



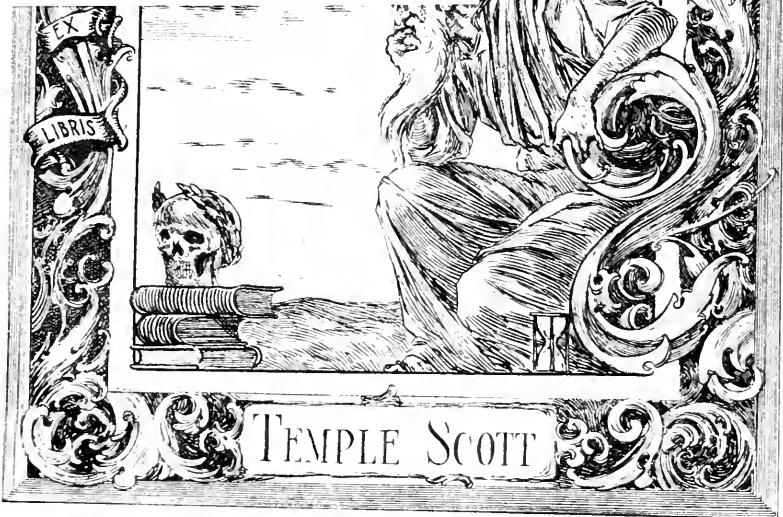
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1912

Revolution - Principles :

Being a Full

DEFENCE

O F T H E

Bishop of St *Asaph's*

PREFACE

T O H I S

Four **SERMONS:**

In ANSWER to

The **OBJECTIONS** which have
been made against it; Proving
them to be all Groundless, by
Scripture, Law, and Reason.

L O N D O N :

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T H E
P R E F A C E.

I Never can be weary of reading the incomparable Preface to the Lord Bishop of St. Asaph's Four Sermons: And believing every good Englishman has the same Sentiments, I flatter my self, these new Reflections upon it will not be unwelcome. Those who attempt to destroy the Principles that brought about the Revolution, abuse Scripture, and wrest it to their wicked Sense, as much as Papists, Socinians, and other Heterodox Writers. They pretend the Bible is on their Side; whereas there is hardly a Word in it taken in its Genuine Sense that is not against their Pernicious Doctrines: From whence I have heard it call'd, with too much Levity, the most Whiggish Book in the World. If Truth, Justice, Reason, and Virtue are against Tyranny and Oppression, and the Whigs by their Principles are oblig'd to maintain the

Pol/sc Elackwell 1751 p 51 page 1

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One and oppose the Other ; it is no Wonder that the Sacred Writings speak for Them ; since nothing Sacred can countenance Oppression and Tyranny.

'Tis a Pitiful and Shameful Thing, says his Lordship in his Sermon on the Queen's Accession to the Throne, that Men either in Ignorance or Flattery, where they meet with such Noble Expressions of the Kingly Office, as that his Power is of God, and the Ordinance of God, and that he is in God's Stead and his Vicegerent, and the like, should either give it a wrong Turn, by giving the Prince from thence a lawless and unbounded Power, because that God's is so ; or only enforce from thence the Obedience and Subjection of the People without Reserve ; never concerning themselves with shewing the indispenfible Obligations which all those Noble Expressions lay upon Princes to be Just, and to rule in the Fear of God ; and in all Things to represent that great Original from whence they derive. They have their Power from God, no doubt of it : 'Tis therefore only the Power of doing Good : For God Himself has no other Power : They cannot then exceed their Principal ; He can give them no other Power than what he is invested with himself ; They can therefore have no Power from him to do Injustice, Oppression, or any

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any manner of Mischief. *The Pleasure in reading such admirable Arguments, would tempt me, to repeat the whole Sermon; but we are confin'd in too narrow a Compass, and must refer the Reader to it. It being become fashionable to cry up the Happiness and Glory of France, and to run down the Dutch, as a Barbarous Despicable People; let us see in the same Sermon what an Image my Lord gives us of such Glory and Happiness; that we may from thence be able to form the better Judgment of the Merit of each Nation, and thereby direct our Friendship.* Provided, says his Lordship, that Princes be happy, all is well, and little or no Regard is had to the People. 'Tis enough, it seems, for most of the Kingdoms of the World, if their Princes be Rich and Powerful, able to take their Neighbours Towns and Countries, and able to hinder other Princes from taking theirs; able to do a great deal of Mischief to other Princes Subjects, at the Expences of the Lives and Estates of their own; and able to protect their own People from the Violence of their Neighbours: And ——one can go no farther, for they will not be able to protect them from their own Arbitrary Violence, Oppression, and Exactions; 'tis Happiness enough they think, that they defend their Prey from other Lyons, to devour it at their own Leisure

