

Two (United) are better than One alone.

A
Thanksgiving Sermon

UPON THE

UNION

OF THE

TWO KINGDOMS,

OF

England and Scotland,

Preach'd at

HACKNEY, *May* 1. 1707.

By J. BATES, M. A.

L O N D O N :

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ECCLES. IV. 9, 10, 11, 12.

Two are better than one ; because they have a good Reward for their Labour.

For if they fall, the one will lift up his Fellow : but woe to him that is alone, when he falleth ; for he hath not another to help him up.

Again, if two lie together, then they have heat : but how can one be warm alone ?

And if one prevail against him, two shall withstand him ; and a threefold Cord is not quickly broken.

THE GOD of Peace and Union, and our Governours, who have derived Temper as well as Power from this Fountain, have made this a Day of Feasting and Joy, and of sending Portions one to another, and Gifts to the Poor, for the entire Union of the Two Nations of our Island into One Body and Kingdom : A Work so great, affording such delightful Reflections, and so promising of happy Consequences, that I know not how to Discourse of it, so as to do the Subject justice. After I have attempted my utmost, I must send the Wise and Presaging among you away, saying with the Queen of Sheba, not from Ad-
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miration

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miration of your Preacher, but from a sense of the Copiousness of the Subject, *The half was not told us.*

We have heard with our Ears, and our Fathers have told us, what Works were done in their Days, what Battles these Two Nations, now intirely Reconciled (blessed be GOD) fought with Lion-like Hearts one against another, and with variety of Success: They have told us what Blood was spilt, what Desolations were made, what Robberies were committed, what Oppression, Treachery, and Ill-Offices *they* were Guilty of one towards another. But GOD never gave 'em the blessed Opportunity to leave us an History of an UNION concluded betwixt them, nor WISDOM and TEMPER enough to effect a thing conducing so much to the common Credit, Peace, and Interest of both. This better thing, this of *Union*, he provided and reserved for us their Children, that we might leave an Account of its Establishment, with all the good Fruits of it, to succeeding Generations.

For Us the *Britains* of this Age and Day, GOD hath reserved it perfectly and undeniably, to wipe off the old Disgrace, fixed upon us from the time that the *Romans* entred our Island, (*viz.*) * *That we were a People led by Parties and Factions, and seldom two or three Cities of us could agree together, to Ward off the common Danger.* This Infamous Character now sure no longer belongeth to us: We are all this very Day become one Body under One Government, from *Dan* to *Beersheba*, from the *Orcades* to the *South-Channel*; and we are all United, I hope, effectually and

* Tacit. in Vit. Jul. Agric. Cap. 12

durably to defend ourselves, and offend our Enemies : We are all become one House, at Harmony within itself, and one well-cemented Wall ; to the Security of our pleasant Things, and to the wiping away of all old Reflections.

For Us GOD hath reserved the Glory, not only to become Friends now and then, while one of our Nations feels the smart of a good beating, or is full-fed with Plunder, and hath not *France* a-tempting it to be troublesome, the precarious Unity of former Ages : For us GOD hath reserved the Glory not only to touch in a point, and be join'd under one and the same Head, while the same undoubted and unexceptionable Heir of both Crowns may live and reign over us, which hath been the Critical *Union* of our Fathers of the last Age ; But to Incorporate, to become Fellow-Members of one and the same Body Politick, to become Brethren and Sworn-Guardians of each other : An *Union* as Creditable in its Causes, as it will be Great in its Consequences. It proceeded from Love in our QUEEN ; from Mutual Condescensions in her well-affected Subjects ; from Good Temper, Good Deeds, kind Grants, and a prevalent Concern for the common Safety, Liberty and Religion of the whole Island.

For Us, I say, GOD hath reserved the Glory to become perfect *Britains*, and to have Hearts as large as our Island, and to guard it effectually from the Breakings-out of our own Passions and Fury ; even as GOD hath signally guarded it from the Fury and Passion of all other Nations, by the Sea which furrounds it.

Such

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Such an Event as this Day hath brought forth, affords very comfortable Reflections. The Observant Christian that regards the Work of the LORD, may see the gracious Promises of the Last Days taking effect within our Island, and may rejoice at them ; such Promises as that mentioned *Isa. ii. 4. The Nations shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks : Nation shall not lift up Sword against Nation, neither shall they learn War any more.* Those that have Pray'd for the Peace of *Jerusalem*, I'm sure, have receiv'd an encouraging Answer in this Marvellous Union : For Peace is establish'd by it within her Walls, and Prosperity within her Palaces. And who can tell how far the Peaceable Disposition that hath enter'd these Nations, may spread itself further through the Christian World ?

The lover of Mankind, and of his Country, may see with Pleasure the Tempers of these Two Jealous Nations corrected, their mutual Aversions to one another cured, late Tendencies towards War and Division wisely made use of, to usher in a long-desir'd and close Union : Such an one may see *Sampsons* Riddle verified, much more illustriously than it was in *Sampson's* time, *Out of the Eater came forth Meat, and out of the Strong, or Fierce, or Cruel, came forth Sweetness.* He may see that the Divine Likeness, Image, and Propensities have prevail'd in the Tempers of these Two Governments mightily of late, and brought 'em to this Consistency. Union for the Common Good is certainly from GOD, and Divine Qualities in Nations are the immediate Causes of it ; even as its contrary, *Division*, is from the Devil, and ariseth from devilish Qualities. A lover of his Country and Church may see the *French* and *Po-*
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pish Factions intirely depriv'd of one Handle to afflict us, which they have found to our Cost a successful one many a time, I mean the Divisions of these Two Nations.

