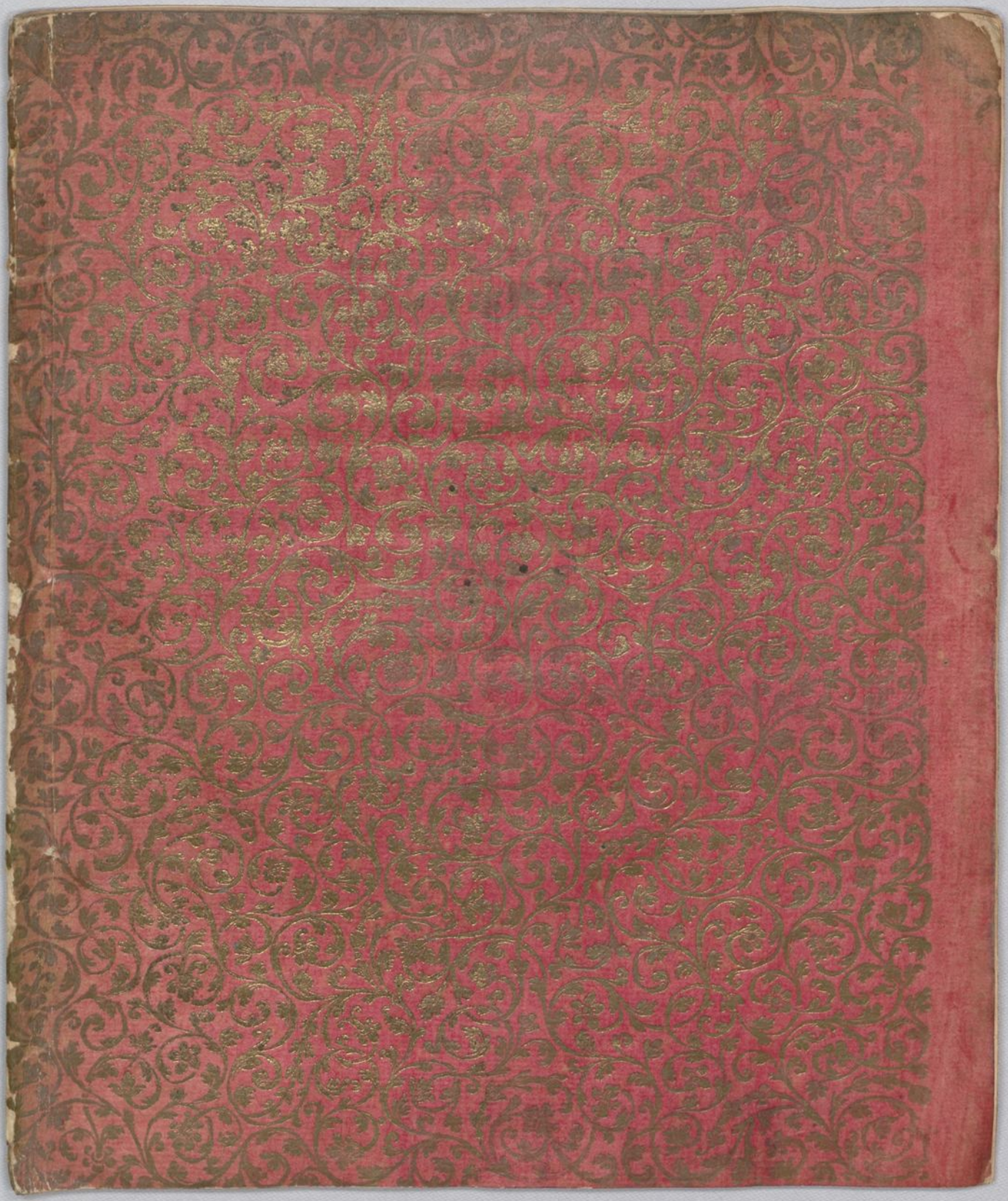


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Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [1] - -

PUBLIC DOMAIN

T-A 8495 : 3 (St, 2)

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [2] - -

PUBLIC DOMAIN

A

SERMON

Preach'd before the

Hon^ble House of *LORDS*,

On the First Day of *August*, 1715.

BEING

The Day on which his MAJESTY began his Happy REIGN.

By the Right Reverend Father in God, *JOHN*, Lord Bishop of *Oxford*.