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sure themselves. This is, for ought I see, all the Happiness that most other Nations of the World enjoy : They are happy, in having Princes Rich and Powerful, full of Honour and Magnificence, Empires of large Extent, Castles and Forts impregnable, Armies innumerable, and Garisons in every City. But if this be the Happiness of a People, 'tis surely such as is not to be envy'd *The Happiness of a People must appear in the People, and be felt by the People.* And it is not from the Splendor and Profusion of a Court, nor Glitterings of a Camp, nor the fine Habits of a numerous Guard, nor stately Edifices of a few great Men, and their Luxurious Way of Living ; 'tis not from these that Strangers ought to form a Judgment of the Peoples Happiness ; *for all these Things may be so much at the Peoples Expence, that they may be in truth the more unhappy for these so fine Appearances of Happiness ;* but from their *Ease, their Plenty,* and their *LIBERTY.* Then it is right, there is the happy Country, where both the Prince and People too are Happy ; not in the Airy and Fantastick Notions of a *Prince's Glory and Renown,* but in his Wise and Righteous Government ; his Seasonable dispensing Justice and Mercy ; his Care, Affection, and Encouragement of all his People. *How Lewis the XIVth has been an Encourager*

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rager of all his People, *let Two Millions of Souls, now living in miserable Exile for Conscience sake, witness: And how all the Parts of this Mock Happiness fit exactly his Government, we cannot be ignorant, whose hard Hap it is to have such a Neighbour. Those who speak well of that Monarch, having never a good Word for King William the III^d of Glorious and Immortal Memory; Let us remember what my Lord Bishop says of him in the same Accession Sermon: That Reign will be as memorable and as welcome to Posterity, as any we have had, without such a Mark to note it by as an Inauguration-Day: And heretofore, when People ask'd, Why such a Statue was not Crowned? It was thought a greater Honour, than the asking, Why such a Statue was? Let but a Reign be memorable for True and Solid Benefits designed and done to a Nation, and it will eat out all the Teeth of Malice, and live in Praise, in spite of all the Opposition of the World. This Day put an end to that great Life which all the World of Friends and Enemies knew how to value, except a few poor English Wretches, &c. These are the Wretches, who in slavish Flattery to a prevailing Humour, are so loud on every mistaken Occasion of Joy and Rejoycing, and so silent on this ever Happy Day the Fourth of November, that gave Birth to our Deliverance and*
Deliverer,

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Deliverer ; who made a Jest or a Crime of solemnizing so lately the Anniversary of the Presumptive Heir to the Crown ; and traiterously commemorated that of an Attainted Pretender. May the good God confound their Devices, and preserve these Nations from the Dangers that threaten them as a Punishment for their Ingratitude to their best Friends.

SOME OBSERVATIONS upon
Bishop *Fleetwood's* Four
Sermons, &c.

Nothing can be so grateful to a good *Englishman*, as to find that amid the Dangers which threaten us, the Good Cause we have been fighting for above these Twenty Years, will not want Champions of the *Highest* Character: Such whose Learning and Piety add as much Honour to their Sacred Order, as they receive from it: Such as can have no mean Prospects to flatter, by sacrificing their Reason and their Conscience to the Interest of a Prevailing Party: Whom all the World must perceive to write out of Principle, with that Force and Eloquence, of which so great a Subject as the *LIBERTY* of Mankind is worthy.

We must be mad or blind, not to see the Attempts which are making by the Enemies of our *Constitution*, to destroy it; and the *Hopes* they have of Success. Let any one read the following Paragraphs out of the *Supplement* of the 19th of *May*, and the *Post-Boy* of the 20th, and he cannot but be alarm'd at such daring *Treason*, unless he is a Well-wisher to it.

S U P P L E M E N T.

“ *Hague, May 24. N. S.* Though the Occa-
 “ sion of the E. of *Strafford’s* sudden Voyage
 “ into *England*, is yet a Secret in these Coun-
 “ tries, it is not doubted but soon after his Ex-
 “ cellency’s Return, some Scheme for a Ge-
 “ neral Peace will appear to the World. The
 “ Reports that are rais’d here, of the Weak-
 “ ness and Death of the Young *Dauphin*, have
 “ no manner of Foundation; being the pure
 “ Effect of the Malice of those, who were
 “ they to have their Wish, there wou’d be no
 “ King or Queen living in *Christendom*.

P O S T - B O R N .

“ *Hague, May 24. N. S.* The same Repub-
 “ lican Hands who have so often since the
 “ *Chevalier de St. George’s* Recovery, kill’d
 “ him in our Publick Prints, have now re-
 “ duc’d the young *Dauphin* of *France* to that
 “ desperate Condition of Weakness, and
 “ Death it self, that it is hard to conjecture
 “ what Method they will take to bring him
 “ to Life again. Mean time, we are assur’d,
 “ by a very good Hand from *Paris*, That on
 “ the 20th Instant, this young Prince was as
 “ well as ever he was known to be since the
 “ Day of his Birth. As for the other, they
 “ are now sending his Ghost we suppose (for
 “ they never had the Modesty to contradict
 “ their Assertions of his Death) to *Commerci*
 “ in *Lorraine*, attended only by four Gentle-
 “ men, and a few Domesticks of little Con-
 “ sideration.

“ sideration. The Baron *de Bothmar* having
 “ delivered in his Credentials, to qualify him
 “ as an Ambassador to this State, (an Office to
 “ which his greatest Enemies will acknow-
 “ ledge him to be *equal!*) is gone to *Utrecht*,
 “ whence he will proceed to *Hanover*, but
 “ not stay long at that Court, for Fear the
 “ Peace should be made during his *lamented*
 “ Absence !

