rolf, of Haverhill, and about forty persons, laying great part of the place in ashes, and captivating several. Notwithstanding the continual fears, and various distresses of the people, yet upon information from home that another invasion upon Canada was designed, they cheerfully raised, and for several months kept in pay, a number of troops to join those forces; till, to their inexpressible sorrow, they heard the design'd expedition was laid aside. Mean while the Indians kept continually harrassing their frontiers, and attack'd Deerfield just after the Inhabitants had return'd from captivity.

In 1710, being assisted by ships from home, they reduc'd Port-Royal again. The next year, fifteen sail of men of war, forty transports, and seven thousand troops, sail from Boston (July 30, 1711) to invade Canada; but were miserably disappointed. Eight or nine of their ships were dash'd to pieces on the rocks, in the river St. Lawrence, and a thousand men drowned.<sup>a</sup> This loss and disappointment were exceedingly discouraging to many, who gave over all thoughts of ever obtaining the conquest of Canada. Repeated disappointments and blasted attempts were apprehended, to be plain indications, that heaven did not design, North-America shou'd be subject to one crowned head.—To add to the misfortunes of this year, considerable part of the town of Boston was burnt. Fresh attacks were made by the Indians the beginning of the following year (in 1712.) Those savages made frequent incursions, killing and captivating numbers, till peace between the two contending powers in Europe took place; which was succeeded with a treaty of peace which the natives entered into, professing themselves the faithful subjects of the crown of Great-Britain, in 1713. For almost forty years there had been a scene of war and blood-shed, with very small intermissions. Five or six thousand of the bravest youth, and most valient warriors in New-England fell sacrifices to the heathen's rage, during

<sup>a</sup> Gov. Hutch. Hist. Mass. V. 2 .P. 193, 194.

during those wars. Peace was then enjoyed for ten years. In 1723, the savages began once more to harass our frontiers—they fell upon various towns, and kill'd the Rev. Mr. Willard of Rutland. This war lasted about two years; when the English destroyed the Indian settlements at Norridgwalk, with a great part of that tribe. This brought them to terms of peace, which was ratified in 1725. In this war Capt. Lovel was ambush'd by the enemy, and slain, with several of his brave men. From 1725 the land had peace for nineteen years; when war being proclaim'd between England and France (in 1744) we were called again to war. Many among us not only remember, but some of these were personally in those rencounters. Several towns were sacked and burnt, with a scene of bloodshed. Men, women and children tortur'd and butcher'd in the most tragical manner. Again “ were heard the most bitter groans of the tortur'd, dying father! the shrill schreeches of the tender and distressed mother! with the piercing accents of the dying babe, on whom they exercised the infernal art of torture. The enemy attempted the reduction of Annapolis-Royal repeatedly (in 1745) but were disappointed.

God in his providence roused the martial spirit in New-England. An expedition against a strong fortress on the island of Cape-Breton was plann'd and prosecuted with inimitable ardor. A series of astonishing events and almost miraculous interpositions of heaven facilitated the conquest of that important place. God, not only made the stars in their courses fight for us, by ordering the season favourable to our army, encampments and entrenchments; beyond what was ever known at that place before; but also by overruling the affairs in such a manner that even the very balls from the enemies cannon were of no small service to our army. Almost as soon as they fell, they were return'd with advantage: timely supplies arrived to our army, either by transports or prizes. God causing that our enemies shou'd help supply our forces by sea and land, though contrary to their design. \* The time would fail to give a particular account of the remarkable providences, attending that expedition: the secrecy

\* A new 64 gun ship from France with near 600 men, and great quantities of arms and stores, was taken, just at the mouth of that har. *Pr's Thanksg. Ser. P. 28, 29.*

with which it was carried on—the extraordinary spirit of prayer poured forth on the inhabitants of this land—how our army was protected from the power of their enemies and the perils of waters—landed—fought—prevail'd—when the navy and army had just agreed on a general and desperate assault by sea and land; which would doubtless have been exceeding bloody and its consequence was very precarious. At that critical moment God influenc'd them to a quiet surrendering of that important fortress. When the strength of the place was known (which was not till after the surrender) and the fortifications viewed, amazement seized those, who were hitherto strangers to fear. Immediately upon their entering the city, (June 17, 1745) the clouds gathered blackness and poured down rains incessantly for ten days together.—This clos'd the scenes of wonder. The conquest of this place was very important in its consequences and purchas'd the peace of Europe. “Cape-Breton was the single equivalent for all the conquest of France in the Netherlands.”—Though its reduction cost but a few lives, yet many hundreds died, engarrisoned there—Notwithstanding the unsuccessfulness of former attempts upon Canada, the reduction of that country was plann'd again by the ministry at home. Upon the first intimations of the royal pleasure, the colonies cheerfully engag'd, and in the number of their troops exceeded the royal requisition, \* with impatience they waited, the arrival of troops from Europe, till they heard the design was laid aside. So much were the hearts of the inhabitants of this land, upon the conquest of Canada: whose inhabitants had ever been to us, as the Canaanites were to God's Israel of old, *pricks in their eyes and thorns in their sides, vexing them continually.*—The French and Indians insidiously attack'd our people at Minas, killing and wounding in one night an hundred and sixty.—Instead of a fleet from home to assist and defend us, we were alarm'd with the news of a powerful fleet and army from France, with orders to destroy all our maritime towns. The fleet consisted of 70 sail, 14 of which were capital ships, and 20 smaller men of war: the rest fireships, bombs, tenders and transports for eight thousand troops. † England was not  
more

\* 8200 were engaged by the colonies. Hist. Mass. V. 2. P. 424.

