

A 445.09

SERMON

Preach'd at

BOSTON in NEW-ENGLAND

On *Thursday* the 23d. of *August*.

1716.

Being the Day of

Publick Thanksgiving,

For the Suppression of the late *Vile*
and Traiterous Rebellion in

GREAT BRITAIN.

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B O S T O N :

Printed by T. Fleet and T. Crump; Sold by
Samuel Gerrish on the North side of the
Town-House. 1716.

A Thanksgiving Sermon

For the Suppression of the late *Wile and
Traiterous Rebellion* in

GREAT BRITAIN.

1 King. X. 9.

*Blessed be the LORD thy God which de-
lighted in Thee, to set Thee on the Throne
of Israel; Because the LORD loved
Israel for Ever, Therefore made He Thee
King, to do Judgment and Justice.*

I N this Chapter we have the last
Publick Appearance of Solomon
in all his Glory; His *Wisdom* yet
remaining with him. He is visi-
ted here and admir'd by the
Renowned *Queen of Sheba*. She
had heard the fame of his *Great Wisdom*, as
well as of his *Magnificence* and *Great Build-*

ings; but more the fame of his Religion, and concerning the Name of the LORD whose House he had built; and she came to be Instructed by him, both in matters of Government and the Worship of the true God. She came with a Great Equipage and very Princely Retinue. "She came to trade for Wisdom, to purchase it at any Rate, with very much Gold and precious Stones, which yet were not to be weigh'd with Wisdom. She appear'd even a Rival to Solomon in Riches and Magnificence, Generosity & Largeness of heart. She came with Great Expectations, rais'd by the Reports she had heard in her own Land, but owns the one half had not been told her. When she had seen all his Wisdom, and the House that he had built, and the meat of his Table, and the sitting of his Servants, and the Attendance of his Ministers, and their Apparel, and his Cup-bearers, and his Ascent by which he went up into the House of the LORD, (and I suppose with what Gravity and Seriousness, true Majesty, Humility and Devotion this Great Prince was won't to worship) there remained no more any Spirit in Her. She bless'd his very Servants, and was ready to envy them, and wish her self in their place. Happy are thy Men, happy are these thy Servants, which stand continually before thee, and bear thy Wisdom. "Finally, She blesses

GOD

GOD the Giver of *Solomons* Wisdom, Wealth and Grandeur, and the Author of his Advancement; *Blessed be the Lord thy GOD which delighted in thee, to set Thee on the Throne of Israel; because the LORD loved Israel for ever, therefore made He Thee King, to do Judgment and Justice.*

THUS she turns all her Amiration and Delight into an *Act of Religious Thanksgiving* to GOD. Something is said of *Solomon*, but more of *God*, by whom he reigned. He was made *King*, and set on the throne of *Israel*, to do Judgment and Justice. But it was GOD that made him *King*, and who advanc'd him to the Throne, partly in kindness to *Him*, because that he delighted in him; but more in kindness to his *People*, because the Lord loved *Israel* for Ever.

MIND the *Decency* and *Devotion* of this wise and *Princely Speech*: which tho' it was the most honourable to *Solomon* that cou'd be, yet was void of *Flattery*. Flattery—, No, *Solomon's* State and Wisdom were too Great to allow it, and *Her Noble Heart* and Majesty, as well as *Discretion*, too High to give it. Her Words are Grave and Solemn, and did in excellent manner *admonish Solomon*, that he receiv'd his Crown *from God*; that he was to reign *for Him*; to be *Just*, ruling

in his fear; that it was from the Undeserved *Love* and Good Will of God towards him that he was Accomplisht for and Exalted to the Throne from among his Brethren; that what God had done for him was done in favour to *Israel*, and from his *love* unto them; and finally that He was bound and so were others to bless & praise the LORD his God, and give him all the *Glory* of his Advancement to and Establishment on his Throne: *Blessed be the Lord thy God which delighted in thee, &c.*

The Words teach us this *Doctrinal Truth*.

THAT when God raises up a wise and good KING to do Judgment and Justice, it is a signal Expression of his delight in Him and of his love unto his People, for which they are highly Obliged to laud and praise him. Or, That when God delights in a PRINCE to set him on the Throne over his People, because he loves them, they are highly obliged to render Him their thankful praises.