But to stay no longer on this side of my Text, prepossessing you with a good Opinion of the *Union* of these Two Nations, Reflect upon the Words of it, and they will suggest to you the Advantages which Both of them will receive by it. The Text will intimate to you, That the present Governors of these Two Nations, which have Incorporated them, have more wisely consider'd and promoted their Good, than their Forefathers did, that kept them divided and separate. *Two are better than One, because they have a good Reward for their Labour, &c.*

These are the Words of the Wisest Man in the World, in Praise of our present Subject, *Union*; and they are the Language of *Common Observation* and *Experience*, which must make them the more readily assented to, when justly applied, by all that hear them, or read them.

The most direct design of these Words, some Interpreters are inclined to think, was to set off the Vanity of a sorry Sight King Solomon had sometime beheld under the Sun, of which he speaks in the foregoing Verse, *viz. Of a Covetous, Kinless, and Solitary Drudge*, that knows no measure of Labour to get Riches; and yet hath no near Friend, either to company with, and communicate part of his Riches to, while he lives; or to leave the whole to, when he dieth. This King, according to *them*, setteth off the Folly and Vanity of this Solitary Drudging, by shewing the preferableness of a Sociable Life to it, upon many accounts.

But

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But the Connexion of my Text with the foregoing Verse, is nothing so clear as its absolute and independent Sense, in which it commendeth *Union* and *Conjunction* before *Singleness* and a *Separate State*, for many Reasons. And tho' it may seem to commend *Union* and Confederacy most directly and plainly betwixt *Single Persons*, as you'll gather from *Verse 11.* yet what it speaks is applicable to *Two Societies or Nations*, that stand in need to *Unite* for the same general Ends with single Persons, such as *mutual Profit, mutual Help and Assistance in Danger*, and other Ends set down in my Text. As *Two Persons* like one another, and living near one another, when United together, are better, Happier, and safer than *One* that lives *Separate and solitary*, for many Reasons: So *Two Nations and Governments* like one another, and joining upon one another, are for every whit as many Reasons better and happier when United, than when *Separate*, too.

Now, from what I have already hinted, you may know how to understand the *Terms* of my Text: The *Two* it speaks of, and commends above *One*, are *Two United* by any *Union* that is most convenient for 'em, let it be *Federal*, or *Incorporating*, it makes no matter which: They are not *Two* that continue *divided*: If so, the Arguments alledged in my Text to prove their preferableness to *One*, would neither be proper nor conclusive. Again, the *Two* my Text speaks of, common Reason will tell us, must be *Two of valuable Endowments and Qualities*; let 'em be single Persons or whole Kingdoms, this is requisite: And they must be *Two also that aim at the same common and commendable Ends*. And yet further, they must be *Two*, whose *Circumstances well conspire to promote Union*;

Union ; or else my Text would not be true of 'em : Two that are either *good for nothing*, or that *join to promote bad Designs*, or that lie under *great Inconveniences to Unite*, from distance of Place, diversity of Temper, &c. would not be *better than One*, but *worse* ; they would not be Subjects of Commendation, but of Contempt, Execration, and Blame. Now I shall shew you hereafter, That these Two Nations of *Great Britain* have these Excellent Endowments and Qualities, and also these commendable Ends, and this happy Concurrence of Circumstances to dispose them for *Union* with each other, and for a good and justifiable one, too.

By understanding what sort of *Two* is here spoken of, you may conclude what sort of *One* is here meant likewise, even such an *One* that is *alone, separate and divided*, and *more weak* to do itself good, and more *expos'd to Evils*, while in this State, than it would be if *Confederated and United* with another. Such an *One*, let it be *single Person*, or *Nation*, is not so good as *Two Persons or Nations*, in *Confederacy and Union* with each other.

My Text, as I have open'd it, contains *Two things*, which will afford us fit Matter for Discourse on this Day.

I. A plain Declaration that *Two United* together, of excellent Endowments and Qualities, of commendable Ends, and of a multitude of Circumstances conspiring to *Union*, are better than *One* that stands alone, and keeps itself separate and divided.

II. It contains Reasons to prove what it declares or asserts, *Four* in Number. It tells us,

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That

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That the *Union* of Two of such Endowments, Ends and Circumstances as these forementioned, is better than their continuing separate.

1st, Because it tends to promote the *Gain and Riches of them both in their Labour and Trade; Two are better than One, because they have a good Reward for their Labour.*

2^{dly}, Because it tends to the Support of both in their Calamities and Afflictions, *If they fall, the one will lift up his Fellow: but woe to him that is alone.*

3^{dly}, Because it tends to double the Comfort and Felicity of both in their Enjoyments, and makes these more sensibly sweet to them; *If two lie together then they have heat: But how can one be warm alone?*

4^{thly}, Because it tends to the Defence of them both against all Enemies and Opposers, *If one prevail against him, i. e. him that is United, two i. e. He and his Confederate shall withstand him; and a threefold Cord is not quickly broken: A Proverb which intimates to us the stout and impregnable Defence which ariseth from Unions, and strict Alliances.*