LONDON:

Printed for GEORGE MORTLOCK, at the *Phœnix* in St. *Paul's* Church-yard. 1715.

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Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [3] - -

PUBLIC DOMAIN

A

Die Martis 2° Auguſti, 1715.

Order'd by the Lords Spiritual and Temporal in Parliament aſſembled, That the Thanks of this Houſe be, and are hereby given to the Lord Biſhop of Oxford, *for his Excellent Sermon Preach'd before this Houſe Yeſterday, in the Abby Church,* Weſtminſter; *and he is hereby deſired to cauſe the ſame to be Printed.*

MATH. JOHNSON,
Cler' Parliamentor'

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [4] - -
PUBLIC DOMAIN

PSALM XX. 5.

We will rejoyce in thy Salvation, and in the Name of our God we will ſet up our banners.

[Or, as it runs in the other Tranſlation.]

We will rejoyce in thy Salvation, and triumph in the Name of the Lord our God.

IN this Pſalm, which hath been appointed by Publick Authority as part of the Service for this ſolemn Occaſion, we find recorded the Prayers of the *Jewiſh* Church for the Proſperity of a moſt Religious and Excellent Prince: *The Lord hear thee in the day of trouble: the Name of the God of* Jacob *defend thee. Send thee help from the Sanctuary: and ſtrengthen thee out of Sion. Remember all thy*

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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [5] - 3
PUBLIC DOMAIN

offerings: and accept thy burnt ſacrifice. Grant thee thy hearts deſire: and fulfil all thy mind. This may teach us that it is the Duty of Subjects fervently to implore the Bleſſing of God on thoſe whom his Providence hath appointed to *have the Rule over them*; agreeably to St. *Paul*'s Exhortation, that *ſupplications, prayers, interceſſions, and giving of thanks be made for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty.* ★

* 1 Tim. 1, 2.

There is farther deſcrib'd in this Pſalm, the well-grounded hope and firm truſt, which the Church conceiv'd, that her Prayers would prove ſucceſsful: *Now know I that the Lord helpeth his Anointed, and will hear him from his Holy Heaven: even with the wholſome ſtrength of his right hand. Some put their truſt in Chariots, and ſome in Horſes: but we will remember the Name of the Lord our God. They are brought down, and fallen: but we are riſen and ſtand upright.* That is, they are as ſure to *fall* and to be unproſperous, and we on the contrary to *riſe*, and proſper, and flouriſh; as if this was actually come to paſs: For in order to repreſent the great degree of their aſſurance, they ſeem to deſcribe

ſcribe thoſe things as preſent and in their poſſeſſion, which were then only future and expected. Hence we may learn, that we ought in all our affairs, as well publick as private, to depend on the Divine Bleſſing, and on that only, for ſucceſs.

Laſtly, We may obſerve in the Words of the Text that hearty Satisfaction and *Joy*, which the Church expreſſeth for the *Salvation*, that is, the Safety, Peace and Proſperity of the Prince; *we will rejoyce in thy Salvation*; together with her pious and grateful acknowledgement, that this was wholly owing to the good Providence of God; *we will triumph in the Name of the Lord our God*. Where *triumphing in the Name of God*, is the ſame with *triumphing in*, or on the account, and by the means of *God*, in whoſe Providence they truſted for the *Salvation* of their Prince: For *the Name of God* often ſignifies God himſelf. Thus in the firſt Verſe of this Pſalm, *the Name of the God of* Jacob *defend thee*, is put for, *the God of* Jacob *defend thee*. And this expreſſion muſt again in *v.* 7. be underſtood in the ſame ſenſe; *Some put their truſt in Chariots, and ſome in Horſes: but we will remember the Name*

Name of the Lord our God. Where *remembering the Name of God*, is their thinking on *God*, and depending on him as the only proper Object of their truſt and confidence. This therefore intimates to us, that the Proſperity of the Prince ought to be matter of Joy and Thankfulneſs to a religious and well-diſpoſed People. Which naturally leads our thoughts to the Subject of this Day's Solemnity; in treating on which,

I ſhall endeavour briefly to repreſent ſome of thoſe Bleſſings which now call for our Joy and Thankfulneſs; and then proceed to ſhew in what manner that Joy and Thankfulneſs ought to be expreſs'd.