I will take the Text into the following Propositions.

i. That

1. That it is the GOD of Heaven that makes Men Kings, and sets them on their Thrones.
2. That with a more peculiar Care and Providence does the Lord their God fill the Throne of his *Israel*.
3. That he raises up wise and good Kings to do Judgment and Justice.
4. That when he does so it is from his delight in Them and love to his People.
5. That it is such an Expression of his favour to a People as calls for their thankful Praises, and obliges them to laud and magnify the Name of God.

I. *THAT* it is the GOD of Heaven that makes Men Kings and sets them upon their Thrones. So the Text says that it was the LORD GOD that set Solomon on the Throne, and made him King. The Dominion and Providence of God is the Supream, Absolute and Universal Government. “The Heavens are his Throne and the Earth is his Footstool. He is Lord of all. He rules in the Armies of Heaven above, and over the Inhabitants of Earth below, and doeth his Will. His is the Kingdom the Power and the Glory. He is the Blessed and only Potentate, King
of

“ of Kings and LORD of Lords. His is the
 “ Greatness, and the power and the Glory
 “ and the Victory and the Majesty; for all
 “ that is in the Heaven and on the Earth is
 “ his: Both riches and honour come of him,
 “ and he reigns over all, and in his hand is
 “ Power and Might, and in his hand it is to
 “ make Great and to give Strength unto
 “ all. He the most High ruleth in the King-
 “ doms of Men, & giveth them to whomsoe-
 “ ver he will. Wisdom & Might are His: He
 “ changeth the Times and Seasons; He re-
 “ moveth Kings and setteth up Kings; He
 “ giveth wisdom unto the Wise, and Know-
 “ ledge to them that know Understanding.
 “ Thus the Kingdom is the Lords, and he is
 “ the Governour among the Nations: The
 “ Shields of the Earth belong to him, and he
 “ is greatly Exalted.

THE Dominions and Thrones, the Princi-
 palities and Powers in Heaven are his Sub-
 jects and Vassals; and so are Soverain Prin-
 ces here on Earth. *The Lord is high above all
 Nations, and his Glory above the Heavens. Who
 is like unto the Lord our God, who dwelleth on
 High! who humbles himself to behold the things
 that are in Heaven and on the Earth! He raiseth
 up the Poor out of the dust, and lifteth the Needy
 out of the dunghill, that he may set him with
 Princes,*

Princes, even with the Princes of his People. He gives to Men their Princely Spirits, and another heart, and calls them forth to Reign; Again he cuts off the Spirit of Princes and is terrible to the Kings of the Earth.

BY Him Kings reign and Princes decree Justice, by Him Princes rule and Nobles, even all the Judges of the Earth. Sometimes by a singular Providence he brings Them to their Thrones without their seeking, and calls them to reign by a clear and certain loud Voice of his Providence and of a People, without their Aspiring or forming Designs for their own Advancement; a wonderful Providence makes the motion to them, and opens their Way before them: As David was surpris'd by the Divine Election and Anointing, and then by Providence call'd to Court and on the stage of Action; And to the Conduct of Providence he resign'd himself and waited on it to chuse his Way and lead him in it, and in Its own time to crown him. Such a KING was Solomon, of God's chusing and Anointing: He was not the Eldest Son, nor the first Branch of the Royal Stock; but the Person whom God pitch'd upon and Endowed to fill the Throne.