To begin with the First thing in my Text, *viz.* The plain Declaration, that two United together of Excellent Qualities and Endowments, of commendable Ends, &c. are better than one that keeps itself separated and divided. The Maxim in the beginning of my Text, as thus explain'd and restrain'd, I have already told you, is applicable to whole Governments and Nations, as well as single Persons. Common Observation and Experience hath told *Great Bodies* of Mankind, That Two of 'em are better than One. Hence we find, Nations that have been weak, and expos'd

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pos'd alone, have commonly sought *Union* with their Neighbours: The King of *Israel* you read sought *Union* with the King of *Judab* and with his People, for the regaining of *Ramoth-Gilead*, 1 King. chap. 22. v. 4. — *Syria* you read *confederated with Ephraim* when they fought against *Jerusalem*, *Isa.* 7. The more effectually to carry their purpose of conquering it. But these two Nations tho' they acted according to the *Wise Maxim* of my Text; yet having this *wicked and discommendable* End, God would not suffer it to be fulfilled in their *Union*: Two was no better than One, for making an unjust Conquest upon *Jerusalem*. — The Republicks among the *Greeks* made their *Fœderal Unions* for their common safety: *Lacedæmon*, *Argos* and *Messene*, *Plato* tells us, * swore to one another, that they would all stand by one another, and help one another against any Enemy that attempted any one of their three Governments. — The *Romans* and the *Sabines*, *England* and *Wales*, made their *Incorporating Unions*. And many other Nations have made their *Unions* of one sort and another, as being convinced of the truth of my Text, *That Two of them were better than One*.

You may expect I shall now give up my self to comply with the design of the Day, and pass by all *Unions* of single Persons, made by Marriage, Civil Contracts, Friendship, &c. and say nothing of their preferableness to a single State, but betake my self to Discourse upon the *Union* of Nations, and upon the *Union* of these two of *Great Britain*, which is now (Blessed be God) happily settled. And following my Text, as I have

* *De Logib. lib. 3.*

explained it, and applying the Subject in hand to it, I shall shew you, That these *two Nations* are such a *Two* as have all the Requisites that prepare them for *Union*, as have all the Requisites that justify it now after it is settled, and speak it to be better than their *Separation* and *Division*: They have such Endowments, such Ends, and are under such Circumstances, as I have said, and all will grant, Two ought to have, and be under, whose *Union* is preferable to their continuing still separate and divided Governments.

First, These Nations of *Great Britain*, have, both of them, desirable Qualities and Advantages. I need say nothing of this Nation and its People; we are justly prepossessed with a good Opinion of it, and them. As to the Neighbour-Nation and People we are now United with: They want not for what renders them honourable and desirable as well as ourselves. Their Kingdom is Ancient and Honourable; their Nobles are so too, and generally beyond those of this Kingdom; their People are hardy Stout, and Warlike, Honourable, and lovers of Liberty, as well as our selves; their Country (now ours, even as ours is theirs) wants not for its Fruitful Valleys, and profitable Produce; tho' it is nothing so fruitful as this. Their advantages for Trade are great, if a little assisted; peculiar for that of the Fishery, a Trade by which one of the most Formidable Nations in *Europe* raised themselves, the *Dutch*. They are a Christian, a Reformed and an Holy Nation, as well as we: They Worship GOD according to the Purity of his Ordinances, and this speaks them our Brethren, Members of the same Mystical Body, and to have been United under the best and Noblest Government with us, before this Day,

Day, under that of the Kingdom of God. This Consideration of their being *Christians*, gives us leave to hope for *Truth*, and *Justice*, and *Love*, and all other Social and Uniting Qualities in 'em: And this Consideration of their being *Reformed Christians*, gives leave to hope for all hearty assistance against Popery, and Popish Designs, from 'em.

2dly, These two Nations, now Incorporated and firmly United, propose to themselves commendable Ends, another thing that justifies *Union* and Proclaims it good. Our *Gracious Queen*, as may be seen from the Commission issued out to Treat upon an *Union* betwixt the two Nations, design'd this great and General End, *the Common Good of both her said Kingdoms for ever*, to use some of Her own Words. And the very same End was designed by the wise and well-affected Commissioners, that settled the Terms of *Union*, and by the Majority in the *Parliaments* of both Nations, that perfected them and passed them into an Act.

Many Excellent Ends in particular were designed to be promoted, and, I doubt not, will be by the Blessing of God effected by this *Union*: A lasting Peace was designed to be settled betwixt these Two Nations. And now when all Battles betwixt two Nations will come under the Notion of Civil Wars, we may hope we shall hear no more of those dreadful Executions by Fire and Sword, of that Murthering of Infants, Ravishing of Maids, and such-like Barbarities which were committed in the Northern Countries of *England*, and South of *Scotland*, by the Armies of the two Nations in the Reigns of King *Stephen*, *Edward* the First, Second, Third, &c. These Nations,

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Nations, we may hope, will never see such Tragedies more, as those at *Fonkirk, Bannocks-barrow, &c.* acted over again; at the first of which places mentioned, two Hundred Knights and Forty Thousand Foot of the *Scots* are reported to have been slain; and at the latter, besides some Lords, Seven Hundred Knights and Fifty Thousand common Soldiers of the *English*. These with many other Bloody Battles were formerly fought: But our Wise and good Counsellors in both Nations have taken care in time to prevent the repeating of such like Tragedies as these: For when such a dangerous advance to 'em was made *Anno Dom. 1704* as the Clause in the *Scots Act* of Security, which required all their Fencible Men to provide themselves forthwith with Fire-arms, and the Heretors and Burghs to Discipline and Exercise them, the Parliament of *England* wisely and seasonably moved the proposal of an *Union* betwixt the Nations, which was hearkened to by that of *Scotland*, and hath been happily effected, to the preventing of present, and we may hope, of many future Wars and Desolations.

