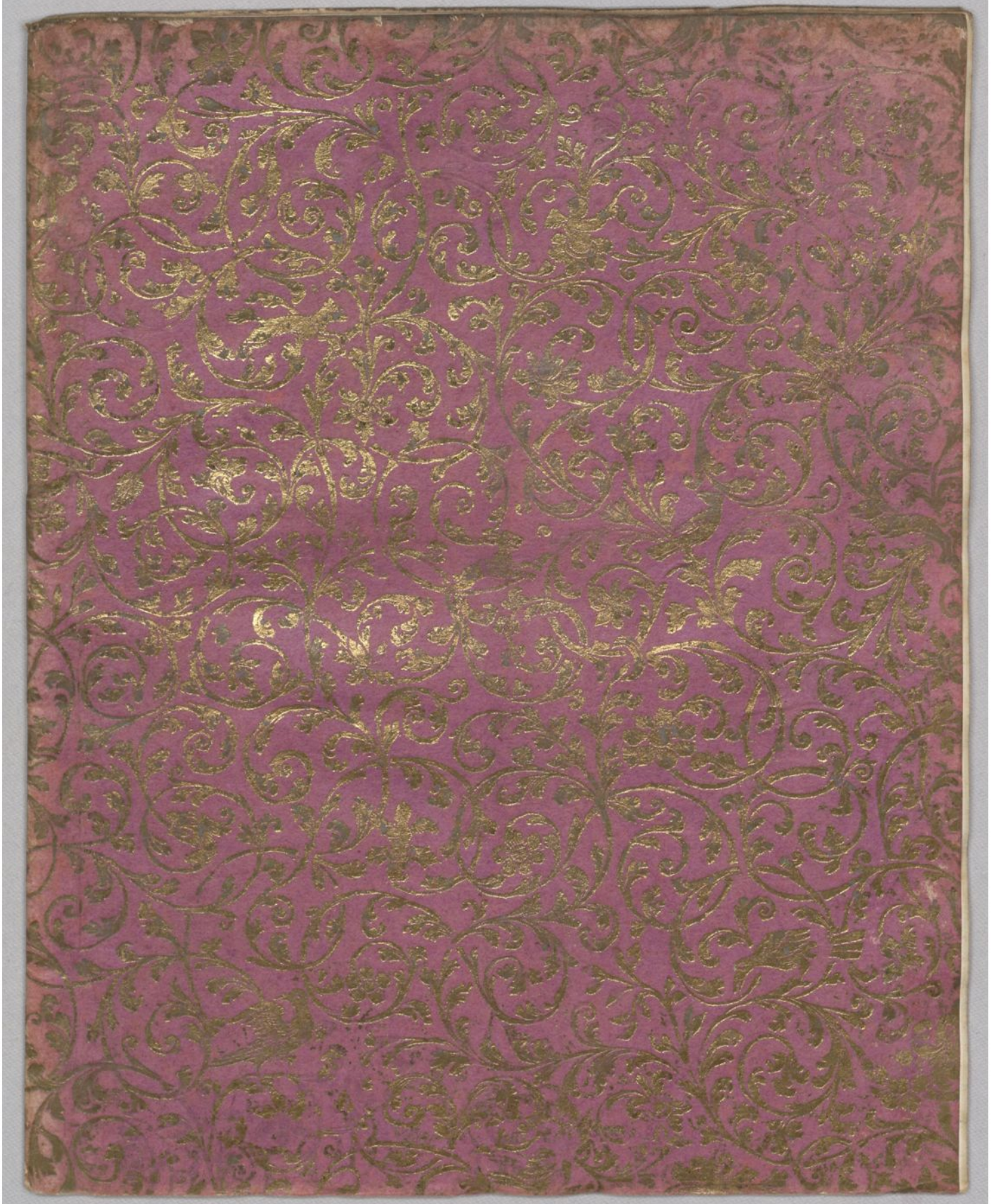


GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:2, Stück 7;T-A 8495:2, [1] - -

PUBLIC DOMAIN

T-A 8495:2 (St. 7)

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:2, Stück 7;T-A 8495:2, [2] - -

PUBLIC DOMAIN

7

A

SERMON

PREACH'D at

Elſtree in *Hertfordſhire*,

ON THE

Twentieth of *January*, 1714.

BEING THE

Day of THANKSGIVING to Almighty GOD for His Majeſty King *GEORGE*'s Safe Arrival and Peaceable Acceſſion to the Throne of Theſe Kingdoms.

By WILLIAM HAWTAYNE, A. M.
Rector of the ſaid Pariſh.

LONDON:

Printed for TIM. GOODWIN, at the *Queen*'s-*Head*, againſt St. *Dunſtan*'s Church in *Fleetſtreet*. 1714.

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Signatur: T-A 8495:2, Stück 7;T-A 8495:2, [4] - -
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TO

Her Royal Highneſs

THE

Princeſs *of* Wales, *&c.*

MADAM,

THE *Obligation theſe Nations have to the* King *is great beyond Expreſſion. But that we have a Proſpect of having that Happineſs we now enjoy under His Majeſty, continued to our Poſterity, is, under God, owing to the* Prince *of* Wales *and* Your Royal Highneſs; *whoſe Hopeful* Progeny *will doubtleſs tranſmit our preſent Happineſs to a People yet unborn.*

Pardon therefore, Madam, *the Preſumption of* Your Highneſs's *Meaneſt Servant; who being deeply ſenſible of the many unſpeakable Bleſſings theſe Nations do enjoy from* Your Highneſs's *diſtinguiſhed Vertue and Goodneſs, compoſed the following Diſcourſe, which was deſigned to inſtruct an unlearned Audience in their own Duty and Happineſs; (an Happineſs, whith thro' Your* Royal Highneſs, *is as Great in Proſpect as it*