AND such a KING we bless God for this day, whom He Himself has chosen and
B called

called to the Throne, and established thereon, by a *Wonderful and Over-ruling Government* of his own Sovereign, Wise and Gracious Providence. It has been the Lord's doing and wonderful in our Eyes. The *Hearts of Kings and Nobles* are in the hand of God, and so the *Hearts of a Wise and free People*, and the Lord turned them in the *Reign before the last*, in a legal manner to fix the *Succession* to the Crown on the Serene House of HANNOVER, being the next *Protestant Heirs*. The Subsequent *Parliaments* in the following *Reign* did from time to time and many ways Confirm that wise and Happy *Settlement* of the Crown; which render'd it the most *Legal and Rightful* that could be. And when at last some *Adonijah* was exalting himself, and saying *I will be King*, under the secret Aid and Abetting of such as *Joab and Abiathar the Priest*; then better *Nobles and Princes of the Nation*, both Temporal and Spiritual, such as *Zadock and Benaiah and Nathan the Prophet* remembered the *Royal Oath* and the Engagement of Providence, and said to one another—“ Did we not *swear* by the Lord, and give the *Public Faith* unto our People and unto the Serene House of *Hannover*, that they shou'd now *Reign* and sit upon the Throne over us? *As the Lord liveth that redeemeth*

deemeth our Soul out of all distress, as we sware unto them by the LORD our God, even so will we certainly do this day: So they blew the Trumpet and all the People said, God save King George; shouting and rejoicing with so great a Joy as made the Earth to rend again. The Pretender to the Crown and his wretched Adherents were beyond measure surpris'd and amazed at the wondrous Turn. Scarce cou'd they believe their own Eyes and Ears. And those that wish'd and waited for the Event, but had long despair'd of ever seeing it, were now like them that dream; then was their mouth filled with laughter and their tongue with singing; then said they one to another, The LORD hath done Great Things for us whereof we are glad: O Lord turn again our Captivity' as the Streams of the South. i.e. As when God sends Streams of Water in a hot and parching Season to refresh and revive a Land.

II. WITH a peculiar Care God fills the Throne of his Israel. The Lord's Portion is his People; as Jacob was his Inheritance. Happy is the People that is in such a Case, yea happy is that People whose GOD is the LORD. It pleases the LORD to make some Places and People more his own Peculiar than others. As the Children of Israel were so of old, so are the
Places

Places which God now favours with the Administrations of the Kingdom of his Grace in the Purity and Power of them. *The People shall dwell alone, and not be numbred among the Nations.* They are a favoured and distinguished Race whom God has taken near to himself, and mark'd out for his Own, and given to them his *Adoption, his Covenant, his Law and Promises.* So when at first the *Most High* divided to the Nations their Inheritance, when he Separated the Sons of *Adam*, he set the Bounds of the People according to the number of the Children of *Israel*: He found him, he led him about, he Instructed him, and kept him as the Apple of his Eye; So the LORD alone did lead him, and there was no strange God with him. God gave them not a *King* like the Nations round about them, for the LORD himself was their King, & their Government a *Theocracy*. But when they in process of time would have a King like the Nations round about them, God chose them their Kings. And how many most *Excellent Princes* did God raise up to them to be their Governours in Supream? *Moses* and *Joshua*, and the *Judges*; *David* and *Solomon*, &c. It is true too that *Israel* had their *Evil Princes*, more especially in their last and *degenerate Times*; for as they grew
worse

worse and worse, they had at last the worst of Kings, who were given them in Wrath, and bro't on their last Destructions and Captivities.

AND thus it is with the Professing People of God unto this day: altho' it seems to fare with one Nation as with another, all things hapning alike to all, to the Good and to the bad, as well to *Places* as *Persons*. There are *Tyrants* and *Usurpers* and *Pretenders* and *Traitors* in one Country and in another; and we cannot know good or evil by all that is before us. Nevertheless there is really a more special Providence concerning it self for and exercised towards the Professing and Covenant People of God, *and that more or less peculiar too as they are more or less reformed, and as there is more or less of Vital Religion, Spiritual Worship, and true Obedience among a people.* So the Lord loves a people as he makes them *his Own*; and as they *know* and *fear him* they are dear to him and his *special Care*; *All his Saints are in his hand, and they sit down at his feet and receive of his Words.* He covers them and he bears them *on Eagles wings*, and makes them to ride on the high places of the Earth.