There never cou'd have been so Sovereign
 an Antidote to this and all such Poison daily
 dispers'd by the *Post-Boy*, and his *Brothren*, as
 the Four Excellent *Sermons* lately publish'd by
 the Right Reverend Father in God the Lord
 Bishop of *St. Asaph*, of whom a very great
Prelate was pleas'd to say on this Occasion, *He*
has outdone us all. And of whom also the *Spe-*
ctator most judiciously observes, that *he has, like*
a good Man and a good Christian, in Opposition to
all the Flattery and base Submission of false Friends
to Princes, asserted, That Christianity left us where
it found us as to our civil Rights. The incompa-
 rable *Preface* to his Lordship's *Sermons* ought
 to be written in Letters of Gold, or rather on
 the Heart of every Honest *Britain*, who has a
 true Concern for the Protestant Succession,
 without which we are Slaves and Idolaters for
 ever. I intend to observe how his Lordship
 has maintain'd these Noble Sentiments of Li-
 berty, in that and the *Four Sermons* occasion-
 ally preach'd by him. Of which only the
 Third, on the Death of the Duke of *Gloucester*,
 was ever printed before. But I should think
 my self at this time guilty of a Sin to the
 Publick, to interrupt his Lordship's Divine
 Sense

Sense in his Preface with any poor Reflections of mine, and shall therefore first give it the Reader entire.

The Lord Bishop of St. Asaph's Preface to his Four Sermons.

“ 1. **T**H E Publishing a few Sermons,
 “ whilst I live, the latest of which
 “ was preach'd about eight Years since, and
 “ the first above seventeen, will make it very
 “ natural for People to enquire into the Oc-
 “ casion of doing so: And to such I do very
 “ willingly assign these following Rea-
 “ sons.

2. “ First, From the Observations I have
 “ been able to make, for these many Years
 “ last past, upon our publick Affairs; and
 “ from the natural Tendency of several Prin-
 “ ciples and Practices, that have, of late, been
 “ studiously revived, and from what has fol-
 “ lowed thereupon, I could not help both
 “ fearing and presaging, that these Nations
 “ would some Time or other, If ever we
 “ should have an enterprizing Prince up-
 “ on the Throne, of more Ambition than Vir-
 “ tue, Justice, and true Honour, fall into the
 “ Way of all other Nations, and lose their
 “ Liberty.

3. “ Nor could I help foreseeing, to whose
 “ Charge, a great deal of this dreadful Mis-
 “ chief, whenever it should happen, would be
 “ laid,

“ laid, whether justly or unjustly was not my
 “ Business to determine; but I resolv’d, for
 “ my own particular Part, to deliver my
 “ self, as well as I could, from the Reproach-
 “ es and Curses of Posterity, by publickly de-
 “ claring to all the World, that altho’ in the
 “ constant Course of my Ministry, I have ne-
 “ ver failed, on proper Occasions, to recom-
 “ mend, urge, and insist upon, the loving,
 “ honouring, and the reverencing the Prince’s
 “ Person, and holding it, according to the
 “ Laws, inviolable and sacred, and paying all
 “ Obedience and Submission to the Laws,
 “ tho’ never so hard and inconvenient to
 “ private People: Yet did I never think my
 “ self at Liberty, or authoriz’d to tell the
 “ People that either *Christ*, *St. Peter*, or *St.*
 “ *Paul*, or any other holy Writer, had, by
 “ any Doctrine delivered by them, subverted
 “ the *Laws* and *Constitutions* of the Country
 “ in which they lived; or put them in a
 “ worse Condition, with Respect to their
 “ Civil Liberties, than they would have been,
 “ had they not been Christians. I ever thought
 “ it a most impious Blasphemy against that
 “ Holy Religion, to father any thing upon
 “ it, that might encourage Tyranny, Oppres-
 “ sion, or Injustice, in a Prince; or that ea-
 “ sily tended to make a free, and happy Peo-
 “ ple, *Slaves*, and *miserable*. No: People may
 “ make themselves as wretched as they will;
 “ but let not God be called into that wicked
 “ Party. When Force, and Violence, and
 “ hard Necessity, have brought the Yoak of
 “ Servitude upon a Peoples Neck, Religion
 “ will supply them with a patient and sub-
 “ missive

“ missive Spirit under it, till they can in-
 “ nocently shake it off: But certainly Religion
 “ never puts it on. This always was, and this
 “ at present is, my Judgment of these Mat-
 “ ters: And I would be transmitted to Poste-
 “ ty (for the little share of Time such Names
 “ as mine can live) under the Character of
 “ one who loved his Country, and would be
 “ thought a *good Englishman*, as well as a *good*
 “ *Clergyman*.

3. “ This Character I thought would be
 “ transmitted, by the following Sermons,
 “ which were made for, and preached in a
 “ private Audience, when I could think of
 “ nothing else but doing my Duty on the Oc-
 “ casions that were then offer’d by God’s
 “ Providence, without any manner of Design
 “ of making them publick: And for that Rea-
 “ son, I give them now, as they were then
 “ delivered. By which I hope to satisfie these
 “ People who have objected a Change of Prin-
 “ ciples to Me, as if I were not now the same
 “ Man I formerly was. I never had but one
 “ Opinion of these Matters; and that I think
 “ is so reasonable and well grounded, that I
 “ believe I never can have any other.