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is in Poſſeſſion); *and which, being Publiſhed with the ſame Intent, is now laid at* Your Highneſs's *Feet; humbly hoping, that the Sincerity and Zeal with which it was wrote, and with which it now appears to the World, will prevail with Your Goodneſs to pardon the Imperfections of the Performance, and to protect the Author.*

That God would pleaſe to pour down the Choiceſt of his Bleſſings upon the King, *the* Prince, Your Royal Highneſs, *and your moſt Hopeful and* Royal Iſſue; *and favourably ſecond all Your Glorious Undertakings for the Publick Good of Mankind, always has been, and always ſhall be, the Earneſt and Hearty Prayer of*

MADAM,

Your Royal Highneſs's

Moſt Devoted, and

Moſt Dutiful

Humble Servant,

WILL. HAWTAYNE.

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Psalm XCII. Ver. 4.

For Thou, Lord, hast made me glad through thy Works; I will triumph in the Works of thy Hands. Or, as the other Tranſlation has it, *I will rejoyce in giving Praiſe for the Operations of thy Hands.*

IF this *Pſalm* was compoſed by *David*, as the late Learned Biſhop *Patrick* thinks (notwithſtanding the *Jewiſh* Imputation of it to *Moſes*, and even *Adam*; which laſt, as they imagine, compoſed it to be ſung duely on the Sabbath:) It probably relates to that Part of *David*'s Life, which we have an Account of in the 2d of *Samuel*, from the 1ſt to the 7th Chapter; when God put him in the quiet Poſſeſſion of the Thrones of *Iſrael* and *Judah*, and gave him Reſt round about from all his Enemies; and where we find the Holy King conſulting with the Prophet *Nathan*, and taking Care of the Ark of God, *Chap. 7. ver. 1, 2. And it came to paſs when the King ſat in his Houſe, and the Lord had given him reſt round about from all his Enemies; That the*

the King ſaid unto Nathan the Prophet, See now, I dwell in a Houſe of Cedar, but the Ark of God dwelleth within Curtains. I ſay, if this *Pſalm* was compoſed by *David*, it probably relates to this Part of his Life: Which is alſo the Opinion of the moſt Excellent Paraphraſt above-mention'd. And if it does relate to this Part of *David*'s Life, it is moſt admirably applied to the Service of this Day by our Excellently Pious and Learned Metropolitan. From whom I may be ſaid to take it, as a Theme ſuitable, and well agreeing to our preſent Purpoſe this Day; wherein we are called upon by our preſent Good and Gracious Sovereign, (who is, GOD be praiſed for it, now made King over us by the ſame Divine Providence, and much after the ſame Manner as *David* was over *Iſrael*) to return our Thanks to Almighty God, together with him, for his Quiet and Peaceable Acceſſion to the Throne of theſe Kingdoms.

I ſhall therefore conſider the Words of my Text, as expreſs'd by *David*; and as relating to that Part of his Story; and ſhall apply both to our preſent Buſineſs.

As for the Part of *David*'s Story to which this *Pſalm* relates; if we conſider it a little, we ſhall find it not diſagreeable, in many of its Circumſtances, from that of His Preſent Majeſty, ſet over us much in the ſame Manner as *David* was over *Iſrael*.

The Story of *Saul*, the firſt King of *Iſrael*, and *David*'s immediate Predeceſſor, is well known; How from a Private Station he was Choſen of God, and Anointed to be King of his Choſen People, by his Holy Prophet. And after that, How he was rejected from being King, both he and his Poſterity, becauſe he had rejected the Word of the Lord, and did not utterly deſtroy the *Amalekites*, as he was expreſly Commanded to do, 1 *Sam.* 15. *Verſes* 23, and 26. *Wherefore the Lord rent the Kingdom of Iſrael from him*——

and

and gave it to a Neighbour of his, that was better than him, v. 28. And accordingly, we find the Prophet *Samuel* ſent in the 16th Chapter, to anoint *David*, again from a private Station, King over *Iſrael*, during the Life of *Saul*; and which was accordingly performed at the 13th Verſe. Upon which the Spirit of the Lord came upon *David*, in an extraordinary Manner; and he increaſed in Favour both with God and Man.

For upon his killing *Goliah* of *Gath*, which was followed by the entire Rout of the Army of the *Philiſtines*, he obtained the Favour of *Saul* himſelf ſo far, as to have the Promiſe of one of his Daughters in Marriage; and in all things behaved himſelf ſo wiſely, that he gained ſo far upon the People, by preſerving them and their Country from their inveterate and powerful Enemy the *Philiſtines*; *That it came to paſs, as they came, when David returned from the Slaughter of the Philiſtines, that the Women came out of all the Cities of Iſrael, ſinging and dancing to meet King Saul with Tabrets and Harps, and with Inſtruments of Muſick; that the Women anſwer'd one another as they play'd, and ſaid, Saul hath ſlain his Thouſands, and David his Ten Thouſands;* 1 Sam. 18. v. 6, 7.

From which Day forward, *Saul*, being wrath and much diſpleaſed at the Saying of the Women, and perceiving that *David* was deſigned his Succeſſor, as well by the Voice of the People, as by the Appointment and Unction of God himſelf, eyed *David*, v. 8, and 9. we may be ſure with an envious Eye. He was afraid of him, becauſe the Lord was with him, and the People loved him. He ſtrove to kill him firſt by a Javelin from his own hand. He removed him from his Perſon and Preſence: And from being over all the Men of War, he made him Captain over only a Thouſand. In which Station, he behaved himſelf with ſo much Courage and Conduct, that all *Iſrael* and *Judah* continued ſtill to love him; nay, rather loved him more, becauſe he went in and out before them, v. 16.