AND in some Measure of Great distinction, such has been the Grace and Favour

of God to *Great Britain* among the Nations of *Europe*. How early did the Governing Providence of God bring the *Christian Religion* into those happy *Islands* and Kingdoms. The glad Tydings of Salvation reach'd them and Christianity was received there, whilst the Greatest part of the *Continent* continued *Pagan* and in gross darkness. And after the *Apostacy of the Church* the REFORMATION was early receiv'd in *Britain*, thro' the peculiar Grace of our God to that favoured Land. There the *reformed Religion* so fixt it self that the Gates of hell have not been yet able to prevail against it. I wish they may not at last by *Debauchery and Lust*; after that the many Efforts of *Popery* have been defeated.

THIS has been the signal Appearance of God for us *from Age to Age*. Neither the *bloody Martyrdoms* in the reign of *Queen Mary*, nor the *Spanish Armada* in the reign of *Queen Elizabeth*, nor the *Powder Treason* in the reign of *King James the First*; nor the more *secret Reign of Popery and Vice* in the Reign of a *Prince* more Obliged by Providence in his *Restoration* than all his *Predecessors*, nor the more *Open and barefac'd Power of Popery* in the Reign of *James the Second*, nor the *cover'd Treacheries and Perfidy* in favour of the Return of *Popery* in the *last Scene* of the *late Reign*; have

have been able to restore the *Tyranny of Rome* over the Liberties and Consciences of the *Happy People of Britain*. The same Providence that blasted the *former Attempts* for its Return have blasted these *latter*; and they are alike the work of God and not of *Man*. And now lately on the Death of *Queen Ann* when a *Popish Prince* was just ready to have stept into the Throne, by some *Secret and Mystery* of Providence unsearchable to us He was in one Moment wholly *frustrated*, and our *Protestant and Rightful PRINCE* ascended the Throne peaceably and without Opposition, tho' the *Enmity* of a powerful *Party* to the thing, and the *Designs* formed against it have since openly appeared. We may well look on our *Miraculous Deliverance* and sing the 124. Psal. *If it had not been the LORD that was on our side, now may Israel say: If it had not been the LORD that was on our side, when men rose up against us: Then they had swallowed us up quick, when their Wrath was kindled against us. Then the Waters had overwhelmed us, the Stream had gone over our Soul. Then the proud Waters had gone over our Soul. Blessed be the LORD who hath not given us a prey to their teeth. Our Soul is escaped as a Bird out of the snare of the Fowlers; the Snare is broken, and we are escaped.*

Our help is in the name of the LORD, who made Heaven and Earth.

SO has a peculiar Care of Providence from time to time guarded the *Liberties* and fill'd the *Throne of Britain*. The Accession of King *WILLIAM* to the Throne, and now the Accession of King *GEORGE* will be two *Illustrious Instances* of it in all Future Times.

III. *WHEN* God raises up *Wise and Good Kings* it is to do *Judgment and Justice*. For this God raised up *Solomon*; He made the *King*, says the *Text*, not to live in ease and pomp and splendor, not to have his will and do what he pleased, but to govern with *Right and Equity*. And this is the *End* of *Government*, and the true *Honour* and *Benefit* of it; the *Felicity* both of *Prince* and *People*. So the *Rock of Israel* said to *David*, and they are among his *Dying Words* to his *Successor*: *2 Sam. 23. 1, 2, 3, 4*. Now these be the last *Words* of *David*: *David the Son of Jesse* said, and the *Man* who was raised up on high, the *Anointed* of the *God of Jacob*, and the *sweet Psalmist* of *Israel*, said, *The Spirit of the LORD spake by me, and his word was in my tongue*. *The God of Israel* said, the *Rock of Israel* spake to me, *He that rules over men must be just,*
ruling

ruling in the fear of God: And he shall be as the light of the morning, when the Sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after Rain. This is the most Noble and Elegant Character of a Good Prince that ever was given. Like the Sun and like the Rain he is a Blessing to his Dominions.

KINGS are set in the Throne of Judgment for this End, to scatter away all Evil with their Eyes. It is an Abomination to Kings to commit Wickedness, for the Throne is Established by Righteousness. Their Government shou'd resemble the Kingdom of God among men, who is the Most Just; and Righteousness and Judgment are the Habitation of his Throne. David in his Prayer for Solomon shews us how we are to pray for Princes, that the Righteousness of their Administration may answer to the Righteous Scepter of Christ, and the Benefits of their Reign be even like those of the Messiah to the World: Psal. 72. 1,—6. Give the King thy Judgment, O God, and thy Righteousness unto the King's Son.—He shall come down like rain upon the mown grass, as showers that water the earth.