† Hist. Mass. V. 2. P. 485.

more alarm'd with the Spanish armada in 1588, than New-England was at the arrival of this fleet in their neighbourhood. The firmest mind bends at sudden news of imminent danger. Every measure of defence was taken, that lay in our power. Heaven interposed for and delivered New-England—Instead of a British fleet to protect us, God was our defence. He who has all nature at his command, who kills and makes alive, sent mortal sickness among the enemy; diminishing their numbers, in such a wonderful manner, that they were obliged to burn several of their ships for want of men to navigate them.—Their General died on a sudden; or as some say, laid violent hands on himself. Some of their ships were lost in a violent storm; others taken in their return. In this armament, near half the navy of France, was in a great measure destroyed. We, as Israel of old, *stood still and saw the salvation of God. He saw that there was no man to help—his own arm brought salvation.* Peace was not settled with the eastern Indians 'til 1749.—New-England flourished surprizingly, during the peace between the two last wars, extending their settlements further into the wilderness; which now *blossoms like a rose.* But how soon were we call'd again to arms! France had long before laid the plan to overcome North-America—surrounded us with fortresses well man'd—filled their colonies with regular troops, to carry into execution the scheme formed at Versailles. Upon their making encroachments, imprisoning British subjects and the like, war really begun in 1755, though not declared 'till the year following. The memory of this is still fresh in your minds, and a considerable part of this congregation were in some or other of those expeditions. “The armies led forth to war were much greater; the battles fought were more important; the sieges laid, more difficult; the defeats experienc'd more terrible; the victories obtained more glorious, and the consequences thereof far more interesting than America had ever known before.” This was now become the seat of the war, and our public affairs received peculiar importance. Not only we and those nations, with which Americans stood particularly connected, but all Europe listened to our fate. The

last war proved unsuccessful—General Braddock, was defeated and slain; considerable part of the troops under his command.—An army consisting of French and Indians, under the command of general *Dieskau*, engaged the provincial troops near Lake George; and tho' they killed numbers of a large scout they met, and pursued the rest to their camp; yet there they were defeated and their General taken. The same year the French inhabitants were removed from Nova-Scotia.—Oswego was taken by the enemy (in 1756) Hereby we were cut off from all our communication with the great lakes. This open'd the frontiers of America to the ravages of the enemy. Very little was this year effected by our troops. God was pleased greatly to humble us before our enemies in 1757. *Destruction upon destruction was cried through the land.* Our hopes were disappointed and most fearful apprehensions raised. The God of armies seem'd to be against us. An army under General *Montcalm*, demolished Fort William-Henry: with many circumstances of cruelty and horror attending their success. Many of our fellow-subjects were barbarously murder'd contrary to the laws of nature and nations. The success of the enemy alarm'd the continent. We feared the worst, “that the enemy wou'd improve their victory to bring fire and sword into the interior parts of the country.” Every face gathered paleness, and the hearts of many melted for fear.—The best judges looked on our circumstances very distressing. It was surely *a day of gloominess and thick darkness.* Every thing run counter to our wishes, and heathens triumph'd: who among us dont remember the *wormwood and the gall!* What a surprize and consternation was this congregation put into, in time of public worship, when an herald made sad proclamation at the door? Mean while, the fleet and army destin'd for the reduction of Louisburg made a brilliant appearance: but at an observable distance from the enemy. The progress of the enemy this year, the inactivity of our armies and danger of the colonies, alarm'd the nations fear—greater numbers of troops and stronger naval forces were sent over to prosecute the war.

THE year 1758 was interchequer'd with a diversity of fortune  
prosperous

prosperous and adverse. Louisbourg was invested and taken. The colonies exerted themselves beyond their strength. Near one fourth part of the militia in this colony went volunteers this year, into the army : which was repuls'd at Ticonderoga, with the loss of about 2000 of the flower of the British troops kill'd, wounded or missing. How affecting was the spectacle when numbers of you, my dear friends, saw garments so d' in human blood, and heard the dying groans of those mortally wounded !—After this repulse, Frontenac, the enemies magazine, to supply their western forts and savages to butcher our frontier-inhabitants, was taken. Their garrison on the Ohio, was not long after deserted, and our frontiers had general rest.—Our military enterprizes were attended with glorious success in 1759. Niagara was invested and taken : Oswego saved from a powerful attack made upon it. Those forces that went to raise the siege of Niagara, were vanquish'd. This it is said was when our army had just expended their ammunition, and must have raised their siege, had't the enemy come, who instead of accomplishing their design, actually did quite the reverse by supplying our army. At Ticonderoga but little resistance was made—Crown-Point was deserted—upon one of the Lakes, Carillon, a place of great strength and importance was reduc'd, just before the abandoning of Crown-Point, which had so long been the scourge and terror of N. England ; a resource for murderers.—St. Francois was destroyed, whose inhabitants had been monsters of barbarity, delighting in blood, and the LORD gave them blood to drink. To close the military operations of this year, the LORD of hosts through a field of blood brought our army into the strong city of *Quebec*, our enemies capital in this country, “ a glorious, but costly victory !” *Glorious* as it was obtain'd by unequal numbers, with a firmness and resolution scarcely to be equalled. *Costly* as it cost the life of the renowned General WOLFE. Let us drop a tear over the renowned warrior, who died in the bloom of life, at the head of his troops, commanding, as with angelic wisdom and nobler ardor, forgetting that he was mortal. O glorious instrument of God for our deliverance. Let him