4. “ Another reason of my publishing these
 “ Sermons, at this time, is, that I have a
 “ Mind to do my self some Honour, by do-
 “ ing what Honour I could to the Memory
 “ of Two most excellent Princes, and who
 “ have very highly deserved at the Hands of
 “ all the People of these Dominions, who
 “ have any true Value for the *Protestant Reli-*
 “ *gion*

“ gion, and the *Constitution* of the *English Go-*
 “ *vernment*, of which they were the great *De-*
 “ *liverers* and *Defenders*. I have lived to see
 “ their illustrious Names very rudely handled,
 “ and the great Benefits they did this Nation,
 “ treated slightly, and contemptuously. I
 “ have lived to see our Deliverance from *Ar-*
 “ *bitrary Power*, and *Popery*, traduced and vilified
 “ by some who formerly thought it was their
 “ greatest Merit, and made it Part of their
 “ Boast and Glory, to have had a little Hand
 “ and Share in bringing it about: And others
 “ who, without it, must have lived in Exile,
 “ Poverty, and Misery, mainly disclaming it,
 “ and using ill the *Glorious Instrument* thereof.
 “ Who could expect such a Requital of such
 “ Merit? I have, I own it, an Ambition of
 “ exempting my self from the Number of *un-*
 “ *thankful* People. And as I loved and ho-
 “ noured those Great Princes living, and la-
 “ mented over them when dead, so I would
 “ gladly raise them up a Monument of Praise,
 “ as lasting as any Thing of mine can be; and
 “ I chuse to do it at this Time, when it is so
 “ unfashionable a Thing to speak honourably
 “ of them.

4. “ The Sermon that was preached upon
 “ the Duke of *Gloucester's* Death, was printed
 “ quickly after, and is now, because the Sub-
 “ ject was so suitable, joyn'd to the others.
 “ The Loss of that most promising and hope-
 “ ful Prince was, as that time, I saw, unspeak-
 “ ably great; and many Accidents since have
 “ convinced us, that it could not have been
 “ over-valued. That precious Life, had it
 “ pleased God to have prolonged it to the

“ usual Space, had saved us many Fears, and
 “ Jealousies, and dark Distrusts, and prevent-
 “ ed many Alarms, that have long kept us,
 “ and will keep us still, waking and uneasy.
 “ Nothing remaining to Comfort and sup-
 “ port us, under this heavy Stroke, but the
 “ Necessity it brought the King and Nation
 “ under, of settling the *Succession* in the House
 “ of HANOVER, and giving it an *Hereditary*
 “ *Right*, by *Act of Parliament*, as long as it con-
 “ tinues *Protestant*. So much Good did God
 “ in his merciful Providence, produce from a
 “ Misfortune, which we could never other-
 “ wise have sufficiently deplored.

5. “ The fourth Sermon was preached upon
 “ the Queen’s *Accession* to the Throne, and in
 “ the first Year in which that Day was so-
 “ lemnly observed (for by some Accident or
 “ other, it had been over-looked the Year be-
 “ fore) and every one will see, without the
 “ Date of it, that it was preached very early
 “ in this Reign, since I was able only to *pro-*
 “ *mise* and *presage* its future Glories and Suc-
 “ cesses, from the good Appearances of Things,
 “ and the happy Turn our Affairs began to
 “ take; and could not then count up the Vi-
 “ ctories and Triumphs that, for seven Years
 “ after, made it, in the Prophet’s Language,
 “ *a Name, and a Praise among all the People of the*
 “ *Earth*. Never did seven such Years to-
 “ gether pass over the Head of any *English Mo-*
 “ *narch*, nor cover it with so much Honour: The
 “ Crown and Sceptre seemed to be the *Queen’s*
 “ least Ornaments. Those, other Princes wore
 “ in common with Her: And Her great per-
 “ sonal Virtues were the same before, and
 “ since.

“ since. But such was the Fame of Her Ad-
 “ ministration of Affairs at home; such was
 “ the Reputation of Her Wisdom and Felicity
 “ in chusing Ministers; and such was then e-
 “ steemed their Faithfulness and Zeal, their
 “ Diligence and great Abilities in executing her
 “ Commands: To such a Height of military
 “ Glory did Her Great *General* and Her *Armies*
 “ carry the *British* Name abroad: Such was
 “ the Harmony and Concord betwixt Her
 “ and Her *Allies*: And such was the Blessing
 “ of God upon all Her Councils and Under-
 “ takings, that I am as sure as History can make
 “ me, no Prince of Ours was ever yet so prof-
 “ perous and successful, so loved, esteemed,
 “ and honoured, by their Subjects and their
 “ Friends, nor near so formidable to their E-
 “ nemies. We were, as all the World ima-
 “ gined then, just entring on the Ways that
 “ promised to lead to such a Peace, as would
 “ have answered all the Prayers of our religi-
 “ ous Queen, the Care and Vigilance of a
 “ most able Ministry, the Payments of a wil-
 “ ling and obedient People, as well as all the
 “ glorious Toils and Hazards of the Soldiery;
 “ when God, for our Sins, permitted *the Spirit*
 “ *of Discord* to go forth, and, by troubling sore
 “ the Camp, the City, and the Country, (and
 “ oh that it had altogether spared the Places
 “ sacred to his Worship!) to spoil, for a Time,
 “ this beautiful and pleasing Prospect; and
 “ give us, in its Stead, I know not what -- —
 “ Our Enemies will tell the rest with Pleasure.
 “ It will become me better to pray to God to
 “ restore us to the Power of obtaining such a
 “ Peace, as will be to his Glory, the Safety,

“ Honour, and the Welfare of the Queen and
 “ her Dominions, and the general Satisfaction
 “ of all Her High and Mighty Allies,
 May 2. 1712.