SUCH a KING we trust God has now given us, and God forbid but that his Wisdom and Justice, his Moderation and Clemency, his Princely Goodness, and the Mercy that upholds his Throne, his steady Conduct and true Magnanimity should endear his Name and strengthen his Title in our Hearts. As it was once said by a Nei'bouring Prince concerning Henry the 7th. That he had three of the best Titles to his Kingdom of any Prince living; for that he was the Wisest and the Valiantest and the Richest Prince in Christendom. Truly so while the King appears to be Wise and Just and Good in his Administration of the Government, in vain will his Enemies alledge any flaw in his Title; He must needs reign in the hearts of all that are Wise and Good, and the Spirit that came upon Amasai will rest upon them— *Thine are we David, and on thy side, thou son of Jesse: Peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.* 1 Chron. 2. 18.

O what a GIFT of God, not only to us, but to Europe and to the Reformed Churches, must a Wise and Just King upon the Throne of Britain be. He is a *Stranger* to the World that

that knows it not, and he no *Friend* to Religion nor to the Good of *Christendom* that is not sensibly affected with it. From an *Evil Prince* I hope we should be able to *suffer* much without a traiterous Tho't, but for a *Good One* methinks we should *even dare to die*. And I am persuaded that Providence has now given us *such a King*. Let us be affected with the Great and undeserved Mercy.

To which End I proceed,

IV. *THAT* when God raises up *Wise and Good Kings* to do Judgment and Justice it is a *high Expression* of his Delight in Them, and of his Love unto his People. So says the Text God delighted in *Solomon* to set him upon the Throne of *Israel*, and because the *Lord* loved *Israel* for ever therefore he made him King to do Judgment and Justice.

AT *Solomon's Birth*, who in his Name was a *Type* of the *Great Prince of Peace*, God sent by the Hand of *Nathan* the Prophet, and called his Name *Jedidiah, Beloved of the Lord*. 2 *Sam.* 12. 25. In this His Preferment begun, and God *intimated* his pleasure in him to set him on the Throne after *David*.

BUT was it for *Solomon's* sake only, or *David's* either, that God delighted in Him, to make him this Wise and Good and Great Prince? No, no! As David said on this very Occasion, (that is, on the Promise and Prospect of it,) *Who am I and what is my house——!* O Lord according to thine own Heart hast thou done all this Greatness! ——for thou didst make thy People Israel thine own people and becamest their God. In truth there can be no higher Compliment made to a Prince than these two in the Text; Because the Lord thy God delighted in thee, and because he loved his People for Ever. Hiram the King of Tyre knew this, and Congratulates in these very Words: *2 Chron. 2. 11.* Because the Lord hath loved his people, he has made thee King over them.

1. *IT is in Kindness to the Prince himself, and God's delight in the Person whom he makes a Good and Wise and Righteous Prince.* For wherein can Providence show a Man more favour on this side Heaven (at least in a Humane Judgment of things) than first to *qualify* and furnish Him for the highest Dignities and Powers in the World, and then to *advance* him to them? It is no ways desirable

to be a Prince in Name or by Birth without a *Princely Spirit*: The *folly* is but the more exposed in the high *Dignity*. Rule carries worldly Greatness, Riches and Honour along with it; but the *true Glory* lies in the Internal Accomplishments of the Mind, Intellectual and Moral. A *Prince* without *Knowledge* becomes an *Image* and a *Stock*; or it may be a *Scorpion*, a roaring *Lion* and a ranging *Bear* to the poor people: Or the *Prince* have the *Knowledge* of an *Angel* yet if without *Goodness* and *Vertue* he only becomes a *Devil* to his wretched Subjects. Wherefore I conclude, that as it is no favour to us that we *be*, unless we be wise and good; so neither is it any favour of Providence to any one that he is a *Prince*, a *Governour*, a *Magistrate*, if he be a foolish and a wicked one. I am sure *God* can have no delight in such a one, and I'm sure *he* ought to have no delight in *himself* nor in his *Station*, nor can his *People* have any delight in him. His *Advancement* is a *Judgment* upon himself and a *Curse* to his *People*. But now where there is *Personal Worth* and a *Princely Spirit*; *Solomon's Wisdom* and *Largeness of Heart*, and then a *Throne* given to *shine* on and *Power* to *do good* with, how has *God* delighted to honour the *Person*? To make
Him