him live in all succeeding annals and shine in a full blaze of glory with a monument erected over his grave, more durable than statues of brass and marble. On the plains of Abraham a bloody and decisive battle was fought—both the generals slain and the power of the French broken. The year ensuing (viz. 1760) brings us that glorious æra, which our fathers ardently desired to see. Early this year the enemy made some small attempts to save their country, but all to no purpose. God made inquisition for blood in Canada, and would no longer suffer them to distress us. He, who led Israel thro' the red sea, on dry ground, and caused the waters of old Jordan to roll backward, bringing Israel from Egypt to Canaan by slow but sure steps; He, through the watry avenues, led our armies into the enemy's country; while fear and dread fell upon them and their whole country was surrendered to the crown of Great-Britain. Thus Canada was conquer'd. Tribes and nations much greater than our fathers, have been driven out from before them and us to bring it to pass as it is this day, when we consider the many bloody wars they were obliged to engage in—the wants and distresses that surrounded them in their very infancy—the combined force of French and Indians, urged on by Popish legends and indulgencies: through what scenes of cruelty and bloodshed hath the LORD of hosts done these great things for us? *We have heard with our ears, O GOD, our fathers have told us, what work thou did'st in their days, in the times of old: how thou did'st drive out the heathen.—They got not the land in possession by their own strength—but their bow abode in strength and their arms were strengthened by the mighty GOD of Jacob. The LORD hath done great things for us whereof we are glad.* The British empire is unrival'd in North-America—Those places now rejoyce in peace and safety, where merciless savages, in countless multitudes, have exercised their cruelty. None now make us afraid.—Not a great many years past, one was killed and another taken by the Indians in this town, but the LORD has delivered us. <sup>b</sup> The colonies now increase amazingly fast—

Spread

<sup>b</sup> Mr. Harris was killed.—Capt. Grifwold was taken by the Indians, but made his escape the night after, taking with him, their guns and ammunition.

Spread far and wide—Solitary places sing for joy—Yet we may not expect perfect felicity here.—Since the war, some particular acts at home have greatly disturbed the plantations. The *Stamp-Act*, which affected our liberty, and was soon repealed by those who made it.---- Another parliamentary-act for raising a revenue in America, is generally esteemed unconstitutional, and not to wear a friendly aspect to our liberty—The total repeal of this is devoutly to be wish'd for. God hath always owned the cause of liberty in North-America, and will continue to own it unless we sin away our privileges. These acts of Parliament have caused almost an universal uneasiness in the colonies.—While seeking redress in a constitutional way, let our fervent prayers ascend continually, that the throne may be established in righteousness.—Let us practise frugality and industry—avoid dissipation and prodigality—leading quiet and peaceable lives in all godliness and honesty.

Thus we have taken a very brief and general view of the difficulties and distresses which our fathers and the present generation, were necessarily obliged to engage in. What multitudes of heroic and loyal Americans have sacrificed their lives for their country, and in obedience to royal mandates : many of whose bones are to this day whitening in the sun. Their memory should be embalm'd to the latest posterity. At their own expence, the first planters undertook, supported and defended themselves. For more than 120 years they received (as far as I can learn) not the least parliamentary aids. Instead of those, met with many discouragements from home, within that time, to damp the spirits of an infant plantation. *Their help was in the name of the Lord. Had not the Lord been on their side, how often would their enemies have swallow'd them up, when their wrath was kindled against them. Blessed be the Lord, who hath not given us a prey to our enemies.*

We proceed briefly to consider,

III. OUR peculiar obligations to know this day and consider that the LORD he is GOD over all—and to keep his statutes and commandments, that it may go well with us and our children, in the land which the LORD our God hath given us.

THE infinitely glorious GOD is infinitely worthy of our supreme regard. GOD's glory is the noblest end we can propose; and GOD is glorified by us when we sincerely keep his statutes: therefore as reasonable creatures, we are bound to this.—By the law of creation, GOD has a right to require this of us. As we received our all from GOD, so, we owe our all to GOD. All things are from GOD and shou'd be to him.—GOD is our continual preserver—in him we live—therefore shou'd know and serve him! It is a reasonable as well as commanded duty, that he who made and upholds us shou'd be glorified by us.—Mankind are also laid under peculiar obligations of conformity to GOD and devotedness to his service, by the glorious provision heaven made for man's salvation after his apostacy from GOD—Here we might contemplate the unparalleled wonders of redeeming love and grace—an incarnate GOD—*how we were bought with the price of CHRIST's blood, and are not our own: therefore we shou'd glorify GOD, in our bodies and spirits which are the LORD's.* The obligations thence arising are not peculiar to us, but common to all, who have heard of a Saviour. Therefore without enlargement here, we pass on to some more particular considerations.