But this of Peace betwixt the Nations was not all the Excellent Ends our Good Queen and Councils designed: They aimed at the Preservation of the Protestant Religion, which would have been endangered thro' the Divisions and Wars of two Powerful Nations that professed it: They aim'd at the Security of our Liberties in this Island, and therefore would have both Nations United as one Man to stand up for 'em against *France*, and all other Enslaving Powers that might rise up: They design'd the securing of the Protestant Succession to the Crown of these Kingdoms against a Popish Pretender; and have by it,

it, and the Conditions of it, shut him out of that part of our Island, where he, supported with his *French* Power and Interest, would have had the free'st Liberty of Entrance. They design'd to disappoint *France* of their own handle to vex and divert us when Warring with them, *Scottish* Confederacies. They designed to destroy all Foundations for Separate Interests, and to remove all National and Party-peaks and disaffections, and to promote an intire Love to our Neighbour and Brother, amongst all of us that inhabit this Island. Persecution for Conscience-sake, Ecclesiastical bigotry, severe Judgings of our Christian Brother for a different Form of Church-Government, and a different mode of Worshipping the true GOD, consistent with the great End and Design of Worship, &c. must look with a very ill Aspect amongst us, now, after a Nation that is Episcopal, and a Nation that is Presbyterian, have thought it their Interest to joyn together in firm Friendship, and become One.

Yet further, Our Governours design'd to make us, of ourselves a Match for *France*, or any other Kingdom that makes War upon us, without being at the vast Expence of hireing Faithless and *Dilatory Confederates*, and their much-less valuable Troops than our own. *Plato* required so many People to make up his City or Commonwealth, as would be strength enough to repel their injurious Neighbours, in Case of an Assault; and so many as would be strength enough to assist their Friendly Ones, when they were invaded. When one Nation therefore hath not People and strength enough for these Ends, it doth wisely to Unite with another, and increase itself. And this was our Case; We were not alone a match for *France*
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now a-days, to defend our selves and our Innocent Neighbours and Confederates against its Power and Ambition : Our Uniting therefore in Order to receive an Accession of Strength is justifiable. Again, our Governours had other great and good Designs, (They aimed at what we may hope they'll attain to,) even to make our new Incorporated Nations the Arbitrators of *Europe*, Powerful Patrons of Liberty and the Reformed Religion, and able and willing Assistants to all our injured Neighbours, that apply to us. In a Word, They aim'd at making this Island happy within itself at Home, and able to appear Victoriously and Decisively in every Good Cause it may Patronize Abroad ; which Ends, this Blessing of *Union* with our Northern Neighbours (if the Two Nations be not wanting to themselves) will effectually promote, according to the Hopes of our *Queen*, which She thus express'd in Her Letter to the *Scottish* Parliament, *Octob.* 1706. “ By
“ this *Union* the whole Island being join'd in
“ Affection, and free from all Apprehension of
“ different Interest, will be enabled to resist all
“ its Enemies, support the Protestant Interest
“ every-where, and maintain the Liberties of *Eu-*
“ *rope*.

3dly, The Circumstances of these two Nations conspire to promote their *Union* ; and therefore as they are United they are in a better Condition than either of 'em would be in, if they were separate and divided. There are abundance of Circumstances that conspire to commend and justify their *Union*.

In the first place GOD and Nature hath United the Countries which both of them inhabit, and hath separated them from all other Countries ; to

teach us, as it were, we should be the greatest Friends one to another, yea, undivided and inseparable ones, at all times. Both Nations live upon one and the same Island, and there are no Mountains, Hills, Seas, considerable Rivers, nor any other Strength of Nature, to divide us from each other: So that as King *James* the First speaks when he mov'd the Parliament of *England* to Effect this Union, *rather they were divided in apprehension than in Effect.* Now what GOD hath joyn'd together, Men had a fair invitation tojoyn too.

Again, the God of Nature hath so proportioned the extent of this Island of *Britain* that it is no way too large and unweildy for one Governour and Government; not in these Ages especially, wherein *Civil Policy* and the *Art of Government* is come to such Perfection. Our Uniting Governours therefore need not fear that old Maxim being applied to them *Dimidium plus toto*, the half of their Island and Dominions is better then the whole, which hath been commonly applied by Politicians to Princes and States, that have stretch'd their Dominions to too great an Extent, and have gain'd more to themselves than they could happily govern and keep in Order and Peace.

Again, it is probably Conjectur'd by Historians, that the People of the two Nations of our Island are near akin. Some of our *English* Historians think, the *Scots* were a remainder of *Erittons* that fled Northward from the *Roman* servitude; there is such an agreement betwixt the Language of the *Welsh* and of the *Highlanders*. The *Scottish* Historians say, their *Lowlanders* are a mixed People, and that a very considerable part of 'em consist of such as came from this part of
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the Island, much more lately then the *Roman* times: They tell us of *Brittons* who fled from the Tyranny of the *Saxons*, *Danes* and *Normans* settling among them; they tell us of *Saxons* that overrun their Country, who were permitted to continue with them, and live as Friends amongst 'em, after they had recovered it again from 'em. They tell us of Numbers of *English* which assisted *Malcolm* the Third against the Tyrant *Mackbeth*, to many of which the King gave Lands for their good Services, and of other Ways, whereby the South-Parts of their Kingdom were mixed and supplied with People from this of ours.