But the more he ſerved *Saul* and his Country, and the more the People loved him, ſo much the more a great deal *Saul* hated him; which, by the way, is enough to ſhew, that a Man's Merit may ſometimes make him obnoxious to, and hated of his Prince; which, I fear, has been the hard Fortune of many a Brave Captain, ſince *David*. But this only by the way.

When *Saul* then perceived, that by the Will of God, and the Favour and Deſire of all the People, *David* was to be his Succeſſor, *he became his Enemy continually*. He endeavour'd by a thouſand Contrivances to put by his Succeſſion to his Kingdoms; and when he found nothing elſe cou'd do it, he uſed many Artifices, and made frequent Attempts to take away his Life. He did not indeed withdraw all his Forces wholly from him; but he ſent him with his 1000 Men only againſt the whole Army of the *Philiſtines*, in hopes to have got rid of him that way: Failing in which, he attempts to murder him privately in his own Houſe; and this, though he had ſworn to his Son *Jonathan* that *David* ſhould not be ſlain. After which, he purſued him from one Strong-hold, from one hiding Place, from one Part of his Dominions to another, till at laſt he forced him to ſeek Shelter among the *Philiſtines*, under *Achiſh* King of *Gath*. So much did *Saul* lie in wait for the Life of *David*; ſo many Attempts did he make to diſappoint him of his Succeſſion to the Throne of *Iſrael*, which he was anointed to by God's expreſs Command; and which Appointment of Heaven, the People willingly confirmed by one Conſent, even in *Saul*'s Life.

But, notwithſtanding this cruel Enmity and Perſecution of *Saul*, *David* did him all the Juſtice cou'd be deſired, far more than cou'd be expected, in putting the *Amalekite* to Death that had ſlain him, tho' at his own Requeſt; and treated Him and his Memory with all imaginable Reſpect, in making his Acknowledgments to the Men of *Jabeſh-Gilead*, and bleſſing them, be-

cauſe

cauſe they had ſhewed Favour unto *Saul*, and had buried him, and his Sons, 2 *Sam.* 2. 5.

Which, together with that Friendſhip which *David* always had with *Jonathan*, and the Favour which he conſtantly ſhewed to *Saul*'s whole Houſe, as well after the Death of *Saul* as in his Life, one would think, was enough to reconcile even them to him; and to make them conſenting to that Succeſſion, which was as well the Choice of God, as of the People. But behold here the groundleſs Claim of Hereditary, Indefeaſible, Unalienable Right, advanced in Oppoſition to the Appointment of God himſelf. *For Abner, the Son of Ner, Captain of Saul's Hoſt, took Iſhboſheth, the Son of Saul, and brought him over to Mahanaim, and he made him King over all Iſrael*, 2 Sam. 2. 8, 9. I ſay, groundleſs Claim of Hereditary, Indefeaſible Right; becauſe it is very plain in this Caſe, That *David* had the ſame Right, nay, rather a better than *Saul* himſelf had for the latter Part of his Life; becauſe when *Saul* was rejected, *David* was choſen in the ſame Manner as *Saul* was at firſt; and Anointed of God. And if *David* was taken from the Sheepfold, and following the Ewes, *Saul* was taken from a far more inferior Office. The only Difference that was between them was, That *Saul* was unrighteous and diſobedient to God; and that *David* was better than him, more fit to be a King, as being a Man after God's own Heart.

But as for *Iſhboſheth*, as he had no Right, ſo he had no Pretence to the Throne of *Iſrael*, but that of being born of that wicked King his Father; and indeed he was only ſet up as *Abner*'s Tool and Inſtrument, who had been the Prime Miniſter and Chief Captain to his Father; which Truſt and Power he found he ſhould loſe, if *David* ſhould quietly ſucceed to the Throne, who had already advanced *Joab* to that Truſt in the Kingdom of *Judah*, of which he was then in full Poſſeſſion.

But by this Means *David* was kept out of the Kingdom of *Israel* for Seven Years and Six Months; and by *Abner*'s Management *Ishbosheth*'s Unjust Hereditary Title made good in the Kingdom of *Israel* for so long. During which Time, there was War between the House of *David* and the House of *Saul*.

But at last *David*'s righteous Cause prevailed, and *Abner* himself pulled down the Pretender, which he himself had set up. Upon which, *all the Elders of Israel* (2 Sam. 5. 3.) *came to the King to Hebron; and King David made a League with them in Hebron before the Lord; and they anointed David King over Israel*, as the Men of *Judah* for their Part, (2 *Sam.* 2. 4.) and the Prophet *Samuel* by God's Appointment, had done before, (1 *Sam.* 16. 13.)

Thus then by the Providence of God *David* was put in Possession, both of the Kingdom of *Judah*, and the Kingdom of *Israel*: To which, one may venture to say, He had the best Title that ever any Prince had to any Throne. He had the greatest Merit, as being a Man and a King too after God's own Heart. He was anointed both by the People, and the Prophet of the Lord. Thus too at last was *David* happy in the peaceful Possession of his Rightful Kingdoms; and the People of *Israel* and *Judah* blessed in so Wise, so Merciful, so Valiant, so Just, so Holy a King.

'Twas with good Reason therefore that *David* composed the *Psalm* from whence I have my Text, for the Use of his People. Both he and his People would have been unthankful to God, and unworthy of so great a Blessing, if they had not rejoiced in giving Praise to God for that Operation of his Hand.