1. GOD hath done wonderful things for us and our fathers. Survey GOD's marvellous works of wonder to New-England—the deliverances he has granted—the supports he has afforded—the designs of their enemies disappointed—and was ever people, by a series of remarkable providences, laid under stronger obligations to know, fear and serve the living GOD? For many years, with very short intermissions, they were involv'd in bloody and distressing wars, when they were, as yet, but few in number. Those tragical scenes were acted over and over, with such shocking instances of savage cruelty, that the mentioning of them is enough to chill the blood in every vein. How many of our ancestors, who came into America, as an asylum for liberty, have fallen sacrifices to Pagan cruelty! How many little ones have had their brains dashed out against the stones! Nevertheless our progenitors, through the good hand of GOD upon them, nobly surmounted all these pressing difficulties they had to encounter,

and

and to which they appeared to be so unequal. God made way for them, by an awful mortality among the natives. Yet, multitudes all around survived: nor did God suddenly cut them off. Their destruction was slow and gradual, but sure. Every war they waged, every horrid conspiracy they form'd, hasten'd their own destruction. In instances numberless divine providence protected God's people, watched over, interposed for and marvellously deliver'd them.—N. England may say the LORD God omnipotent reigneth, and we have peculiar reason to rejoyce thereat.—While we tell these things to our children, as in duty bound, let cordial gratitude ascend to the father of mercies, from an altar composed of the warmest and most affectionate hearts. While we are recollecting these things, can we help feeling peculiar obligations to love and serve the LORD, in truth and with all our heart, and to know that he is God?

2. We are under peculiar obligations to know and serve the LORD, as we live in a land of liberty, civil and religious. Liberty, fair offspring of heaven, engages some of the most ardent desires of generous and noble souls. They bear the yoke of bondage with reluctance, and cast it from them as soon as opportunity presents. An ardent thirst for liberty inspir'd our fathers, who fled into the wilds of America to find an asylum from those usurpations over the consciences of men, which then prevailed. Hopes of enjoying the sweets of liberty, animated them to leave their pleasant seats and fertile fields; to pass the atlantic, to these then barbarous shores. Through innumerable perils and hardships they have transmitted to us this inestimable blessing, which we at present enjoy in the fullest manner.—what more can be wished for on civil or religious accounts. In matters of religion, every one may judge for himself and worship God in that way, which he verily thinks his final Judge will approve.—The people may chuse their own ministers and methods for his support, none may controul them.—As to civil affairs, our civil rulers are chosen by us. Every town is a corporation, yea, every family is a little kingdom. What more can be desir'd or conceiv'd of? These blessings indulg'd, demand suitable returns of gratitude and obedi-  
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ence to the GOD of our mercies. Peculiar blessings lay us under peculiar obligations.

3. WE are put under peculiar advantages to know GOD and that he is over all: therefore shou'd keep his statutes.— We may not only read this important truth in those large volumes of nature and providence; from the works of creation, and the common and extraordinary occurrences, of which we are spectators; but we have also the sacred oracles to teach us. Therein GOD hath caused all his goodness to pass before us. What heathens grope in the dark concerning, and cannot unfold, but are fill'd with perplexing doubts respecting, is clearly reveal'd in the bible. All that such beings as we are capable of knowing of GOD, is therein disclos'd; even his communicable glory—and of man—his origin, fall, recovery, &c. In the scriptures, GOD hath fully shewn that he is supreme governor in the natural and moral worlds. We have all conceivable advantages to know that the LORD he is GOD alone.—The end of knowledge is practice—consequently advantages to know, lay us under obligations to perform.

4. WE have GOD's statutes and judgments: therefore must hearken and obey. Heathens are inexcusable for sinning against the light of nature: *not having the written law, they are a law to themselves.* But how much more inexcusable are we, if, after having GOD's law, statutes and judgments supernaturally reveal'd and publish'd from heaven, we rebel against GOD? It will be more tolerable for Sodom and Gomorrha at the day of judgment than for us, if we sin against such distinguishing light, love and grace.

5. WE have GOD's worship and ordinances among us, and thereby are under superadded obligations to know GOD and live to him. These are the ordinary and special means of grace heaven hath appointed for the salvation of fallen creatures. The love of CHRIST should constrain us.

6. WE profess and acknowledge ourselves to be GOD's people, and enjoy all the privileges of such. Therefore, are bound to fear and serve the LORD. So Israel of old were distinguished; though not