Firſt then, it is our Duty to be thankful for our peaceable ſettlement under the Protection of Civil Government. For if it had pleaſed the Almighty for the juſt Puniſhment of our Sins to have hinder'd our preſent happy Eſtabliſhment from taking immediate place after the Death of our late Gracious Sovereign, no humane foreſight can diſcover, how long it would have been before we ſhould have regain'd any degree of Peace and Quiet; and if in the mean time,

time, how ſhort ſoever that time had prov'd, we ſuppoſe only that Anarchy, or the mere want of Government had prevail'd, wherein the Weak would have become a Prey to the Strong, the Good and Peaceable to thoſe who delight in Blood and Rapine; wherein Oppreſſion and Violence would have reign'd in all places without reſtraint; and after this it had pleas'd God ſo far to interpoſe his Providence in our favour, as to quiet all theſe Diſtractions, and reſtore us to the ſecure poſſeſſion of our former Rights, how invaluable a Bleſſing ſhould we have accounted this happy Change? How would our Hearts have overflow'd with Joy, and our Tongues with Praiſe? But if we carry our thoughts a little farther to reflect on the Calamities of Domeſtick and Civil Wars, which would unavoidably have been our Portion, had our preſent Eſtabliſhment been delay'd for ever ſo ſhort a ſpace; if to the particular Sufferings of private perſons we add the open Violence of great parties of Men arm'd and enrag'd againſt one another, and ſometimes it may be thinking to do God and their Country Service by the moſt barbarous Cruelties upon their Fellow-Subjects; but moſt commonly proſecuting their

their own private intereſts and reſentments by the means and under the pretence of publick diſorders, this might juſtly raiſe our Gratitude to a much higher pitch. Loud and many have been the complaints of the conſumption of our Blood and Treaſure by Wars in remote Countries, and carried on chiefly by Foreign Troops, when ſo far were we from being *led into Captivity*, and from having any Mourning in our Streets on ſuch accounts, that thro' the whole courſe and progreſs of a long War we ſcarce heard of any thing but Victory and Triumph, almoſt every appearance of our Enemies brought us home freſh Laurels, and every Year was crown'd with many and very important Succeſſes; and if even under theſe Circumſtances there was any juſt ground for ſo much uneaſineſs and diſſatisfaction, as then in moſt places appeared, and Peace was eſteem'd ſo eſſential to our Well-being, that it ought to be obtain'd even by any means, and purchas'd upon any conditions, what would our thoughts have been when the Devaſtations and all other Miſeries of War had been brought home even to our doors, when we had ſeen our faireſt and richeſt Cities laid in Aſhes, and Deſolation ſpreading

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [10] - 8
PUBLIC DOMAIN

ing it ſelf through every part of our dear Native Country? Theſe and the like Misfortunes, which have now happily paſt by us, and like diſtant Storms by Mariners on the ſhore, may be look'd back upon with Security and Pleaſure, might poſſibly, notwithſtanding the wiſe Precaution and Care of our excellent Law-givers, have overtaken us; and, if any certain concluſion may be drawn from our own fears and apprehenſions, or from the confeſs'd hopes and expectations of our Enemies both at home and abroad, were juſt ready to overtake us, had not the ſame Divine Providence, which hath formerly reſcu'd us from ſo many great and impending dangers, ſeaſonably and almoſt without our own concurrence ſettled us again on a Foundation to all outward appearance ſo firm and laſting, that we need not fear any more the ſecret or open Attempts of our Enemies. *Not unto us, O Lord, not unto us, but unto thy Name be the Praiſe.* This therefore is one of the Bleſſings for which this ſolemn Occaſion calls upon us to return our moſt hearty thanks to God; namely, that we are now, and have all a-

long been, peaceably ſettled under the protection of Civil Government.

But thus far we might, and it was our Duty to have proceeded, tho' we had liv'd under none of the beſt forms of Government, and altho' that Government had not been plac'd in the hands of one of the beſt of Princes; it being confeſs'd on all hands, that to live even under an arbitrary and unjuſt Government is far better than to live under none at all, or under the Calamities of inteſtine Wars: But it ought very much to raiſe and heighten our Gratitude to God, that his preſent Majeſty's ſafe Acceſſion to the Throne of theſe Realms hath ſecured to us that happy Conſtitution, to which we were not merely inclin'd by the prejudices of Education or Cuſtom, which have often reconcil'd Men to Slavery and Chains, and made them even in love with Papal Inquiſitions; but which, if it had been left to our choice, the beſt inform'd Reaſon would have determin'd us to live under, rather than any other we have heard of in the World: That happy Conſtitution, which, as on the one hand, it gives the