Again, There is that which all Politicians will allow to be a great Motive to *Union*, and what was a considerable preparation for it, a likeness of Temper in the two Nations, a likeness of Language and only a difference in Dialect, a likeness likewise in Religion: Our Faith is one and the same Christian and Reform'd Profession. And as to Matters of Discipline and Church-Government, wherein we differ, there is sufficient Provision made by Act of Parliament, that each of these Nations shall be as secure of their own now after their *Union*, as they were before it. Besides, it will be a great Reflection upon the Christian People of this Island, and upon their Teachers especially, if Agreement in the whole Systeme of Faith do not do more to produce Brotherly Love and *Union* amongst them, than the different manner of applying some few Precepts and Doctrines of it, relating to Discipline, can do to create Disaffection amongst them.

Again, We have been long a-preparing for
Union,

Union, an intimate one, by being Subjects under the same Princes, and that for above a Century of Years; by Supporting one another, Trading one with another, and by allowing one another more Privileges generally, than we have done Foreigners.

Again, There hath, as we have seen by the Effects, been a Prevalent Disposition in both Nations to Unite. The opposers and haters of *Peace* and *Union* have been (Blessed be God) out-numbered, and the Weaker Party. Now seeing the Marriage of these Kingdoms hath been a matter of consent, who should object against the Bans?

Again, We the People of the two Nations of this Island need one anothers Commodities, need one anothers Hands and Assistance, and the Subjects of each Country have a sufficient produce of Goods and Wares, wherewith to Trade advantageously and comfortably one with another, as well as with Forreigners: The *Scotch* have their Linnen-Cloth, their Cattle, Coals, &c. we have our Woolen Manufacture, our hard Ware, our *East-India* Goods, &c.

Again, as I have hinted before: The State of Affairs betwixt us in this Part of the Island and *France* is much altered: We formerly were Matches for both *France* and our Northern Neighbours; but thro' the negligence, to say no worse, of some of our late Princes, and thro' the Ambition and wicked contrivances of one of theirs, *France* is become an overmatch for us. We have found it necessary therefore to Unite with our Neighbours of *Scotland*, upon condition of their breaking off all correspondance with *France*. And by doing thus, we have made those our fast Friends, which *France* would have hired and stirred up to have
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been

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been our most dangerous Enemies. Necessary Self-defence, not Extravagant Affection and Ambition, have fixed the present limits of our Government and Kingdom for us.

Besides, the Cause of GOD, the Protestant Intrest, and the Liberties of Mankind need such an *Union*, and seem very much to depend upon it.

But it would be endless and impossible to reckon up the many Circumstances of Necessity and Convenience, that conspire to promote *Union* betwixt these two Nations, and likewise to justify it, now when it is promoted effectually. This Matter of *Union* has promis'd so fair to promote the Happiness of this Island, that the wisest Men and the best Patriots of it have wished for it, and endeavoured it time after time; and its Enemies, the *French*, Popish and High-Church Faction have ever oppos'd it. It was endeavoured in *Henry* the Eighth's time, in *Edward* the Sixth's time, in *King James* the First's time very vigorously, as well as in later Reigns. But, as I have said, the *French* without, and the Papists within this Island, always oppos'd it: And these together with a Generation of Selfish Ignorants that feared detriment in their own Interest, more than they loved the Publick Good, and a Generation of narrow-spirited Zealots which conceiv'd a Mortal rancour against Paritanism, and all sorts of Church-Government which had not their own darling Humane Invention of Prelacy in it, rendred the good Design abortive. Blessed be God that it appears now we have more Light, and more Temper among us, more Latitude of Heart, and less of that prejudice against our Christian Brother, which hinders Men from seeing the things that belong to their Peace, and that of the Church of God.

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Having now shewn you that these two Nations have the Requisites to prepare 'em for *Union*, and to justifie it after it is effected : Having shewn you that two such Nations as ours of *Britain*, viz. two Honourable ones, aiming at the Publick Good, and joyn'd together by Nature, Affection and Necessity, are better than one of them alone, I'll proceed to the

II. Thing in my Text ; to the Reasons given why Two are better than One, two Nations, as I have Interpreted the Text, such as these of Great *Britain*.

The First Reason which King *Solomon* in my Text gives why Two are better than One that is alone, is this, Two United gain more by their Trade and Labour than One, *Two are better, &c. because they have a good reward for their Labour.* Now the *Union* of these Two Nations hath this very Reason to plead for it, it will tend to the gain of the whole Island in Trade. This is the opinion of our Queen, Counsellors and wisest Patriots, even as it was one of their Designs in making it. Our whole Nation is sensible what advantages the Fishery upon the Nothern Coasts promises us, upon our joyning with our United Brethren to improve it. We are sensible there wants not for Men in that Part of our Island, some of which will stay at Home, and employ themselves upon this Encouragement granted 'em by the *Union*; and others will go abroad to Trade and get gain, to the general Profit and Riches of the United Kingdom. Our Plantations Abroad we may expect will soon be better Peopled and more Fruitful: The Numbers of our Seamen will soon be greater. This Part of the Island, and this *Ci-ty* we live near, will share abundantly in all the

Riches that are gotten in the whole United Kingdom ; the Court, the Councils, the great Trading Companies, the great Stocks and Correspondencies being all settled here. We must get considerably by our Northern Neighbours, as well as they by us : Fears of Loss by this Great Work are vain. It is a certain Maxim, *the greater will draw the less, not the less the greater.* England (if I may again mention a Name that is lately laid aside) will suffer neither in multitudes of Inhabitants, nor in Riches ; but will gain. *