And so shall we too, my Brethren, unless we return our hearty Thanks to Almighty God, for the greater Blessing he has vouchsafed us, by placing his Majesty, that now reigns over us, Quietly and Securely upon the Throne of these Realms. *David* and his People were

thankful

thankful for ſuch a Bleſſing after more than Seven Years War; and ſhall not we when we enjoy ſo wonderful a Mercy without the leaſt Commotion or Diſturbance? Our Pious King, as holy *David* did on his Subjects, calls upon us now to joyn with him in Songs of Praiſe and Thankſgiving to God. And I would to God, His Majeſty had as much Reaſon to be thankful as We his Subjects have: That he was as happy in a willing and obedient People, as we are in a Wiſe, a Couragious, a Juſt, a Gracious, a Righteous and Pious King. But whatever Reaſon His Majeſty may have, I am ſure we have Reaſon enough to be thankful to Him, and to the Goodneſs of God for vouchſafing of Him to us. For We have a Deliverance from ſuch Evils as He Himſelf was in no Danger of, to be thankful for, over and above what he has. A Deliverance from a *French* King, a *French* Government, and a *French* Religion; all which muſt inevitably have been our Lot, had not Providence in Mercy ſaved us from it, by making us happy in His Majeſty's mild and gracious Government.

But you muſt give me leave to ſurvey our Happineſs ſomewhat more particularly.

1*ſt*. Then, we are, by the Good Providence of God, happy in eſcaping all the Miſeries of the moſt Arbitrary Government; which would have been exerciſed over us by a Perſon who is himſelf very much provoked and enraged againſt the greateſt Part of theſe Nations; and who would have had no Counſellors, no Miniſters, no Officers, no Servants, but what are, if poſſible, more enraged againſt us than himſelf. By whoſe Advice, and agreeable Inſtigation, as well as by his own Inclination and Principles of Religion (as they call it) we we ſhould have been brought forth as Spectacles; and, to have diverted their Cruelty, ſhould have been put under Saws, and under Harrows, and under Axes of Iron; we ſhou'd have been made to paſs thorough the

Brick-Kiln and the Fire. For ſuch is the Nature of that Government, and ſuch certainly are the Principles, becauſe ſuch always has been, and in many Places is now, the Practice of that Church, which the Pretender to our Crown has been bred up in; and in all whoſe Tenets he is, no doubt of it, thoroughly inſtructed. From all which cruel Sufferings, as well as from the fatal Errors of which very corrupt and idolatrous Church, we are by many miraculous Providences now at laſt, I truſt in God, fully delivered. Since therefore God has been pleaſed to make us glad through ſuch a Deliverance as this, let us rejoice in giving Praiſe for this Operation of his Hands.

But we ſhall find yet greater Reaſon to do ſo, if we conſider not only the Miſeries we have eſcaped, but alſo the Happineſs we do enjoy. It is a Comfort to be free either from Pain or Torment, or the diſmal Apprehenſion of them: It is indeed the Horror of our Nature, to live either in the Senſe or Expectation of them. But to be at Peace and Quietneſs, to live in Eaſe and Plenty, in the free Enjoyment of the Fruits of our own Labour; of the Fruit and Shelter of our own Vine, and our own Fig-tree; in the free Exerciſe of a pure Religion, and the open Profeſſion of the true Faith in Chriſt; to have no unlawful Reſtraint laid upon our Perſon; no unjuſt Invaſion of our Property; no Force offer'd to our Judgment, nor the leaſt Violences to our Conſciences, are the greateſt Bleſſings on this Side Heaven: It is the greateſt Happineſs God deſigned us in this World, and is indeed as great as our Natures are at preſent capable of enjoying. And all this Happineſs, inſtead of all that Miſery, we do at preſent enjoy; and may, humanly ſpeaking, tranſmit the ſame ſecurely to our lateſt Poſterity, if it is not our own Fault.

For

For we are now bleſt with a Prince on the Throne, in whom all the Chriſtian, as well as the Kingly, Virtues ſhine illuſtriouſly Bright. A King renowned for his Experience, and Wiſdom, and Knowledge, both of Men and Affairs. Who is Himſelf well skilled in the Intereſt, and Deſigns, and Aims of the ſeveral Princes and Nations of *Europe*; who is Himſelf acquainted with the Nature of their Government, and the Temper of their ſeveral Courts; having Himſelf had ſo great a Share in the former, and ſuch Opportunities of knowing and converſing with the latter. A King who has executed a Regal Government in His own large Dominions Abroad, with ſo much Wiſdom and Juſtice, and at the ſame Time, with ſo much Mercy and Goodneſs, with ſo much even Tenderneſs and Affection to his People; He has, I ſay, executed not only a Regal, but an Arbitrary Government, where His own Will and Pleaſure was, to a great Degree, the only Rule of his Actions; with ſo much Regard to his Subjects Freedom and Proſperity; with ſo ſtrict a Regard to Right, and Equity, and Truth; with ſo much Eaſe and Comfort to his People; that I truly believe it wou'd be a very hard Task to find any one Subject that was ever oppreſſed, agrrieved, or deſignedly injured by his Adminiſtration.