the Prince all the Power neceſſary to the ſupport of his Honour and Dignity, and to the maintenance of his Authority; ſo on the other, it ſecures to the Subject all the freedom, which is any way conſiſtent with the ends of Government: The Rule of his Submiſſion and Obedience are only the known Laws of the Kingdom; he is oblig'd to no Laws, but ſuch as either have been approv'd and deliver'd down to him by his Anceſtors, or himſelf hath conſented to; nor can he be puniſh'd for the breach of any of theſe, but by the equitable ſentence of a ſufficient number of Men of his own Rank and Quality. Neither can there be any juſt complaint that Arts and Induſtry, Vertue and publick Services want ſuitable Encouragement, where the way lies open for every Man to advance himſelf to the higheſt Honours and Preferments; and after he hath enjoy'd the fruits of all his Labour in his own Perſon, there is as great certainty, as humane Affairs are capable of, that he ſhall tranſmit them entire to his Poſterity. Thoſe among us, if there be any ſuch, who are not fully ſenſible of their own Happineſs, (as we read of ſome who complain'd, mur-

mur'd and rebell'd even againſt the immediate and moſt gracious Government of God himſelf) if they would but take the pains to inform themſelves into what unhappy Circumſtances the Nations about us have been reduc'd, would ſoon put an higher and more juſt value upon their own condition.

But it is not my Province, neither will the time allow me, to enlarge any farther upon the many and great advantages of that moſt excellent form of Government, which by the ſpecial Bleſſing of Providence hath hitherto through ſo many hazards and difficulties been preſerv'd to us; and therefore I ſhall in the next place remind you of that which no Member of our Church ought at any time to forget; namely, that the Bleſſing which we are here aſſembled to commemorate, hath moſt effectually ſecur'd to us as well the Legal Eſtabliſhment, as the free and open Profeſſion and Exerciſe, of our moſt Holy Religion. Not that the Reform'd, that is, the true Chriſtian and Catholick, Religion, which we profeſs, is confin'd to, or depends on any particular form of Humane

mane Government: For it was deſign'd by its Divine Author to extend it ſelf over all the Countries, and to ſubſiſt under all the Changes and Revolutions which ſhould happen in any Age, of the World; in the Primitive Times, and lately in the Age next after our excellent Reformation, it flouriſh'd under the moſt heavy and cruel Perſecutions; and if the Providence of God ſhould call us to the like trials, might again thro' his grace and aſſiſtance riſe and ſpread it ſelf by the patient Sufferings of its Confeſſors, and the chearful Deaths of its Holy Martyrs: but my meaning is, that the Legal Security of our Sacred as well as our Civil Rights and Privileges hath been preſerv'd to us by the happy Succeſſion of His Majeſty to the Crown of his Anceſtors; and therefore, if we enjoy any Privileges or Encouragements, above thoſe of other Reformed Churches, who have the Misfortune to live in Countries ſubject to Papal Tyranny, let us thankfully own them; and moſt highly ungrateful he muſt be, who is not on all proper occaſions ready to own them, to be the fruits of this auſpicious Day. If any among us be of a different opinion, if there be any

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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [15] - 13
PUBLIC DOMAIN

one who thinks we might find the ſame Protection and Support under a Popiſh Government, it would become him to produce at leaſt ſome few Examples of Princes addicted to the intereſts of the Romiſh Religion, who have, I will not ſay, countenanc'd, encourag'd or ſupported, but permitted only and tolerated, when it was in their power to do otherwiſe; nay, who have not perſecuted, and to the utmoſt of their ability extirpated, and even violated the moſt ſolemn Promiſes, and broken thro' all other Obligations, rather than not extirpate and deſtroy, thoſe of the Reformed. We have learn'd by experience, that *Mahometans*, and even *Pagans* may be kind and merciful; but it is the avow'd Principle of Papiſts to exterminate all who differ from them; and if any of them ſhould act otherwiſe, unleſs when they do it for their own ſupport, and to promote their own intereſts, they would ſo far renounce that Religion which they profeſs. We need not have recourſe to Foreign Nations for proof of what hath been now affirm'd, which is but too evident from the Hiſtories of our own Country; and if it ſhould pleaſe God in his anger for the puniſhment

iſhment of our Sins to deliver us again into their Power, as we truſt he never will, it would moſt probably then happen as it did in the laſt Age, that ſuch among our ſelves, as are inclin'd to have more favourable Sentiments of them, would be the firſt who ſhould find cauſe to repent of their fatal Miſtake.