The 2d Reason given by King Solomon, why *Two United are better than One*, is, Two can give support and help under Calamity and Affliction to each other, whereas one is left naked, and expos'd and Friendless : If they fall, *the one will lift up his fellow: But woe unto him that is alone when he falleth, &c.* Now this Reason you may plainly see holds good to commend the present Incorporation of our two Nations. Each Nation upon it, has a Friend to assist it when ready to fall by an Enemy, a Friend that must look upon it as its own Interest to do so. The Strength of both Nations will Unite upon every Emergency. By this their Union, they say one to another much like Joab to his brother Abishai, 2 Sam. 10. 10. *If the Syrians be too strong for me, then thou shalt help me : But if the Children of Ammon be too strong for thee, then I will come and help thee.* — No doubt we may expect by this Union our Neighbours in the North will both be much more able, and more heartily willing to Fight our Battles, than they have been formerly. Obligations of Kindness, and of Self-interest too, must

* Jam moribus, artibus, affinitatibus nostris mixti, aurum & opes suas inferant potius, quam separati habent. Tacit. *Annal. Lib. 11. Cap. 24.*

engage an Ingenious Nation to us. When we are ready to fall by *France*, if God should ever permit it, we need not fear from henceforth, that *Scotland* will add weight to help to press us down; but put to their Hand to lift us up. By being let in to partake of our Trade, they must have Interests, Stocks, Estates, &c. mixed with ours; and if we be Ravaged or Invaded by our Enemy, they must be unavoidably joynt-sufferers. And the Sense of this will let 'em no way give Place to the best English-man in love to this Part of our Country and Island.

The Third Reason which is given in my Text to shew, that Two are better than One, is this, Two United together promote one another's Comfort and Felicity mutually: *If two lie together then they have heat; but how can one be warm alone?* — If we Allegorize upon the matter (for you cannot expect I shall keep to strict and proper Senses here) the Moderate heat of two Persons lying together in cold weather, well represents the Comfort that ariseth from the Friendships and near Alliances of Nations. Two Nations, one of which is not strong enough alone to oppose their Enemies; two Nations that may receive each of 'em an Increase of Trade and Riches by their Uniting together, their Union creates a very comfortable warmth, and is productive of every thing in abundance which keeps Men warm. And this was the Case of these two Nations before their Union, they were not strong enough, either of 'em singly, to oppose a *French* Power and *French* Designs.

Felicity and Comfort no doubt will arise from this present Union, and an Additional Security to both Nations. Those that live upon the Bor-

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ders of each Country (or to speak as things are now settled) those that live in the Heart of our United Kingdom, will taste Trading with one another much better, then Fighting with one another ; Peaceable Conversation and Good Neighbourhood better than War ; Security in their Houses better then Fear ; gaining by one anothers Labours, much better then losing their *All* by one anothers Robberies. Every Man's Possession thereabout must be of a much greater value since the *Union*: Every Man's Heart thereabout must encourage him to labour most heartily, now when his gains are made safe to him: Inhabitants must mightily increase upon the Borders of the two Kingdoms, and comfortable Society and Communication, now when Custom-house-Officers, Examination of Travellers, and all other Images of Division and a Separate Interest are taken away.

But nothing will help you better to see the Comfort of this *Union*, than the Consideration of what Affliction the contrary to it, *Division*, would have caused, nay, but the sole want of it, upon such an Event as the Death of our QUEEN. The Pretender in *France* would ('tis very likely) have been let into *Scotland* ; that Nation, all the more Barbarous and Disaffected Part of it, with *French* Assistance, would have come and immediately Invaded us ; Desolation, and Slavery, and Popery would (except GOD wonderfully appear'd) come in as a Flood upon us ; Life and Estate would be exposed to the last degree of Danger ; *Europe's* Liberties would be gone, and the Protestant Reform'd Interest with it ; One Persecution would begin worse than the *Roman* Ten ; Heathens never were so Cruel as Papists ; More Fires would be kindled than ever were in the *Ma-*

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rian Days ; And an end there would be of the Benefit of the *Revolution*, and of all the honest *Englishmen* living of such Principles as effected it. — But I'll not affright you with the Terrors which GOD hath deliver'd you and me from, by this *Blessed Union*. I touch at these Tragical Things, to let those that are not thankful for the *Union* see their Blindness.

* *It is certainly that which compleats all those Securities for our Religion and Liberties, which Her Majesty and Her Royal Predecessor (of Blessed Memory) have formerly granted, to the earnest Request of their People.* — But to go on :

The Fourth Reason which King *Solomon* gives why *Two* are better, &c. is, They can powerfully defend one another against the Assaults of their Enemies. *If one prevail against him, i. e. him that is United with another, Two, i. e. He and his Confederate, shall withstand him ; and a threefold Cord is not quickly broken.* Let us apply this to our selves in this Land, and say, If *One*, viz. *France*, prevail against us *Two*, i. e. *We* and our Neighbour-Nation of *Scotland*, United with us, shall withstand it, &c. This Fourth Reason for *Union, mutual Defence*, will (by the Blessing of GOD) be undoubtedly attained by our *Union* ; we shall be able to stand against the World, if GOD prosper our Trade and Government. *Britain* will be a Brazen Wall : It will be able to oppose all its Enemies every-where. Instead of the Popish Powers making it tremble, it may make them tremble. I cannot but mind you here of a few Sentences of the Duke of *Somerset*, the Protector of *England* in *Edward* the VI.'s time. He, after he had fought the *Scots*, for breaking their Proposals of *Union* with us, at the

* See the Address from East-Retford, in the Gazette, Apr. 21.