How happy would it be for themselves and the Nation, if those to *whose Charge a great deal of the dreadful Mischief we fear will fall*, wou'd in time do their utmost to avoid the *Reproaches and Curses of Posterity*, with which this Pious and Learned Prelate so justly threatens them, and which they will so justly deserve. Wretched will be the Comfort of those unhappy Slaves, that in the Day of Bondage shall have no other Relief, but in the Cursing the Authors of it ; who will then too late see their Error, and have this Misery, which like that of the damn'd, will be aggravated by their reflecting , that they were not only the Cause of their own Perdition, but that of their whole Country. Sophistry will not lighten the Weight of their Chains ; and when they feel the Pain there will be no more Advocates for Tyranny ; such as is admirably well describ'd by the Bishop in his Sermon on the Death of Queen *Mary*.

“ What a fearful Condition, says his Lord-
 “ ship, are the People in, when they to whom
 “ they are entrusted have not the Fear of God
 “ before them ? When they who are ordain'd
 “ of God to be a Terror to Evil Works are a
 “ Terror to the Good ? When they who by
 “ Appointment are the Ministers of God to
 “ us for good , and Revengers to execute
 “ Wrath upon him that doth Evil, and are

“ OF-

“ ordain’d of God to attend continually upon
 “ this very thing, shall think of nothing less,
 “ but give themselves to all Injustice, Vio-
 “ lence and Oppression, and live as if the
 “ World of Subjects were their Slaves, and
 “ were not to be treated with Humanity and
 “ Equity? As if they utterly forgot, or ra-
 “ ther never thought upon the very End of
 “ their Institution and Appointment, which
 “ is the Preservation of the World in Peace
 “ and Order. It is undoubtedly a Heavy
 “ Thing for People to fall into such Hands
 “ of Wickedness: To be govern’d by such
 “ Princes as know not why they are Princes
 “ of such a People, but because they were
 “ born of Princely Parents, and know no o-
 “ ther use of Wealth and Power, but living
 “ vainly and luxuriously, and tyrannizing
 “ over innocent and quiet People: Such
 “ Princes do but ill resemble God, whose Mi-
 “ nisters and Vicegerents they are on Earth,
 “ for he appoints them for the best of Ends
 “ and Purposes, the Good of their Respective
 “ People; and when they leave considering
 “ and consulting that, they forget the prin-
 “ cipal End of God’s Ordinance and Insti-
 “ tution of Government. It is the greatest
 “ Praise and Honour we can pay to a Reli-
 “ gious, Just, and Victorious Prince, to re-
 “ present how tedious both to God and all
 “ Good Men, how mischievous to Mankind,
 “ and how destructive of the End of Govern-
 “ ment a Wicked and Ungodly Prince is, for
 “ One is the Foil to the Other, and sets him
 “ off with all Advantage: He is, as it were,
 “ the Guardian Angel of his Kingdom,

still

“ still watching over it for Good, and still
 “ defending it from Mischief: Whereas the
 “ Other is but as an Evil Spirit, powerful
 “ only to do Mischief, and doing it most
 “ commonly where he should do most
 “ Good.

Can any *Englishman* be fond of living in such Circumstances? And such surely will be Ours, if ever we are so stupid as to prefer a Popish Successor to a Protestant one: Popery, at least *French* Popery, being always attended with Slavery, and as inseparable from it as Poverty from Bondage. In the next Pages of this Sermon, His Lordship with Admirable Discernment marks out what are the Methods of the Governments that tend to Tyranny; what the Wiles such Princes and their Ministers make use of. How they abandon that Honesty and Plain-dealing, those Open and Wholsome Councils which Good Princes pursue, and take to dark and deceitful Ways.

“ Religion (*to use my Lord's own Words*)
 “ will not barely permit, but it will excite a
 “ King to such prudent and discreet Manage-
 “ ment, as will suffice to make Himself and
 “ People happy. As for that crafty Over-
 “ reach, that extraordinary Refinement upon
 “ Politicks, that Readiness of promising every
 “ Thing that is demanded, and that Easiness
 “ of breaking all the Bonds and Oaths that
 “ tye Society, and keep the World in Peace
 “ and Order: I own, Religion is an Enemy
 “ to this, and will not let a Prince engage
 “ in any such Ungodly Wisdom and Friend-
 “ ship.

The *French* King, whose Friendship we are lately so fond of, has govern'd his Ruin'd People by these Politicks; and there are doubtless in *Europe* Politicians of the same Make, was it as much in their Power to shew it. Their Craft and Subtilty, is livelily painted in the next Page of this Sermon.