not under the advantages we enjoy ; yet of them God said, *if ye forsake my law, disregard my word and ordinances, I will see you into the bands of the heathens round about you and will punish all your iniquities ; for you only have I known of all the families of the earth.* Their punishment was to be greater than others, for they were God's professing people, standing in a visible covenant relation to the LORD—are we less so ? Covenant vows and engagements are upon us. God's commands and our own vows are too solemn and important to be trifled with. When the vows of God are upon you, dare you transgress ? Is not the obligation too sacred to be violated ? Will any plead, to extenuate their guilt, that they have not publicly and explicitly entered into covenant with God ? Were you not devoted to God, by baptism in early life ? Have you not been instructed, counsel'd, warn'd and admonish'd, as being a child of the covenant, being followed with *line upon line precept upon precept* ?—Was you never in wracking distress or imminent danger ? Under those circumstances, didn't you cry to God, mingling vows with your tears, that if God would deliver you, the residue of your days shou'd be devoted to his service ? The LORD heard and delivered you ; whereby he hath bound down your vows upon you. Wherefore your guilt in the violation of them, remains before God. How will you answer it to God another day, if you violate these solemn obligations you are under to consecrate your time, talents and all to God ? God has laid his people under still stronger obligations to keep his statutes and commandments by promising glorious rewards to those that love and serve him ; and by threatening eternal woe and misery to the ungodly. All the joys of heaven are set before us, to animate us to our duty ; and all the horrors of everlasting burnings, to deter us from iniquity.—God may say to us, what more could have been done, that I have not done for you ?—Once more, as we may, in subordination to God's glory, have respect to our own and our children's comfort here and hereafter ; so this is mentioned in our text as an inducement and obligation to serve the LORD—*that it may go well*

*with thee and with thy children—in the land which the LORD thy God giveth thee, forever.* That we may enjoy the smiles of divine providence in this world, and be late received to eternal rest. Yea, and that it may go well with our children after us—That when we shall be laid in our graves, having nothing more to do with things terrestrial, but shall be immutably fixed in eternity: then our posterity may dwell in this land, surrounded with the blessings of heaven—and that we and they may finally meet together in the kingdom of heaven.—These things may show us some of our peculiar obligations to be the LORD'S.

IV. TO ENUMERATE some of those sins, which will (if indulged) provoke GOD to destroy those who have been distinguish'd as the favourites of heaven. In general, we may observe, contempt of GOD and religion, tempting CHRIST and despising gospel grace, are things which GOD abhors and the procuring causes of divine judgments.—Especially if these prevail, may be expected to be so to New-England; whose fathers came hither to escape those sins, or rather to escape persecution for the contrary virtues.

1. **INDIFFERENCY** about religion, must be peculiarly provoking to GOD; when this temper prevails among the inhabitants of this land, for whom GOD hath done such wonderful things.—What shou'd be most is by many least cared for. As religion includes acquaintance with GOD & conformity to him, it is matter of the last importance and concern to mankind. Yet how much is it disregarded—the gospel despised, and how few *seek first the kingdom of GOD and the righteousness thereof!* Most inexcusably guilty are those distinguish'd in point of privilege, if they despise.

2. **PROFANATION** of GOD'S holy sabbath, is another sin, which will provoke GOD to destroy those who have been distinguish'd as the favourites of heaven. GOD hath set apart and sanctified one seventh part of time for himself. On this day we may not *speak*

*our own words, think our own thoughts, nor find our own pleasures.*—Where no conscientious regard is paid to the sabbath, there can be no true religion. Reason and experience teach us that the religious observation of the LORD's day, with a serious attendance upon the word, sacraments and prayer, must have a powerful influence on the lives of christians. Religion flourishes or declines among a people, as the sabbath is regarded or profaned.—God is provoked, when his sabbath's are profaned and public worship neglected. Of old, the indignation of the Almighty was determin'd against those who trampled under foot the sacred law of the sabbath. Six days are allowed us for our employments; what sacrilege to rob God of the seventh!

SOME of our ancestors fell under the tokens of royal displeasure because they wou'd not read the book of sports and games, on the LORD's day, for persons to go to gaming and diversions after public worship; which was the edict of K. CHARLES the first, who is kept so much in remembrance—But for us to pretend such sports are right, would be to rise up in opposition to the good and wholesome laws of our land and nation; yea more—the laws of God, the supreme King.—No diversions, worldly discourses, trifling visits, reading romances or the like may be allowed of upon God's holy day.

3. SERIOUS and devout attendance on the ordinances of the gospel is requir'd; and when these are either neglected or prostituted, the great institutor is highly provoked. By many, these ordinances are totally neglected,—This is become too fashionable. Doth not disregard to divine ordinances, argue disregard to CHRIST, and too great indifferency about the salvation of our souls? If this be owing to the careless, irreligious lives of the professors of christianity, surely they are doubly guilty. But who dare entertain a low esteem of those ordinances CHRIST appointed as with his dying breath. A general omission argues, at least, coldness in religion and prevail-

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ing infidelity of heart. By a solemn profession, 'tis true, persons lay themselves under the necessity of a circumspect life, or dishonour themselves by having their practice give the lye to their profession. Let all in their respective places seriously consider these things and exert themselves to the utmost of their power, to wipe away the reproach cast upon the glorious REDEEMER and his ordinances. Let the baptized seriously consider their obligations—and let all that love the LORD JESUS, cry mightily unto God, that he would be graciously pleased to pour out his spirit plentifully and cause multitudes to fly to CHRIST and attend his ordinances, the neglect of which must be provoking to the Almighty.

4. **AWFUL** neglect of church discipline, is another thing displeasing to heaven. CHRIST appointed church discipline for the good of mankind. When scandalous persons are not disciplin'd, but there are ways to escape gospel censure, by some means or other; this is a threatening symptom. When baptized persons are not considered as under the obligations of the covenant, nor educated and disciplined as children of the covenant.—To have the rising generation grow up in profligacy and dissoluteness of manners, without religious principles impressed upon their consciences, is one of the most ill-boding prognostics.