We are bleſs'd with a King as much renowned for his Bravery and Courage, for his Experience and Conduct in Military Affairs, as He deſervedly is admired and beloved by thoſe Subjects He has left for us, for his Wiſdom, and Goodneſs, and Uprightneſs, in the Civil Adminiſtration. Witneſs, to mention, at preſent, none of his bold and daring Undertakings in former Wars, his late Protection of the Empire: The Command of which Army He was earneſtly deſired to accept, not only by the Emperor of *Germany*, and the whole College of Electors, and other potent Princes of that Mighty Empire, but by our late Glorious Queen,

and

and all the Confederate Powers of *Europe*. By whoſe Proweſs and Conduct the Empire, and all *Europe*, was preſerved; but eſpecially the Empire, from the Incurſions, and cruel Devaſtations of the *French* Army; which was as much Superior in Numbers to that under his Majeſty, as it was better provided with Arms, with Cannon, with Ammunition, and all other neceſſary Warlike Preparations. In which Caſe, let me obſerve, by the Way, That as the Choice and Deſire of the Emperor, our late Queen of Bleſſed Memory, and all the other Princes and States of *Europe*, ſhewed their good Opinion of the Courage and Conduct of our King; ſo his glorious Diſcharge of that great Truſt they repoſed in him; the Courage and Conduct which he ſhewed in the many Difficulties and Dangers that occurr'd to him in it, was at once a Demonſtration of their right Judgment in making ſo prudent a Choice; and of His Majeſty's being fit for and equal to ſo difficult an Undertaking, and ſo great a Truſt as that of the Preſervation and Protection of the whole *Roman* Empire.

But we are bleſs'd with a King, who is not leſs Eminent for the Chriſtian, than he is for the Kingly Virtues. For a Proof of his Piety, I think it needleſs to mention any other Inſtances, than what have occurr'd ſince his Arrival in theſe his Dominions; though I cannot but obſerve, that the whole Courſe of his juſt and upright Government, in his own Paternal Dominions, is a ſufficient Demonſtration of his conſtant and lively Senſe of God's Providence and Government ſuperior to his. As to his Piety towards God, I think the Command he has laid upon us, and all his Subjects, to join with him on this Day, in returning Thanks to Almighty God for his Goodneſs, in putting him in the peaceable Poſſeſſion of theſe his Rightful Kingdoms, is a manifeſt and undeniable Proof of it. And as to Goodneſs towards Man; I think thoſe Acts of Bounty and Charity,

which

which he has ſhewed upon ſeveral Occaſions, upon all Occaſions indeed that have offer'd in this ſhort Time he has been with us, are Proofs not leſs convincing than the former, of his Piety to God. How great and kind was the Concern he expreſſed upon thoſe unhappy Accidents, which fell out on the Day of his Coronation? What Care of the Unfortunate? What Bowels of Affection and Tenderneſs did he ſhew to the Afflicted? How Generous was he to the poor Debtors, in releaſing a very great Number of them from their Confinements, upon his firſt Viſit to the City of *London*? And how juſt was he in his Charity to their Creditors, in ſending Money to diſcharge their Debts, at the ſame time as he releaſed their Debtors; ſhewing that he would not be unjuſt, even in Mercy and Charity? Others of his Predeceſſors (be it ſpoken without Envy or Reflection) have indeed had the Goodneſs to releaſe the unhappy Priſoner from his Confinement; but it has not been common, if at all heard of till now, to ſhew ſo much Juſtice to the injured Creditor.

What great Humanity and Condeſcenſion has he ſhewn, and does he and his whole Family ſtill daily ſhew, in converſing freely and familiarly with his Subjects; in laying aſide thoſe haughty Strains of Majeſty, which but too many Princes are fond of; (by which, and which too often alone, they endeavour to be thought rather Gods than Men) and making himſelf equal to thoſe he is ſo much above by Deſcent, as well as Station and Degree; by his High Birth, as well as by the Unction of God?

What Happineſs do we enjoy, by having a King that is not a Papiſt? Which thoſe are beſt Judges, and the moſt ſenſible of, who have either read of the cruel Practices of the Papiſts in Queen *Mary*'s Days; of their Attempts in the Reigns of Queen *Elizabeth*, and King *James* I.; of the Miſeries they brought upon his Son *Charles* I. and the whole Nation in his Time: Or who have

have either read of, or do remember the Dangers we were in in the Reign of King *James* the Second; and from which we are but just now secure. How happy, in having a King that is a Protestant? Who has been long the great Protector of the Protestant Interest Abroad; and has now declared himself to be not only a Member, but the real Defender of the most Excellent Church Establish'd in these Nations? But I must stop here, where I could very much enlarge, would what I have more to say give me leave.

For I must further Observe, that we are bless'd, as with a Wise, a Just, and Good; as with a Valiant, as with a Religious and Pious, so with a Rightful King. One whose Just Right, as well as his great Endowments and Merit, commands our Allegiance: And not only our bare Allegiance, but the greatest Respect and most willing Obedience that we can possibly pay him: And this upon many Accounts.

He has a just Right to the Throne he possesses, as being descended from that August Family, under whose Auspicious Government, by the good Providence of God, this Church and Nation has been happy, and flourished for more than an Hundred Years. And if he wanted this Claim, he has yet another not inferior to it, *Which is the Voice of God, and the Voice of the People.* He has just the same Title to ours, as *David* had to the Crown of *Israel.* And no King need desire, nor any People expect a better than that in their Prince. For I think the extraordinary Command of God to his Prophet *Samuel,* to anoint *David* King over *Israel,* is fully made up in his Majesty's Case, by God's extraordinary Providence, in bringing him over in Peace, without the least Opposition, to these his Kingdoms; and then as quietly seating him in the Throne. In which unusual Providence, the Consent and Favour of Heaven is so very conspicuous, that no plainer Declaration of the Will of God ought now to be expected:

Especially

Especially since GOD has for many Ages left off those extraordinary Appearances, which he vouchsafed to Mankind in the Infancy of the World, and of the *Jewish* State.