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Instigation of the *French* and *Popish Faction*, and got most of the South-Parts of *Scotland* into his Possession, knowing well the Advantage that would accrue to this Nation from an hearty *Union*, desir'd that we might Unite with 'em upon equal Terms, in stead of using them as a People Conquer'd; that he might make their *thus obliged Nation* more heartily our Friends. *We do* (saith that Wise Statesman) *invite you to Amity and Equality.* —

We Two being made One by Amity, shall be most able to defend us against all Nations; and having the Sea for the Wall, mutual Love for the Garison, and GOD for Defence, should make so noble and well-agreeing Monarchy, that neither in Peace we may be ashamed, nor in War afraid of any Worldly or Foreign Power: Why should not you be as desirous, i. e. of Amity, and have as much cause to rejoice at it as we? And thus he goes on. This Great Man went the same way to raise this our Nation, that Romulus and his Successors did to raise Old Rome to its Grandeur. You'll find the Prince in Tacitus speaking thus, Lib. II. Cap. 24. What other thing was the Ruine of the Lacedæmonians and the Athenians, although they were great Warriors, than their driving away from 'em those they Conquer'd, as Aliens? But our Founder Romulus was so wise as to make the most part of those Nations he fought against as Enemies, the very same day free Citizens of Rome.

This our *Union*, I say, will promote our Defence, and enable us to withstand all Opposers. It will enable us Charitably to assist our Neighbours too, when they are Invaded, and make us Scourges to Tyrants and Oppressors. What Difficulties will not our Northern Swarms of hardy and stout, and well-commanded Soldiers, every way equal to those of the Southern Parts, and Compa-

Companions with 'em in all their brave Achievements, surmount? Six thousand of 'em in *France*, under *Francis* the I.'s Reign, were call'd Six thousand Devils, for their extraordinary Valour. Formerly the King of *France's* own Guards were compos'd all of 'em of *Scots* Men, to mention the old Name once more for Credit's sake. We do not, you see, Unite with a Mean-spirited, Worthless, and undesirable People, that want Character, or Merit either, the Foundation for it.

But so much for my Text, and its Application to the present Case, which commendeth *Union*, and tells us the Advantages of it. I'll now conclude with a few proper and necessary Exhortations.

1. Seeing *Union* is Good, and the *Union* of these Two Kingdoms much preferable to their standing separate and divided, let us be very thankful to GOD for it. Blessed be GOD, that hath inclin'd the Hearts of these Two Nations to strengthen one another's Interests, to love one another, and seek the Good one of another. Blessed be GOD, our Nations have such an Affectionate and Careful Mother set over them, as hath taken care to have all her Children agree together now, and hath made effectual Provision, that they shall not fall to Quarrelling and Undoing one another, after her Death. If she have not acted like a Parent and Mother of her Country, what Crowned Head can do it? Blessed be GOD, that our Queen and Counsellors, the Honourable Part of our Nations, have set such an Example of truly Christian and extensive Charity, as their Uniting of us is. They have taught us to love every one that is our Neighbour; they have taught us Freedom and Latitude of Heart; they have taught us,

that Confinement of Temper, Envy and selfish Reserves of the Blessings of Providence, become neither a Nation, nor Person which GOD hath dealt bountifully with. They have nobly Reproach'd, and Silenc'd a Race of Narrow-spirited, and none of the best enlightned Ecclesiasticks, all over the Island, that never cease to proclaim War against every Mode in Religion and Worship, and against every Person that conforms to it, that is not their own. Now, those that have a Latitude and Charity for every Christian Brother, of every Denomination, that loveth his Lord *Jesus Christ* in Sincerity, have Countenance; and it is their Time, that want this, to exercise a prudent Silence; if that Gift belong to 'em. Those Doctrines that confine the Validity of Christ's Ordinances to Episcopal Ordination, those that represent Popery more favourably than Presbytery, &c. now must appear strange Doctrines, and he must have a Front of more than Brass that Preacheth them in this Part of our Island. So likewise those Doctrines which make no difference betwixt our Ceremonies and rank Heathenish Idolatry, must appear every whit as strange, if now Preached in the *North*-part of our Island. The Statesmen's Temper, and if not this, their Terror must teach Church-Men not to Infringe *Charity*, for what they think, or are willing to make, *Truth*. When those for *Episcopacy*, and those for *Presbytery*; when those that plead for *Decent Ceremonies*, and those that plead for *Purity of Worship*, are obliged to defend one another, and be *as one Man* for the Common Good, surely they should lay aside their Heats and uncharitable Condemnations. The Subjects of this Island cannot expect, so long as they Condemn and Contemn one another, that

that ever they should heartily defend and assist one another : Both Nations therefore should retain their respective Distinctions in Worship with great Charity, *and let nothing be done through Strife, or Vain-glory, but in Lowliness of Mind each esteem other better Christians than themselves.*

Be thankful, I say, for this *Union*, and the prospect it gives of Excellent Fruits. *Union* is from GOD, and the Root of multitudes of Blessings to Nations ; even as Division and Dissension is the Root from whence many Evils spring up to Nations. It is a great thing, and a laudable one, to see an Uniting Spirit working in two Persons, that have been at difference one with another : But it is a much greater thing to see this Spirit prevailing in Two great Nations, that have had many Jealousies one of another, and have had powerful Incendiaries at work, and leaving no Stone unturn'd to create perpetual Feuds betwixt 'em.