Him a Public Extensive Blessing, a *Father* and a *God* to his People, like the *light of the Morning* for pleasure after a dark night, and like the *clear shining after rain* for Benificence. There is as much difference between a wise Prince and one that is *destitute within*, as there is between the Princes Stamp on *Paper* and on *Gold*. The one has an *Intrinsic Value* and is worth what it passes at, but the other in a time of necessity may pass for as much when it is in itself worth nothing. Then again, what a *noble Pleasure* is it to a Princely Mind, to be in *God's stead* to the World in respect of unknown Benefits done to it, and to know that he reigns not only *over* such a Kingdom and Provinces, but *in* the Reverence, Honour, Esteem and Love of the hearts of all that are Wise and Good in his Dominions? While foolish and wicked Princes are contemned and despised, loath'd and hated in the hearts of them whom they tyrannise over and oppress. This *Prayer* therefore let us make for our King, *That his Wisdom Justice and Mercy may ever be such as shall show that he is the Delight of his GOD and of his People.* Which brings to my Mind the glorious Style given to *Titus* the Roman Emperor by *Historians*, that he was *Delicium Humani Generis*: The Delight of Mankind.

2. *IT is in kindness and love to his People when God sets a wise and righteous Prince upon the Throne over them to do Judgment and Justice. Because the LORD loved Israel for Ever. And indeed what one Instance is there in any outward and temporal thing, wherein there can be an Equal Expression of an universal Regard to the Happiness and Wealth of any People, as in this of a wise and righteous Prince on the Throne over them? What a direct and strong Influence has this upon the Felicity and Flourishing of a Nation? yea unto the Comfort of many Nations may the Influence extend.*

GOVERNMENT is ordained for the good of Mankind. The People are not made for the Prince, to make Him Great; so much as the Prince for his People, to do them Good and make them Happy: That under his wise and just Administration his Dominions may enjoy Tranquility and Peace, their due Rights and Liberties, both as Men and Christians; That Vertue and Religion, Learning and Arts, Trade and Commerce may flourish together; and the Kingdom grow Wise and Rich, Potent and Renowned; the *Subjects leading quiet and*
peace.

peaceable lives in all Godliness and Honesty; every one sitting under his own Vine and under his Fig-tree, and having none to make them afraid. Isa. 32. 1, 2. Behold, a King shall reign in Righteousness, and Princes shall rule in Judgment. And a Man shall be as an hiding-place from the Wind, and a covert from the Tempest: as rivers of Waters in a dry place, as the shadow of a great Rock in a weary Land. Moses and Samuel and David, and Hezekiah were such Blessings to Israel, and wherein did Providence ever favour a people more than in raising up such Men unto the chief Command? But a wicked Prince is an equal Curse and Plague to his Dominions and to the World. Psal. 109. 6. Set thou a Wicked Man over him and let Satan stand at his Right Hand. 'Tis much at one, the devil let loose upon a people, or a cruel oppressing Tyrant set over them.

WHAT a Token of the Divine Favour, Love and Pity to a sinful People should we then account it, that God has given us this Day a Protestant Prince endued with Wisdom and Justice, to sit upon the Throne of Great Britain? We are not yet forsaken of God, tho' the Land be full of Sin against the Holy One! Because the Lord had Compassion
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on his People, and pity for his holy Name called on us, therefore has he not given us yet up to *Reproach and Servitude*, that they which hate our Religion and Liberties should reign over us. Wherefore,

V. And lastly, *We are highly obliged to render unto the LORD our God our Thankful Praises this Day, and to say,—— Blessed be the LORD our God which has delighted in our King to set Him on the Throne over us; Because the LORD loves his People for ever, therefore we trust that He has made him King, to do Judgment and Justice.*