Thus Blessed and Happy are we at present, and far more than I am able to relate, in his Majesty now on the Throne. And, which is the greatest Increase and Perfection of all Happiness, we have now (GOD be praised for it, and continue it to us) a Prospect of having all these Mercies and Blessings continued long to us, and derived to our latest Posterity. For we are to Consider our selves Happy in a Prince and Princess, and a numerous Issue, as well as in a King. Whose Princely Virtues at present Adorn the Court and the Nation; In giving an Example of the greatest Filial Duty; Of the most entire Conjugal Affection; and the Greatest, the most Prudent, and most Tender Parental Care. In which they give us the greatest Assurance of being Happy, in GOD's appointed Time, under their Administration, as well as that of their Royal Progeny; And from whose Fruitful Loins we have yet reason to Hope for more and greater Assurances. Which is a greater Blessing than these Nations have ever had in View since the Days of King *James* the First: Nay, it is a better Prospect of Happiness than they then had; because the Prince of *Wales* was then Marrying, and at last Married to a Daughter of *France*, who was a Papist; From whom the Nation had reason to expect, (as indeed it then did) all that Confusion and Misery which it suffer'd, together with King *Charles* the First. Which I cannot but Observe, looks as if the Good GOD did design to make these Nations Happy, not by the Son, but by a Daughter of *James* the First. From whom it may be proper to tell you, that His Present Majesty is directly descended; and to whom he is just as nearly related, as our late Queen of Blessed Memory was: He being, as She was, the Great Grand-Child of King *James* I.

Theſe are the Bleſſings which we are required by our Gracious King to return GOD Thanks for this Day; And I hope you all now ſee what great Reaſon we have to do ſo. To confirm you in which Opinion, give me leave ſolemnly to affirm, that I have ſaid nothing but what I think is ſtrictly true of the Royal Family now ſet over us; Nay, that I have not ſaid half that which in Juſtice ought to be ſaid of Them, and their Princely Virtues; neither indeed can I ſay it: It being far above my Capacity, even barely to relate their Goodneſs and Worth, and our own great Happineſs under them. Only thus much I thought it my Duty to GOD, to the King, the Prince, and the Princeſs; to you, and my Country, to ſay of them upon this Occaſion. It is not for me either to Flatter them, or Deceive you, at any Time, much leſs at this Time, and from this Place, where though Unworthily, I have the Honour to ſtand. For though the Goſpel commands us, not, and the Laws of our Country have made it criminal, to ſpeak Evil of our Rulers; yet we are no where required to ſpeak well of an Evil Ruler; I mean ſo as to commend him in thoſe Things, wherein we know he does not deſerve it. Nay, we are forbid, in all Caſes, to call Evil Good; to put Darkneſs for Light, and Bitter for Sweet. Let no Man therefore fancy, that I have ſaid any Thing, or in any wiſe exceeded in the imperfect Account I have given, for any worldly Advantage or Expectation: For alas! I am as far beneath the Royal Notice, as what I now ſay is out of their hearing. And therefore do again aſſure you, that I have ſaid this only to diſcharge a good Conſcience upon this Occaſion, to GOD, to the King, and to You, my Brethren: That you being thus ſenſible of your own Happineſs, may now and always be truly thankful to GOD and the King for it. To GOD, as the great Contriver and Author of it; and to the King, as to the Miniſter of GOD to us for Good.

And

And that His Majeſty may have greater Reaſon to return Thanks, than he has yet had, let us take care, every one in our Station, to be good and faithful Subjects to ſo good a King. When GOD bleſſes Us with the Beſt of Kings, the trueſt Return of Thanks is for Us to become the Beſt of Subjects; the moſt Loving, the moſt Willing, and the moſt Obedient. Our Lives, our Property, our Liberty and Religion, which were, not long ſince, in much greater Danger than many amongſt us will believe, and would have been wholly loſt without him, are now as well ſecured to us by His Majeſty's Happy Acceſſion and good Government, as any Thing on Earth can make them. It would therefore be the baſeſt Ingratitude in us, to repreſent or believe any Part of the Conſtitution to be in Danger from that Adminiſtration, by which only they are or can be preſerved. It is the greateſt Treachery, and the higheſt of Villanies, to ſpread any ſuch idle Reports, becauſe thoſe Perſons are not in Favour, or truſted with any Share of the Government, who, againſt all the Reaſon and Demonſtration of Experience, ſome fondly think are fitteſt for it, and deſerve the moſt to be truſted in it. By which Means, we can only render the Adminiſtration more difficult and uneaſy to our Great Deliverer; and our own Preſervation and Happineſs leſs compleat, and of a ſhorter Continuance.

We are, my Brethren, by no means, Judges of Miniſters of State; and therefore ſhould not take upon us to judge or ſpeak concerning them. Their Actions muſt be notoriouſly bad before they can fall under our Cenſure, or even Notice: We ſhould not therefore infuſe Jealouſies, only upon Surmiſe, againſt them. We ſhould not, for our own Sakes, as well as our King's, becauſe we ſhall ſuffer together with him, and indeed more than he will, in all thoſe Diſturbances, which our groundleſs Jealouſy, our implacable Feuds and Animoſities, and the inveterate Malice of Parties will neceſſarily create.