I ſhould be unjuſt to this Day's Solemnity, ſhould I paſs by in ſilence that which is ſo great an Addition as well as Security to the Bleſſings we now commemorate, namely, that the Divine Providence hath graciouſly convey'd them to us by the means of an excellent Prince, who is in every reſpect moſt admirably qualify'd to make all thoſe proſper and flouriſh who have the good fortune to live under his Influence; a Prince of conſummate Prudence and unblemiſh'd Vertue; of ſtrict Juſtice, temper'd with equal Clemency and Mildneſs, and of great Bravery and Courage, ſupported by the wiſeſt Conduct; one, who hath been long experien'd in the arts of Governing, and hath never known any other Rule or Meaſure of his Government but the Happineſs

of

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [17] - 15
PUBLIC DOMAIN

of his People; one, who hath often declar'd, that the Preſervation of our excellent Conſtitution, both in Church and State, ſhall be his chief Care and Concern, and hath never omitted any opportunity of giving us real and ſubſtantial Proofs that it is ſo. It may look like Flattery to ſpeak even the truth on this occaſion; and therefore I ſhall only deſire leave to add farther, that to compleat our Felicity, there is a fair Proſpect from the numerous Branches of the Royal Family inheriting all the Vertues of their great Anceſtors, a Bleſſing long unknown to theſe Kingdoms, of having our preſent happy Settlement, through the Divine Favour and Aſſiſtance, perpetuated to our lateſt Poſterity.

Theſe are ſome of thoſe numerous and great Bleſſings which call for our Thankfulneſs to God on this happy Occaſion. It now remains to be conſider'd, in what Manner, or by what Actions this our Thankfulneſs ought to be expreſs'd.

Let us then expreſs our Gratitude to God by employing our utmoſt endeavours for

for the Support of that excellent Conſtitution, and of that holy Religion, which he hath thus preſerv'd; and by our chearful Submiſſion and ready Obedience to the King, whom he hath been graciouſly pleaſed to ſet over us. The Principles of Obedience to the Supreme Powers have been ſo copiouſly inſiſted on, ſo often inculcated, and ſo warmly preſs'd by the Miniſters of God's Word in all the parts of this Kingdom, that ſome with more Zeal than Prudence have repreſented them as the peculiar Character, and the diſtinguiſhing Doctrine of the Church of *England*; but whatever is peculiar, whatever doth diſtinguiſh from the reſt of the Chriſtian Church, is the mark of nothing but a Sect or Party, it is uncatholick, and by conſequence unchriſtian. *Such* are not the Principles of Loyalty and Obedience, *viz.* That we muſt *render to* Cæſar, *the things which are* Cæſar's; that we muſt not only *obey the King as Supreme*, but *the Governors ſent by him*, that is, all ſubordinate Magiſtrates and other Officers lawfully commiſſion'd by his Authority; that this Obedience muſt be paid not to the

good and gentle only, to thoſe who are kind and beneficent, and make it their daily ſtudy to favour and oblige us, but to the *froward and perverſe*, to thoſe who are cruel and unjuſt, who *hate and perſecute* us; that this muſt *not* be mere *eye-ſervice*, ſuch as conſiſts only in outward ſhew and appearance, and is done for no farther end than to preſerve us from the obſervation or cenſures of our Superiours, but muſt be perform'd ſincerely *as unto God who ſearcheth the heart; not only for wrath*, or to avoid the Puniſhment of Men, *but* alſo *for conſcience ſake:* For theſe Doctrines and Duties are the ſame that were deliver'd by our bleſſed Lord and his Apoſtles, exemplify'd both in the Lives and Deaths of the Primitive Chriſtians, and conſtantly receiv'd and taught by all truly Chriſtian Churches in all Ages and Countries of the World. So that to encourage Invaſions from abroad, to raiſe Tumults and Inſurrections at home, to promote Complaints and Murmurings againſt thoſe *who have the Rule over us*, to ſow the ſeeds of Diſcontent, Jealouſie or Diſſention amongſt our Fellow-Subjects; and laſtly,