“ This Wicked Wisdom of this Wicked
 “ World has sometimes serv'd a Present Turn;
 “ It has sometimes deliver'd from a Present,
 “ or Impendent Mischief, and gain'd some-
 “ times a wanted or desir'd Advantage. But
 “ this is for the present only; it do's not serve
 “ them long; a little Time discovers the De-
 “ ceit; and the rest of the World are but
 “ thereby the more allarm'd. One Man may
 “ deceive another by Pretence of Sincerity
 “ and Truth, by fair and specious Promises,
 “ and by Appearance of great Honesty and
 “ Justice; he may deceive his Neighbour,
 “ Crédulous and Open-hearted, to his great
 “ Damage, it may be, his Undoing. But af-
 “ ter all, this is not Wisdom, this is but a
 “ Fetch for the present, this Skill will fail
 “ him in the next Experiment; all that have
 “ heard of his Dexterity will shun the Deal-
 “ ing with him, and apprehend themselves un-
 “ safe in such a Man's Company, or they will
 “ treat him with so much Watchfulness, such
 “ Sharpness and Suspicion, that he shall find
 “ himself discover'd and laid open, unable to
 “ procure the Advantages he otherwise might
 “ reasonably have lookt for, and be counted
 “ as a Common Enemy.

How

How unlike are the following Sentiments to Court-Sermons, and indeed to almost all State-Sermons, in which Princes are made as Infalible as Popes; as if they had not only a Divine Right, but a Divine Being, and cou'd Err no more than the Deity.

“ As Princes desire to be deliver'd to Posterity, so they must e'en behave themselves to the present Age they live in: For how-ever ready People are to applaud the Acts of Living Kings, yet few regard the Dead; or are afraid to speak the Truth of such as neither can Reward nor Punish.

There seems to be a monstrous Contempt of present and future Fame in some Men. Reputation is made a Jest of; and by their Actions, one wou'd think, that the Wise *Solomon* was mistaken in setting such a Value on a *Good Name*; tho' vast is the Difference between the Zeal that flam'd before the Revolution, for the Preservation of our Holy Religion, and the Indifference that appears now. The Story of the First Queen *Mary* has lost its Terrors, and a false Pretender is talk'd of, as if he was reserv'd rather for a Blessing than a Curse to us. The Image the Bishop gives us of the Reign of Good King *Edward* and the restoring of Popery by his Sister and Successor, is enough to animate us all in the Vigorous Defence of the Succession that is secur'd to us by our Laws.

“ The Death of that Good Young King, (says my Lord) let in a Sea of Blood and Misery upon this poor Kingdom, and gave it such a Taste of the severe Vengeance, that a Superstitious Worship of God returning
“ home

“ home in Triumph, from a Six Years Exile
 “ and Ejectment both requir’d and took, that
 “ I heartily hope it never will forget.

The same then was the Number of Years in the Exile of Popery by the Abdication of King *James*; but Eighteen Years more are gone: All that while have we been fighting to keep it, to defend our selves against a Popish King, and a Popish Pretender, who now are by some impudent Traytors spoken of as injur’d Princes; and all that we have been so gloriously doing for the Defence of our Constitution treated as Rebellion. I shall in the next place; from my Lord’s Sermon on the Death of that Divine Princess, our Sovereign’s Sister, give

The Character of Queen *MART*.

“ Her Heart, like *Josiah’s*, was early set to
 “ seek God: And we have seen in her the
 “ Truth of what that God tells us, that they
 “ who seek him early find him. For she has
 “ never yet deceiv’d the Hopes that a severely
 “ Virtuous and Religious Education gave us;
 “ nor once occasion’d a suspicious Fear in any
 “ of her Friends. But on the contrary, shone
 “ out continually a Fair and Great Example to
 “ the whole Nation, of a most firm, sincere,
 “ and unaffected Piety towards God. Nor
 “ was she satisfy’d to do her Duty single and
 “ alone, but as the Mistress of a large and
 “ numerous Family, took care that all who
 “ any ways depended on her, shou’d wor-
 “ ship God as well as she her self: She did not
 “ only give them her Example, and Opportu-
 “ nity, of Place and Time, but laid Restraint
 C “ upon

“ upon them, us’d her Authority and Power,
 “ to make them at least appear as frequent at,
 “ and serious in Devotions, as they truly ought
 “ to be. She took away the Scandal and Re-
 “ proach that long had lain upon the Court,
 “ the Want of good Example in a Prince. I
 “ should be loath to raise her Character at any
 “ ones Expence or Cost besides. Her Virtue
 “ and Devotion stand in need of no Advan-
 “ tage by Comparison. I dare not think that
 “ such Degrees of Goodness are so absolutely
 “ necessary to every private Christian, much
 “ less to every Prince, that without them they
 “ may not be, through God’s Mercy, both
 “ good and happy People. And therefore I
 “ have no Design to represent Her otherwise,
 “ than imitable by every private Christian.
 “ I am not inclin’d to say one Word, but what
 “ I think you all believe before-hand. The
 “ Place we stand in, and the Men we
 “ are, forbid us to invent or speak Uncertain-
 “ ties, or any thing that will not some ways
 “ tend to Edification. Nor is there need of
 “ any thing besides; for we are able with
 “ good Assurance to present to all Her Peo-
 “ ple, a Young, a Beautiful, and Powerful
 “ Queen, a perfect Pattern for their Imitati-
 “ on, in all that is exactly Virtuous or Reli-
 “ gious. Her Station was so much malign’d,
 “ that hearing nothing of this Head, from
 “ the most scrupulously curious nice Obser-
 “ vers of Her Life, we ought in Reason to
 “ conclude Her truly Holy, and unblameable
 “ to all the World; and God alone can see in-
 “ to the Heart. The External of a Man is
 “ only known to Man, and that alone can be
 “ pro-