We had a very great Eſcape at the Revolution, effected by King *William*, of ever-Bleſſed and Glorious Memory; he ſtept in but juſt timely for a Relief. But the beſt Effects of that Undertaking were for a long Time prevented, and very often hazarded by a Sett of reſtleſs and ungrateful Perſons, who, let their Pretences be never ſo Fair, are certainly in the Intereſt of, and many of them openly aiming at the Reſtoration of the Pretender and Popery. By theſe Men, the Reign of King *William* was rendred all along uneaſy; he and his Family reviled, and all his Great and Glorious Undertakings repreſented dangerous, as deſigned to overturn our Conſtitution in Church, if not in State. By theſe Men, the beſt Deſigns of his Reign, and the moſt hopeful, were always retarded, and often made fruſtrate. To them we may juſtly impute all the Misfortunes of his Wars. By theſe Men and their Adherents, all the wonderful and ſurpriſing Victories obtained by the Conduct of our Glorious General in the laſt War, are render'd fruitleſs and inſignificant. By them were the greateſt Glories of Her late Majeſty's Reign ſully'd. By their Clamours and Advice, was ſhe made uneaſy and inſecure, even on Her Throne; and to them, as there is great Reaſon to believe, we owe her ſudden Death. By theſe very Men was His Preſent Majeſty's Succeſſion brought in very great Danger: By them is his Perſon reviled, and ſo is the Prince, the Princeſs, and their whole Family, as well their Glorious Anceſtors, as their Royal Infants, in the moſt inſolent and abuſive Manner. I Bluſh, my Brethren, for my Countrymen and Fellow-Citizens, in ſpeaking it; but I know my ſelf, that they are treated by ſome Perſons amongſt us with more Rudeneſs and Scurrility, than People of good Senſe, or good Manners, and common Humanity, would treat the meaneſt of their Fellow Creatures. Oh ſhameful! Oh horrible Ingratitude this in us, thus to abuſe thoſe very Perſons,

Perſons, by whoſe Preſence amongſt us we are preſerved from all the Miſeries of Life! From all thoſe Evils, which Popiſh Cruelty ſo well knows to inflict! But yet by theſe Men, not only the King's Perſon, but his Government is inſulted and traduced in the falſeſt manner; as if he was deſtroying that Church and Conſtitution, which it is his preſent Care, as well as Difficulty to preſerve: And to ſecure which, he has declared and moſt ſolemnly promiſed, *it ſhall be the Study and Buſineſs of his whole Life.*

But let not any of us either reject or fruſtrate ſo great a Bleſſing of Heaven, by the Inconſtancy of our Tempers, or by any Ungrateful Demeanor to a Prince, inclined to do us all the Good he can, if we will but permit him. We have ſuffer'd enough, and too much already, by being ſo eaſily miſled by thoſe Ill-deſigning Men I have been ſpeaking of.

It is time for us now to conſider the Reality of Things, and not to be led further aſtray; further from our own Happineſs and Quiet, by the Idle, Scandalous and Malicious Inſinuations of but too many amongſt us; who watch for, and would be pleaſed at their Country's Ruin, could they but gain the Favour of that Prince that would do it.

What Security have We now at Home of Enjoying all that We can wiſh or deſire: All Our deareſt and moſt valuable Intereſts: And what Proſpect of Succeſs in all Our Deſigns and Pretenſions Abroad, in having a Prince at the Helm of Affairs, ſo Powerful, as well by his own Poſſeſſions, as by the Addition of theſe Mighty Kingdoms; in having a King ſo much Beloved and Reſpected by ſome, and ſo much Revered and Dreaded by others, of the Princes and Powers of *Europe*? Let us, my Brethren, for Shame, if not for Love and Gratitude, (which all Ingenuous Diſpoſitions would chuſe rather to Govern themſelves by,) every One, in our Degree, ſtudy to make Him Eaſy and Happy in that Government.

vernment which He Exerciſes ſo much for our Advantage.

Let us conſider further, that by oppoſing his Meaſures, (which we do, as much as in us lies, by ſending Perſons to Parliament, who we know will obſtruct all his Gracious Deſigns both at Home and Abroad,) we do at the ſame time Oppoſe our own Intereſt and Happineſs. We leſſen his Power of doing us Good; We ſhorten the Arm that would Protect and Defend us; and give his and our Enemies the Advantage over us. It has been the conſtant Policy of *France* to take the Advantage of every Jealouſy, of every Diſagreement between our Kings, and their Parliaments; and at ſuch Junctures to Invade and Oppreſs ſome or other of the Princes and States of *Europe*; which, while we were Unanimous here at Home, we were able to Protect; As lately was the Caſe of the Brave, though Unfortunate, becauſe forſaken *Catalans*; and is now the Caſe with the King of *Portugal*. It was *France* that chiefly fomented the War in King *Charles* the Firſt's Time; They Encouraged that Unhappy King to Engage in it; Deſerted and Betrayed him when he was Engaged in it, by always promiſing of him Aſſiſtance but never ſending him any; and ſo, during our Inteſtine Diviſions at that time laid the Foundation of their preſent Grandeur. It is plainly then his Intereſt to divide us here; and indeed it is *France*, and the Friends of *France*, that do raiſe theſe preſent Diviſions amongſt us; They are their Friends, and our worſt Enemies that foment them. And I will venture to ſay, that *Europe* would never have ſubmitted to ſuch a Peace, after ſo Glorious a War, but that *France* firſt found a Way to divide Us in this Nation, and to make Us Jealous one of another; After which, by his Inſtruments amongſt Us, he prevailed upon Us to join in Council, and Concert with Him, againſt Our Faithful Allies, even againſt our Preſent King, in making the Peace of *Utrecht*.

And

And ſince theſe are the Ways by which he only do's or can hurt us, let us all be careful to Guard againſt them. Let us, according to our Duty, believe well of our King, till he gives us juſt Reaſon to believe otherwiſe of him. I ask no more, though it is certainly our Duty to place a greater Confidence and Truſt in him. Let us be, every one of us, as Zealous to promote his, as he is to ſecure and retrieve our Intereſt and Honour. Our Intereſt, which has been ſhamefully Neglected, and given up; and our Credit and Honour, which has been ſcandalouſly loſt by ſome late Management; And which every Generous *Britain* ought to reſent and regain by all the Ways imaginable.