not

not to do all that is in our power in order to prevent any of these, and to ſtifle and ſuppreſs them when occaſion'd by others, is to behave our ſelves contrary to the Catholick Doctrines, and the known Rules of the Chriſtian Religion. For one, who is a Member of the Church of *England*, to do this, is to act in direct oppoſition to thoſe Principles, their ſtedfaſt adherence to which the Sons of this Church have been long accuſtom'd to account their peculiar Praiſe and Glory: To do this on the pretence of Miſ-government or Male-adminiſtration, even when that pretence is real and well-grounded, is to tranſgreſs our Duty when the moſt proper ſeaſon comes for the exerciſe of it; for even thoſe, who have neither any Principles of Loyalty nor Religion, do readily ſubmit to their Superiours, when their Inclination and Intereſt lead them to do ſo, and when there appears no temptation to the contrary: But to do it without any ſuch provocation, to wound the hand which defends us, to clamour and mutiny againſt thoſe beneficent Powers, whereby we are ſecur'd in the

quiet poſſeſſion of our Religious and Civil Liberties, that is, of whatever we account dear and valuable, what ſhall we call it? It is inhumane, it is monſtrous, and carries the neareſt reſemblance to the Crimes of thoſe reſtleſs and wicked Spirits, who rebell'd againſt the mild and gracious Government of Heaven. But *we*, my Brethren, *have not ſo learn'd Chriſt*. O let not any part of this horrid Guilt, let not the leaſt ſuſpicion of it cleave to any one of the meaneſt Members of that excellent Church to which we belong: If it cannot be utterly extirpated out of the World, let it be wholly theirs, who are the open Abettors of Anarchy and Confuſion, and the declar'd Enemies of Religion in general; or theirs, who have a particular hatred to our happy Conſtitution, and whoſe peculiar Character it hath long been to delight in Blood ſhed and Maſſacres.

In the laſt place our Thankfulneſs muſt be ſhewn by our conſtant and uniform Obedience to the Laws of God. All other ways of expreſſing our Gratitude, as well as other acts of Piety and Devotion, are in vain,

vain, where this is wanting. Reaſon as well as Scripture may inform us, that *the ſacrifice of the wicked is an abomination to the Lord*; and that *whoſo ſtoppeth his ears againſt hearing the Law, even his Prayer ſhall be an abomination.* Neither can any better Method than this be found for ſecuring the laſting continuance of the great Bleſſings we now commemorate; this being not only the moſt acceptable return for the Divine Favours which we have already receiv'd, but the only certain and effectual Means of procuring thoſe we want. In vain therefore do we value our ſelves on our being Members of the beſt-reform'd and pureſt Church, or for profeſſing the moſt Holy Religion in the World, whilſt our Lives are not ſuitable to this Profeſſion, whilſt both the publick and private Duties of Religion are ſo generally neglected, or ſo careleſly and indevoutly perform'd; whilſt Impiety and Prophaneneſs, Vice and Immorality of all ſorts appear every where open and bare-fac'd; and ſo great a corruption of Manners hath almoſt univerſally ſpread it ſelf thro' the

the ſeveral orders and degrees of Men amongſt us. Whilſt this is our Caſe, whilſt our Sins ſeparate between us and our God, why ſhould we wonder, if it be our Misfortune to hear of Tumults and Inſurrections, of *Wars and rumours of Wars*, or if theſe ſhould prove to be only *the beginning* of our *Sorrows*, the forerunners of far greater Calamities? But our evil Courſes once heartily repented of, and thoroughly forſaken, we may with a well-grounded aſſurance expect, that God will remember us for the ſake of his Holy Name, and of that excellent Religion which we profeſs, that he will bleſs our Fleets and Armies with their accuſtom'd Succeſs, that *Peace* ſhall flouriſh *within* our *Walls, and Plenteouſneſs within* our *Palaces*, and that our *Sion* ſhall be the *Joy* and Praiſe of the whole Earth. I ſhall conclude with the Prophet *Samuel*'s Exhortation to the People of *Iſrael: Now therefore, behold the King whom ye have choſen; and whom ye have deſired: and behold, the Lord hath ſet a King over you. If ye will fear the Lord, and ſerve him, and obey his voice,*