5. **PROFANENESS**—customary and habitual swearing are sins of a crimson dye, and will not fail to incense the DEITY. The prophet Jeremiah declared in the name of the LORD, that, *because of swearing the land mourned*. When our fathers came into this country, a man who had lived here for seven years, on his return to Old England, declared that during this space, he never heard a profane oath, nor saw a man drunk. How are the times changed! the late war served greatly to corrupt the morals of many youth, and spread profaneness through this continent. This sin provokes God, without pleasing one of the senses. It is a tasteless, fruitless sin—an horrid  
 perversion

perversion of the use of speech, which is a sort of miracle in nature. Are youth suitably watch'd, counsel'd, admonish'd, and when guilty punished? If our air be tainted with the language of hell, no wonder if we feel the judgments of heaven. By some in our land, is not the tremendous name of Almighty God toss'd, wantonly and blasphemously toss'd upon their impious tongues? The LORD will not hold them guiltless.

6. **INTEMPERANCE** is another sin provoking to God, and very pernicious to mankind. It is such an enemy to all that is virtuous, decent or religious that all mankind shou'd rise up with utmost indignation against it. This exposes to every other sin—brings a train of calamities—destroys the constitution here, and the soul forever—drives away God's holy spirit—unsits for religious exercises—wastes the estate—benumbs the senses—stupifies conscience—dishonours God, and will procure an inundation of divine wrath. When persons act as though they would drink up Jordon at a draught, and all the spiritous liquors in the western isles, cannot slake their thirst; yea, and are ready to bless themselves in their hearts, saying, we shall have peace though we walk in the imagination of our heart, adding drunkenness to thirst, then their destruction is nigh and unavoidable.—For reasonable man, who is a candidate for heaven, to part with his reason, his conscience, his God and heaven, for a few sensual draughts, which only tend to his shame and misery here, as well as torment hereafter, is a most desperate pitch of folly and madness,—Yea, for those who swim in rivers of God's goodness, thus to abuse the bounties of heaven, in some respects, exceeds the sins of devils. Such an horrid abuse of the blessings of heaven, throwing them as in the face of the donor, the damn'd have no opportunity for.—When once the appetite has got the ascendancy of a person, he is in a fearfully dangerous state: and finding this to be the case, ought immediately to mortify his appetite, by an utter renunciation of all such intoxicating spirits, as he would hope for heaven.

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O my friends these vices call for the united force and opposition of ministers and magistrates, householders, informing officers and all that wish the prosperity of mankind. Arise and exert yourselves to avert impending ruin. For by reason of these things, where they abound without controul the righteous judgments of God come upon a land, 'til it be made a reproach and a desolation.

AGAIN, neglect of family prayer is another God provoking abomination. If there be one prayerless family belonging to this congregation; remember, God in his word, ranks those with heathen, upon whom he will pour forth his fury.—This shall be the portion of all those who neglect a duty so important.—Here I might mention the sins of lying, slandering, backbiting, neglect of family government, and education of children—Idleness, uncleanness, murmuring, covetousness, envy, self-seeking, malice, contention, uncharitableness, revellings, chambering and wantonness, with too many other sins to be particularly mentioned; each of which singly, is sufficient and all of them collectively considered, will not fail (if indulged) to pull down the judgments of heaven upon an highly privileged people.

FINALLY, when stupid security and amazing insensibility possess the minds of men, who are under most peculiar obligations to be the LORD'S—When they are not awaken'd to righteousness and true holiness by awful rebukes, signal mercies and the precious means of grace, they stand, upon scripture record, mark'd out for judgment, according to their respective sins. *Wo to them that are at ease in Zion, who live secure in sin, boasting of their privileges and covenant relation to God, crying the temple of the LORD.* The LORD will come suddenly and unexpectedly upon those who *have a name to live and are dead.* If Laodicean lukewarmness take place, and mankind are easy without the life and power of godliness; they are so offensive to the LORD JESUS that he will spue them out of his mouth. If the

the profligate and abandoned *blefs themselves in their heart, saying they shall have peace though they live in their sins; there ruin is near. He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy.*—Must it not be peculiarly provoking to God, to see his people remiss and careless under his solemn and remarkable goings? If ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings.—Notwithstanding the various blessings of heaven indulged us, and a series of remarkable providences by which God hath brought it to pass as it is this day.—Yet, “we, in this Colony, have reason to be seriously affected with the testimonies of divine providence, in the past year, against our sins and ingratitude. Particularly in removing by death, our very worthy and honourable governor PITKIN. He is no more.” *Having served his generation, according to the will of God, he fell asleep.*—His pious counsels and example cease.—May we always have those to rule over us, who fear God, and are fast friends to the civil and religious interests of the people.