Let us never believe the Church in Danger till we have Reaſon to believe it ſo; or at leaſt till we ſee ſome Real Danger invading it. And let us look upon all thoſe that tell us it is, to be the Friends of *France*, of *Popery*, and the *Pretender*; but the greateſt Enemies to our King, our Church, and Country. I ſhou'd think my ſelf unworthy, not only to officiate, but to appear in the Church, if I ſhould ſay this to you at a time when I ſee any Real Danger approaching it. But we know who they were that gave out the Word *Church*, and made the ſame Cry in the Life of our late Bleſſed Queen, who by their own Confeſſion was ſo true a Friend to it; and we know too for what Reaſon, and with what Succeſs they did it; not to ſave, but to deſtroy the Church. For we know in how much real Danger this Church and Nation, and indeed all *Europe*, were by their Impolitick and Deceitful Management.

Let us rather learn to practiſe the Doctrines of our Excellent Church, and defend it more by the Goodneſs of our Lives, than the Loudneſs of our Clamours for it. It is moſt honour'd, and beſt ſecur'd by our Obedience to its Precepts.

Let us ſtudy to be Quiet, and to do our own Buſineſs, as, knowing that we are not all deſigned for Stateſmen and Governors.

Let

Let us learn to Love one another, and endeavour to Baniſh all Wrath, Variance, Hatred, Strife, Emulation, and every other Evil Affection that tends to deprive us of the Happineſs we are at preſent Bleſs'd with, or to diſturb the Joy of this Day ; in which we have ſo much Reaſon to rejoyce in giving Praiſe to God for the Operation of his Hands.

This is the only Way to make the Church ſecure, and the King and the Nation happy. And God of his Infinite Mercy grant, that we may all ſee and follow theſe Methods of Peace and Proſperity, before they are hid from our Eyes ; And that for Jeſus ſake : To whom with the Holy Ghoſt, Three Perſons, but One God, be aſcribed, all Might, Majeſty, Dominion, Thankſgiving and Praiſe, both now and evermore. *Amen, Amen.*

F I N I S.

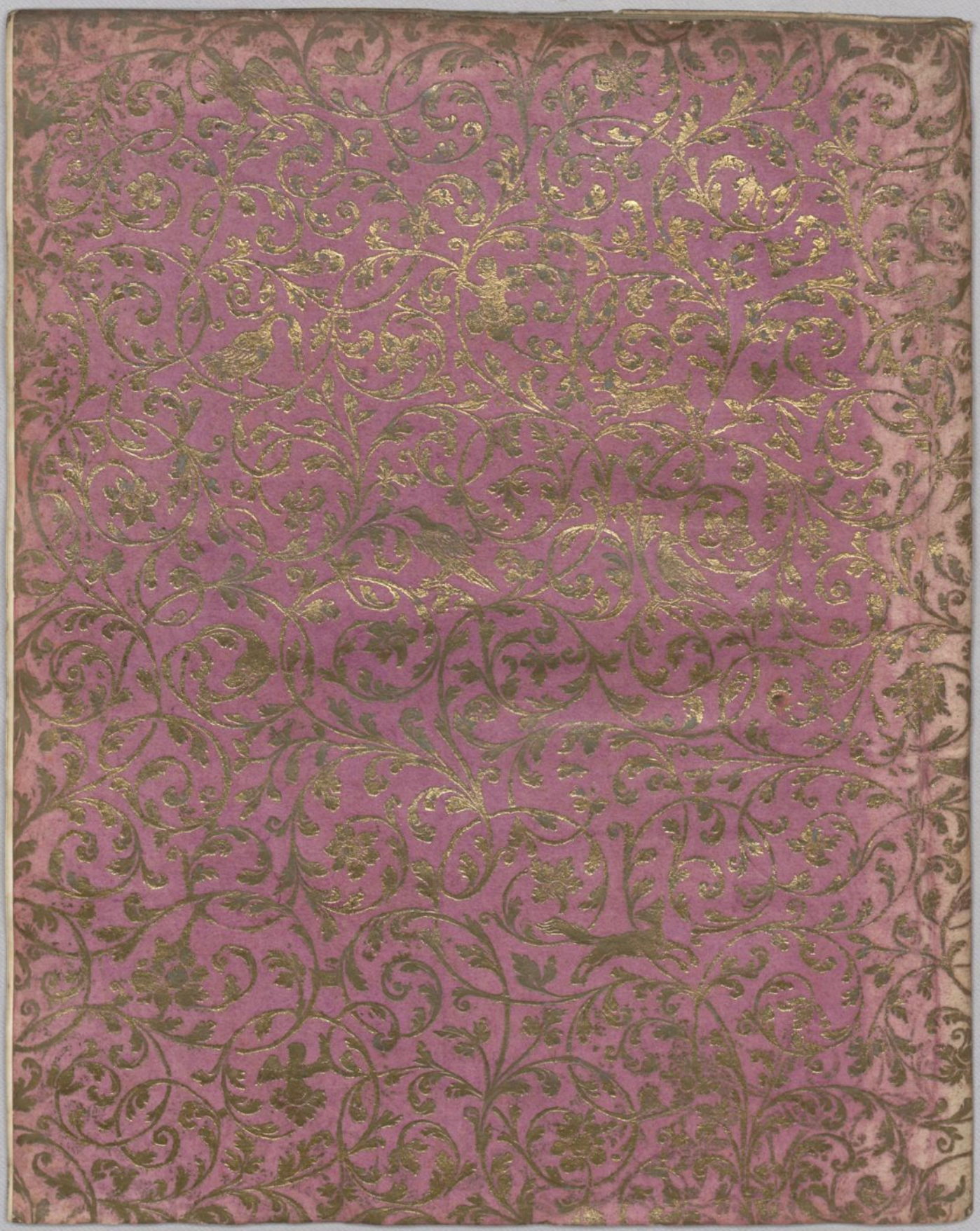


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