Be thankful to GOD, that we in these Nations, by the kind Mediation of Her Majesty, her wise Counsellors and Patriots, have Conquer'd one another without War ; subjected ourselves each to other without Force or Violence ; obtain'd those Advantages over each other by Consent and Love, which we could never, either of us, have obtain'd by the most successful Battles. Extent of Dominion gain'd by War is matter of Burthen to a Nation, rather than matter of Strength oftentimes ; and requires much Strength to guard it, as well as it did to win it. Her Majesty may justly therefore reckon this *Union* of her Two Nations, and their Incorporation, the greatest Glory of Her Reign, a greater Glory than either of the two great Battles which we glory in. *A Brother*
offended

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offended is harder to be won than a strong City, &c.
Prov. xviii. 19.

2. Enlarge your Hearts, and proportion them to the new Accessions made to our Kingdom and Country. Let 'em be commensurate to this Island, and stretch'd from the old Limits of *England*, to those of *Britain*: Be concern'd for its Good, pray for its Peace and Prosperity. Lay aside all Jealousies, empty your selves of all Aversions to the Welfare of the new Members of your Body.

3. Shew Subjection to the Ordinance of GOD, to your Queen and Governors, in cherishing a good Correspondence with your new Fellow-Members of the same Body, and Subjects of the same Kingdom. Reflect not upon 'em, nor encourage any that do so: Give 'em not occasion to complain, as they have done often formerly, of their ill Usage from us, of their being called a *Perfidious Nation*, &c. *Sirs, ye are Brethren*, (to use the Words of *Moses*, as quoted *Acts* vii. 26.) *why do ye wrong one to another?* Such treatment must keep their Hearts from cementing with ours; must make our *Union* only a pompous Name, or somewhat worse, an occasion of an everlasting Division. Each part of our Island should be very careful now at the first Commencement of their *Union*, to carry well to the other: When the Graft is just put into the Stock, and bound up, we should use it gently till Time hath made it take and grow.

4. You that are Inhabitants of this part of the Island, expect great things from this *Union*. An honest *Union*, a creditable *Union*; an *Union* for good Ends must be productive of Blessings. It is a very direct step to make our Nation great and happy. My Lord *Bacon* (in a Discourse upon this Subject) takes

takes notice of this Observation of *Matchiavel*, which he assents to, *That there was not one greater Reason of the growth of the Roman Empire, than it's readiness to Compound and Incorporate with Strangers.*

I cannot contain from applying the Old Platonick Maxim here ; tho' those Philosophers had another meaning for it, *Unity is the root of all things*, of all Blessings ; Our Unity in this Island we may hope will be so. *Pythagoras*, as *Cælius Rhodiginus* * tells us, made two principles of things, *Definite Unity*, and *Indefinite Duality* : And the first of these, *viz. Definite Unity*, he suppos'd the Cause of all good things, of the Temperatness of the Air, of the Vertues of the Mind, of the Health of the Body, of the Peace of Houses and Commonwealths, &c. But the latter of these, *Indefinite Duality*, he suppos'd the Cause of all Evils, and ascrib'd the Cold of Winter, the Wickedness of the Mind, the Sickness of the Body, and the Seditions and Differences in Houses and Commonwealths, to it. We may apply this fancy of *Pythagoras* to ourselves, the Inhabitants of this Island : It is certain from its *Indefinite Duality*, and divided Interests in former Times, innumerable Evils proceeded : Through this we became a prey to Foreigners, the *Romans* and others ; thro' this we were ever destroying one another at Home, when we wanted for Invaders from abroad ; through this our Island hath been kept at an under, and never grown up to its full Glory. And we may well conclude all the contrary advantages will come to us, by its Universal Unity and *Union* now happily settled.

* Antiq. Lect. Lib. 22.

And what have we parted with to obtain such an hopeful prospect as this? Very little, a *Name*. The *Old Romans* did as much when they made an *Incorporating Union* with the *Sabines*, as we may gather from *Livy, Lib. I. Cap. 13.* they took upon them the Appellation of *Quirites*, to oblige them. Whathave we parted with? the Money of the *Equivalent*. How soon would a greater Sum than this have been spent, in defending ourselves against the Evils that might have come in upon us by way of *Scotland*, had we continued separate Kingdoms? Besides, let us consider, it is our Money, the Nation's or Kingdom's Money, at least, as much now when it is in the *North*, as while it was here in the *South* of our Island: Our *Incorporating Union* hath made *Communion*.

5. Beg of GOD to Bless the Forces of this United Kingdom, and make'em Victorious over our Enemies, that so we may have Peace Abroad, as well as at Home, and Liberty to relish the good Fruits of our *Union*.

Lastly. Let us approve ourselves a Reformed Kingdom. The Success of our *Union* is dependent upon our Reformation: *Though hand join in hand, the Wicked shall not be unpunish'd, Prov. xi. 21.* But that Nation, on the contrary, which obeys GOD's voice indeed, shall be a peculiar Treasure unto him above all People., *Exod. xix. 5.* May this therefore be the Practice, this the and Privilege of these United Nations of Great Britain.

F I N I S.