“DIVINE displeasure is also testified against us, in disappointing our hopes of relief from the burthens laid upon us, and the threatening prospect of the continuance of our distresses. As sin is the procuring cause of all our calamities, it greatly concerns us to inquire after and lament the evils we are guilty of, from a regard to the glory of the divine Majesty; our dependance on and obligations to God and the danger of offending him.” These things are beautifully express’d in the charmingly serious and peculiarly animated proclamation, for the religious observance of this day, by solemn fasting and prayer.—God is loudly admonishing of us, by his word, ordinances and various, alarming, effecting providences, and exhorting with us, saying turn ye, for why will ye die? If capital vices are indulged and a people remain stupidly secure, under those advantages, motives and obligations to holiness; Almighty  
 GOD

GOD is awfully incensed and his right hand ready to take hold on vengeance. The most dreadful destruction from the LORD is proclaimed against them, in his word. Hear and fear.—*Ab sinful people laden with iniquity! Shall I not visit for these things, saith the LORD? Shall not my soul be avenged on such a nation as this? Is not destruction to the wicked, and a strange punishment to the workers of iniquity? I will make mine arrows drunk with blood; saith the Almighty. And upon the wicked GOD shall rain snares, fire and brimstone and an horrible tempest: this shall be the portion of their cup.*—Now therefore “*confider this, ye that forget GOD, lest he tear you in pieces and there be none to deliver you.*” For *because of these things cometh the wrath of GOD upon the children of disobedience.*—*Wherefore awake O sleeper, what meanest thou? Arise, cry mightily unto GOD, if so be GOD will think upon us that we perish not.*

## A P P L I C A T I O N.

I. HAVE our fathers been carried through so many perils and hardships—supported under so many trials and discouragements? We may see, admire and adore the good hand of GOD upon them. GOD made them his special care—delivered them, and will deliver us also, if we will cleave to the LORD, trusting in him. The Most High has gloriously owned the cause of liberty, in New-England, and will continue to own it, unless we so abuse, as to sin away our privileges. GOD hath made the wilderness blossom as a rose, and solitary places to sing and rejoyce. Admire the dispensations of divine providence in gradually cutting off the heathen—making room for us—causing the land to spue out the barbarous nations, as they grew ripe for ruin. How strangely have they wasted away 'til they almost disappear? Many are the wars they have engaged in, and obliged our ancestors to be involv'd in: various conspiracies have been form'd by them: every of which, eventually hasten'd their own ruin. In what unexpected and marvellous ways hath

**GOD**

GOD appeared for our ancestors / once when they were just ready to starve, having appointed a day of fasting and prayer ; a few days before the time appointed therefor, God sent a vessel laden with provisions to them, and they turned the fast into a thanksgiving. It is impossible to relate or even conceive the difficulties and distresses they struggled with ; or the mercies and deliverances they experienced. Now God hath given us peaceably to enjoy the fruit of their labour : can we help feeling ourselves under peculiar obligations to love and serve the God of our fathers. “ Fear the LORD and “ serve him in truth, with all your heart, for consider what great “ things he hath done for you.”

2. HENCE see the wonderful goodness and awful severity of God. Goodness to our fathers ; defending them—because he loved them and chose their seed, &c. Shall this marvellous goodness of God—these numerous mercies be abused by their posterity ? “ Or despisest thou “ the riches of his goodness, and forbearance and long suffering ; “ not knowing that the goodness of God leadeth thee to repen- “ tance ? But, after thy hardness and impenitent heart, treasurest up “ unto thyself wrath against the day of wrath and revelation of the “ righteous judgment of God.” Affronts offered to goodness and mercy are most provoking and aggravated. Of all men we are then most inexcusable, if we rebel against God. Hath God dealt so with any people as with us and our fathers ? Our frontiers, which have so long been exposed to the most horrid barbarities of merciless savages, are now become peaceable habitations.—How amazingly does the country populate ! The inhabitants enlarge their borders almost from sea to sea, and from the river to the ends of the earth—When recollecting the history hereof, it shou’d be our chief view and aim to discover the greatness and glory of the works of God. To disregard his providential operations, is a sin of the deepest dye. None but the most stupid or abandoned of mankind, will be guilty of such infatuation.

God’s awful severity is also held up to view in this discourse—severity upon the heathens, whom the LORD hath wonderfully diminished and destroyed, their name and memory is almost perished from the earth. *Of how much sorer punishment shall we be thought worthy, if we trample, as under our feet, the Son of God, and count the blood of the covenant an unholy thing, doing despite to the spirit of grace ?* In

their destruction, we have an awful example of God's justice to alarm us. When we consider the numerous tribes God has destroyed—how they have perished—that if we sin, it is at a dearer rate than they have done—and as our sins will be more aggravated so will our punishment—if those died without mercy what will be our doom? We shall perish from off this good land—and sink into misery infinitely deeper and more dreadful than we can conceive of. Fear as well as love should excite us to serve the LORD. These are powerful motives of action in the human mind, and shou'd this day have their influence on our minds—numberless are the motives, heaven hath especially set before us, to excite us to a conscientious observance of duty. If we have any regard for the glory of God, our own comfort here and hereafter, or for our tender offspring and posterity, we must serve the LORD. We cannot plead, to extenuate our guilt, that we have not known our LORD's will, as revealed by his word and wonderful works. Those heathen, whom God hath driven out from before us, will rise up in judgment against us, if we live without God and CHRIST in the world, despising gospel light and grace.