IT is a Noble and Illustrious Law of our Holy Religion, that *Supplications Prayers, and giving of Thanks be made for all Men; more especially for Kings and for all that are in Authority, (or in Eminent place, as the Margin reads it) that we may lead a quiet and peaceable life in all godliness and honesty.* In Obedience to this Precept of CHRIST our Saviour, which is so Agreeable to the Natural Dictates of Justice and Gratitude, we are Convened this Day to offer the *Sacrifice of Praise* to the GOD of Heaven, giving Thanks to his Name for one of his Singular and Great Gifts to the Children of Men; that he has been pleas'd of his Infinite Mercies to set a PRINCE of such excellent *Wisdom and Justice,*

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Moderation and Mercy over us. This has been constantly and always done, every *Sabbath* and every *Lecture* in our Solemn Assemblies, since his MAJESTY's happy Accession; and blessed be God neither *Ministers* nor *People* need any Call to do the thing, for we dwell in a *Loyal Land* where none are Indisposed to it. Wou'd to God *that all the Kings Subjects* were Sensible as we are of the Mercy of God, affected with it and disposed like us; and wou'd to God that our *Re-sentment* of it were as *devout* towards God, as I believe it is sincerely *Loyal* towards the King.

BUT O the *Ingratitude* to Heaven, the *Profaneß* and *Contempt* of Providence, in the *Vile* and *Traiterous* *Rebellions* lately carried on in *Great Britain*! How have a base and stupid *Faction*, mindless of God's Wonders and Mercies to the Nation, been *murmuring* first and *mutinying*, and then *rising in Arms* against God: and his *Anointed*! quarrelling with their Happiness, weary of their Religion, Liberties and Laws, courting *Pöpery* and *Slavery*, rejecting not the *King* so much as God that He should reign over them, and this by the blackest *Treacheries*, *Perjuries*, *Hypöcrisies* and *Mockery* of God. Shall I say, the *Queen of the South* shall rise up in

the Judgment against this Generation and shall condemn them? that wou'd be too mild a Censure and Condemnation of their Villany.

WHEN I consider the *Treasons* that have been acting against the King since his Accession to the Throne, and the *horrid Spirit* of the Men that appear against his Title, it brings to my mind the words of *David* which he spake before the Lord concerning the Enemies of *his House and Family*; These *Sons of Belial* (said he) are *Thorns not to be taken with hands*; but the Man that shall touch them must be fenced with Iron, and the staff of a Spear.

O what a doleful Prospect does it afford unto us, if God do not *heal* their Spirit and *change* their Heart! should God *return* their *Wickedness* upon their own heads, even all that their own Heart is *privy* to; tho' the King might be *blessed* and his Throne thereby be *Established* before God for ever; yet how are the *Convulsions* and *Confusions* to be *deprecat*ed, which may be fear'd from that infamous and cursed Spirit of *Perfidy* and *Violence* that has already appear'd!

O might it never be *nam'd* more, to the *Infinite* *Reproach* of our *Name* and our *Profession*! Can *Protestants* so prophanelly forget their Religion, and *Englishmen* so basely be-

BUT blessed be God that the *whole Body* of our *United Brethren*, so denominated in *Great Britain*, have thro' the Grace of God stood firm to a Man unto the Protestant Succession, and been *true* in this day of tryal to God, their King and their Country. *The Lord* show kindness and truth unto them.

LET us continue stedfast to our *Religion* and *Allegiance*, and wait upon God for his further *Mercies* to our King and our Nation and the Protestant Interest. *My Son* fear thou the Lord and the King, and meddle not with them that are given to change. Let the *Apostle Peter's* Precept and Exhortation to us sink deep into our hearts: 1 Pet. 2. 13—17. Submit your selves to every Ordinance of Man for the Lord's sake: whether it be to the King as Supreme: or unto Governours, as unto them that are sent by him for the punishment of evil doers, & for the praise of them that do well. For so is the will of God, that with well-doing you may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of Maliciousness, but as the Servants of God. Honour all Men. Love the Brotherhood. Fear God. Honour the King.

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