“ propos'd to Imitation. And therefore,
 “ e're I leave this Head, I wish I might effe-
 “ ctually recommend Her Publick Outward
 “ Carriage in the House of God to all this
 “ Audience, and especially to those of Her
 “ own Sex. It was so decent, unaffectedly
 “ devout, so grave, so serious, and compos'd,
 “ that it is fit for every one to think on, and
 “ to reform that light and gay Behaviour that
 “ is much too common in those Places. She
 “ knew the Eyes of all were oft intent upon
 “ Her, and therefore took all Heed to give a
 “ good Example; but knew moreover, She
 “ Herself was more immediately in God's
 “ Presence; and therefore so behav'd Her
 “ self, as best becomes an humble Suppliant,
 “ before the Throne of his Adorable, All-
 “ powerful Majesty. These Things become
 “ us to commend, because they are so fit for
 “ private Imitation.

Such was this Excellent Queen, whose Soul
 was no sooner in Heaven, than the Enemies
 of our Religion and Liberty most impiously
 assaulted her Sacred Memory with all the Fu-
 ry of Popish and Tery Malice. They insi-
 nuated in their Discourses, Sermons, and Wri-
 tings, that she was a Rebel to her King and
 Father. And horrid to mention, one of their
 Priests is said to have preach'd an infamous
 Sermon on that Text in Scripture, *Go, see this
 cursed Woman, and bury her, for she is a King's
 Daughter.* Whether this Wickedness was really
 so Black, I had almost said Blasphemous; or
 whether they boasted only of Villany they
 dar'd not otherwise be guilty of: But what

are not those profligate Wretches capable of, who can with Pleasure be the Contrivers of the Ruin of their Country, by supporting the Interest of the Common Enemy.

The Sermon which follows in course, is that on the Death of the Duke of *Gloucester*, but I shall defer taking notice of it, till I have observ'd some fine Passages in that preach'd on the Death of King *William*; that Prince whose Reign the Faction have insolently declar'd to be a *Parentesis* in History; and whose Memory has been lately insulted, in a manner not fit to be repeated: I need not say in what Place, nor on what Occasion. It is notorious. The distinguishing his Reign from those of King *Charles*, and King *James*, is a lamentable Return for the great Things he did for us. Pray God, we may never stand in need of another Deliverer, who wou'd save us on the Terms of being made uneasy by those he sav'd for his Life; and afterwards to have his Name insulted by every Hireling Scribler, and Common Libeller. This, the Bishop tells us, was what provok'd him to publish his Sermon preach'd upon the King's Death. I cannot help repeating his Lordship's own Words once more on this Subject; it being a Lesson none can be too perfect in.

Another Reason, says his Lordship, of my publishing these Sermons at this Time, is, that I have a mind to do my self some Honour, by doing what Honour I could to the Memory of Two most Excellent Princes, and who have very highly deserved at the Hands of all the People of these Dominions, who have

any

any true Value for the Protestant Religion, and the Constitution of the English Government, of which they were the great Deliverers, and Defenders. I have lived to see their Illustrious Names very rudely handled, and the great Benefits they did this Nation, treated slightly, and contemptuously. I have lived to see our Deliverance from Arbitrary Power, and Popery, traduced and vilified by some who formerly thought it was their greatest Merit, and made it Part of their Boast and Glory, to have had a little Hand and Share in bringing it about: And others, who without it must have lived in Exile, Poverty, and Misery, meanly disclaiming it, and using ill the Glorious Instrument thereof. Who could expect such a Requital of such Merit? I have, I own it, an Ambition of exempting my self from the Number of unthankful People. And as I loved and honoured those Great Princes living, and lamented over them when dead, so would I gladly raise them up a Monument of Praise, as lasting as any thing of mine can be; and I chuse to do it at this Time, when it is so unfashionable a Thing to speak honourably of them.

What Pity 'tis, that those Inglorious Names are not known, who are so ungrateful to our Deliverer: Those who without him must have starv'd in Exile; and those who were so officious after the Revolution was accomplish'd, by the Blessing of God, on the Courage of true Englishmen, as to claim a small Share in it. Let not the Friends of France, and the Pretender, flatter themselves that there will not be the same Spirit, if ever it should be wanted. Pray God continue Her Majesty on the Throne; give Her Health, long Life, and Happiness. And when it pleases him to take
Her

Her to himself, let not, I say, the Friends of *France*, and the Pretender, flatter themselves that there will not be the same happy Spirit of Liberty as shin'd at the Revolution, exerting it self for the Protestant Succession, to the Confusion of all its Enemies.

The First Thing I meet with observable in the Sermon on King *William's* Death, touches them close who have been only ungrateful to that Prince's Memory.