3. **WHAT** an ungrateful part do those act, who live in comfortable circumstances, in consequence of those hardships and perils their ancestors encounter'd, and yet speak slightly and reproachfully of them! If they are so ignorant, that knowledge of the truth don't teach them better; yet filial piety shou'd check their impious tongues. How indecent and undutiful for children to rise up and load with reproach, the names and memory of those, to whom under God they are indebted for their existence and numberless mercies and blessings they enjoy. It is impious in any, to reproach those, who have given such illustrious demonstrations of their rising superior to the most discouraging obstacles, "surmounting perils and want, toil and famine, and the sword of the wilderness."—After such signal interpositions of heaven in their behalf;—after having left behind them such a sweet memorial, (more than a brazen monument) of the sincerity of their profession—after all this, their ashes shou'd remain undisturbed by any: but for their posterity to traduce their memories with reproaches, is such complicated, God-provoking, heaven-daring, soul-ruining, land-defiling and detestable a sin as wants a name.—Did our pious and venerable ancestors forsake  
houses,

houses, lands and the most tender connections, with "every thing dear and estimable amongst human kind, for the undisturbed fruition of the rights of private judgment, sacred by the laws of God and nature."—Let us adore God who supported them, and walk worthy the descendants of such pious and illustrious ancestors.

4. LET us lament the crying sins of the present day. America was fought at first and settled, as an asylum for liberty civil and religious. Regard for God, religion and liberty brought our forefathers hither : and how strict were they in family religion and government—in attendance upon public worship and gospel ordinances : and in all their moral behaviour——profaneness and intemperance were not practised by them. But alas ! how are the times changed ! God hath put us into the quiet possession of this land ; though every thing is not as we could wish ; yet we are freed from those distresses they endured. Do we walk humbly and thankfully before and with our God ? Doth not iniquity abound and the love of manny wax cold ? What divisions in church and state ? Some, wou'd subject themselves to that yoke which neither we nor our fathers were able to bear. Our privileges, favours and blessings are dear bought. They may be look'd upon and prized by us, as flowing to us, in that crimson tide, which gushed from the great IMMANUEL'S veins. Shall we dare to sin away those precious privileges, which our glorious REDEEMER expended his blood to procure ?—We may also look upon these privileges as handed down to us, through the blood of our *fore-fathers*. How inexcusably and aggravatedly guilty are the inhabitants of this land, if they refuse or neglect to know and serve the LORD GOD of their fathers. Did the first *planters*, from before whom God drove out the Aborigines, appear in any thing, to be over-rigid and severe, as if they retained something of that old leaven of persecution from which they fled ? Yet, certainly their general character was that of *eminently pious christians*. Loose principles and loose practices are too prevalent with the present generation. Are these the descendants of those noble worthies ? How degenerate !

FINALLY, let us break off our sins by repentance and return to God through JESUS CHRIST. We have dangerous and threatening symptoms upon us ; among which this is one, that some appear to set light by those inestimable privileges of a civil and religious na-

ture, which we enjoy. *Remember from whence we are fallen, repent and do the first works*—Begin at home first. Mankind are apt to say, such and such are vile: there is a profane person; there is a Sabbath breaker, or an intemperate wretch, &c. Begin with thyself.—Which of the divine commands have you not broken, in thought, word or deed, and are daily breaking? Hereby thou dost bear apart, in pulling down, as with violent hands, the vengeance of heaven. Let every one repent, saying what have I done? *Fear God and honour the King.* We must know God so as to love and serve him, as an holy, just and righteous being: consecrating our time, talents and our all to his praise and glory: living by the faith of the son of God. *It is high time to wake out of sleep and put on the LORD JESUS. Now is the accepted time and now the day of salvation. Let a little while, and he that shall come, will come and will not tarry.* Eternity is just before us. Our fathers, who first settled this country, *where are they?* Having served their generation, according to the will of God, they are fallen asleep. We must quickly lie down alike in the dust—Let us live as pilgrims and strangers here—seeking an heavenly country—as people professing godliness and under the best advantages and strongest obligations to practise that righteousness which exalteth a nation. Wherefore repent and be converted.—“In point of duty, gratitude and interest, we are under infinite obligations to love God and live to him. God is infinitely worthy of our supreme love and entire obedience, as he is by nature God.” And every motive from heaven, earth and hell conspires to urge duty upon us. To continue in sin, is to despise God, CHRIST and heavenly joys; yea, and to be stupid to our own present interest and comfort. Abandon all sin—stand fast in the liberty wherewith CHRIST hath made us free. Abuse not those precious privileges—may God continue them and we perpetuate the memory of them—May we, through grace, educate here for a blessed immortality; transmitting to posterity, this fair inheritance and these privileges unimpair'd. When we are gathered to our fathers, may there be here a generation to serve the LORD: and when CHRIST, who is the believers life, shall appear to judge the world, with all his saints around him, may we appear with him in glory.

A M E N    A N D    A M E N.

# ERRATA.

**P**AGE 12, l. 18, dele *dis*. P. 16, l. 14, 15, for *a recorder*. *r.* *an*  
*order*. Ibid, l. 2 from bot. for *Duad* *r.* *Dugd*. P. 25. at bot.  
for *the last war*, *r.* *the beginning of the last war*. P. 26, l. 2 after  
*command* add *were destroyed*. P. 28, l. 6, after *us*, add *to*. P. 30, l.  
25, for *strogen* *r.* *stronger*. P. 39, l. 4. from bot. for *effeeling*, *r.* *affeeling*.