*voice, and not rebel againſt the Command-ment of the Lord, then ſhall both ye, and alſo the King that reigneth over you, con-tinue following the Lord your God. But if ye will not obey the voice of the Lord, but rebel againſt the Commandment of the Lord, then ſhall the hand of the Lord be againſt you.**

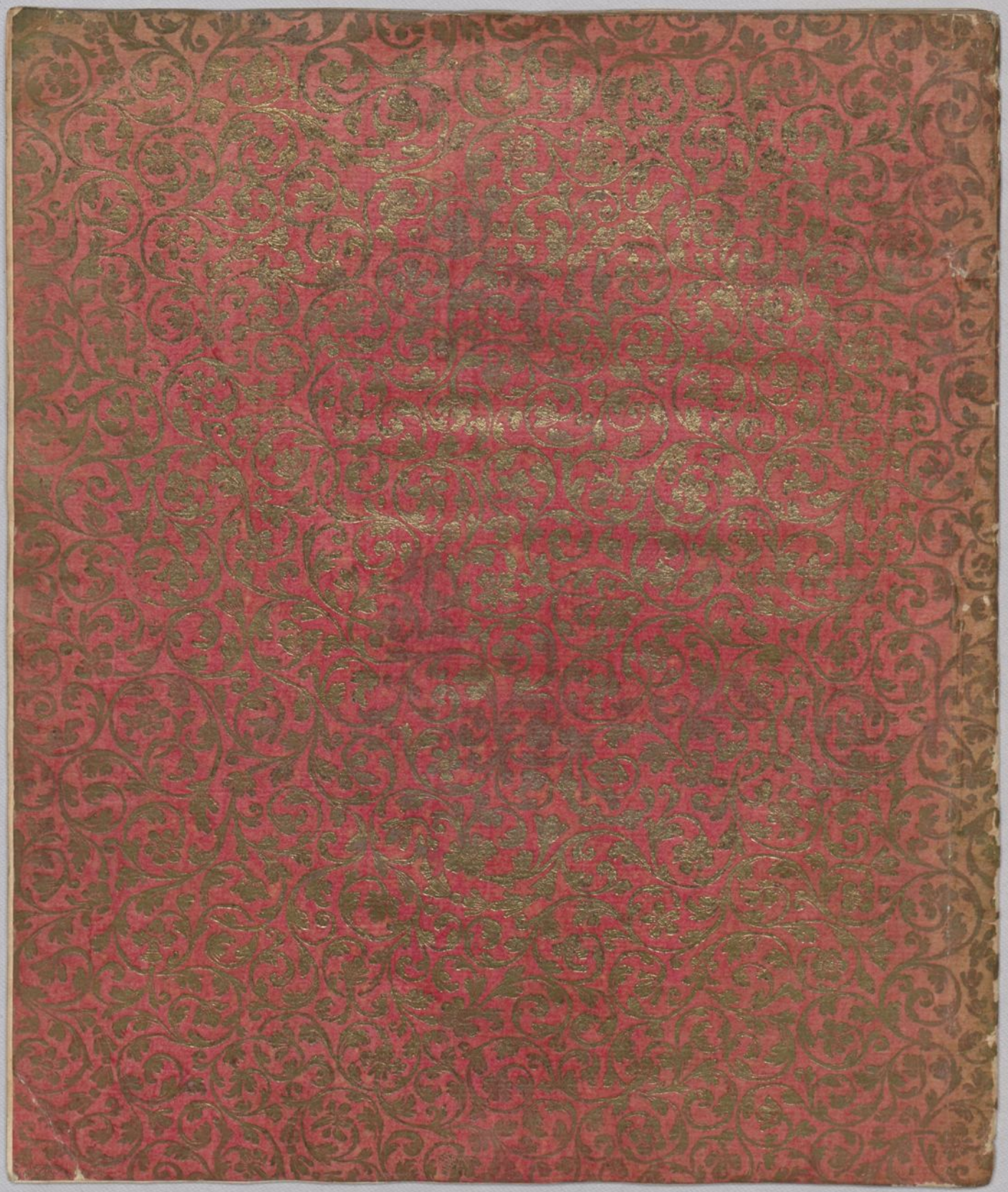
* 1 Sam. 12. 13, 14, 15.

F I N I S.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [25] - 23
PUBLIC DOMAIN

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in Mappe II.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [27] - -
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NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3;T-A 8495:3, Stück 2, [28] - -

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