“ Who, *in my Lord's own Words*, shall go out
 “ the Second Time, and fight the Battels of
 “ that State, that shews it self unthankful to
 “ its First Deliverer? It is an unaccountable
 “ Proceeding, that of the *Grecian* Common-
 “ wealths of old, to banish and disgrace their
 “ Generals after great and extraordinary Per-
 “ formances, and saving of their States from
 “ utter Ruin. The Fear of their aspiring af-
 “ terwards to Government, is not a Basis for
 “ that Building. That Maxim in particular,
 “ *that they who are able to support a sinking State,*
 “ *are able also to confound and overthrow it,* is a
 “ pernicious one, and false, and hatched in a
 “ villanous and most ungrateful Court. *Again,*
 “ Let any one in reading Histories, tho' never
 “ so remote in Time, and unconcern'd in In-
 “ terest, see and observe, if his Heart do not
 “ unaccountably side and go along with Brave
 “ and Noble Leaders; if he does not rejoice
 “ in their Success, and fall again with their
 “ Misfortunes; if he is not mov'd with gene-
 “ rous Indignation, to find a Prince or Peo-
 “ ple partially unkind to brave Captains, and
 “ most unthankfully neglecting past Delive-
 “ rances;

“ rances; if he does not secretly wish that
 “ State and Commonwealth may come again
 “ to need, and to implore that Help they had
 “ ungratefully forgotten, and not sufficiently
 “ esteem’d and recompens’d: Which shews
 “ how natural it is to love and honour the
 “ Defenders of their Country, Life, and Laws,
 “ and Liberties, and how unseemly, thankless
 “ and ungrateful Usage to them shews in other
 “ People.

How nearly this uncomely Character relates to us with respect to Two Illustrious Heroes, to whom we have been wonderfully oblig’d, I need not observe here. ’Tis what every good *Englishman* thinks of with Detestation and Abhorrence; and the Instances are too obvious to require Proof of them. The Bishop since he preach’d this Sermon has seen the greatest Obligations a People can have to the Bravest of Captains, forgotten in an Instant: His Victories, such as the *English* History were never adorn’d with before, treated as so many Lucky Hits of Fortune in Favour of an Ambitious General; who in his Disgrace has indeed shewn more Ambition than ever he did in the Height of his Glory, when all *Europe* rung of his Fame, and he only was deaf to the Applauses that were given him by Friends and Enemies. He has now shewn an Ambition worthy his Immortal Actions; an Ambition to triumph over the Malice of his Enemies by Patience and Disdain. Faction may for a Time prevail over Merit; but true Worth flourishes like the Palm, and rises by Depressi-on. It will be hardly believ’d in After-Ages, that we whom Dr. *Atterbury* in his Sermon

mon on the Death of the Queen call'd the *Best-natur'd Nation in the World*, should make such ill Returns to a Hero that had for Ten Glorious Campaigns been fighting our Battels in Defence of our Religion and Liberty: A Cause which we seem now to have little at Heart; and by the slight Value we set on Liberty, necessarily accustom'd us to lessen our Esteem of the Man that secur'd it; and fix'd it for ever, if we are not so wretched as to undo by our Folly what he did for us by his Courage and Conduct.

“ Happy those Days, *says the Bishop*, when
 “ Honourable and Faithful Service perform'd
 “ to their Countrey, and dead Prince, re-
 “ commended Men to the Love and Favour of
 “ his Successor; when they were not consi-
 “ der'd or neglected for the *Party* they had
 “ chosen, but for the *good* that they had done,
 “ and the Duty they had honestly discharg'd!
 “ This was reasonable, this was wise, but
 “ this because unusual, was accounted Brave
 “ and Noble. No Prince but stands in
 “ Need of good and faithful Subjects, and
 “ without them stands but single. And Noble
 “ and Virtuous Actions do not only recom-
 “ mend, but make Men necessary. To side
 “ with Party, and to serve a Turn does but
 “ increase a Faction; but to consult and to
 “ promote the general Interest of one's Coun-
 “ try is the true lasting Merit, and will gain
 “ Honour, tho' it may not *Offices*; but in a Vir-
 “ tuous Reign it will do both.

We shall now see what a Condition we were in, when King *William* came to our Deliverance, and how just are my Lord's Sentiments

ments of our Peril, and our Duty to reverence the Memory of him, who delivered us from it. A useful Lesson not only with respect to the dead, but to the living. “ Must not the Terms of our Submission and our Life have been to have been Slaves, and to have offer’d up our Reason and Understanding, to the great Reproach of Human Nature? And how much less is that *than having our Right Eyes thrust out*? I am always glad to think Religion and Liberty go together, and that they who wou’d be our *Lords* will not accept of one without the other. From these hard Terms, the King did, at *the Kingdom’s Call*, deliver us: And if we have not equally esteem’d this Blessing; if we have not receiv’d it with equal Gratitude, we know where the Dishonour lies: We shall be found unworthy of the like Protection, tho’, if it please God so to punish us, we may fall again into the like Hazard: Nor is yet too late to make Enquiries of this Nature. For tho’ the King is now no more capable or sensible of any grateful Honours, that may fall upon his Person; yet for our own sake we should glorify his Noble Acts, and shou’d pursue his Memory with all the Praise and Gratitude that it deserves; to satisfy the World Abroad, how much we value our Religion and Liberties, and how closely we will abide by them, by shewing how we Valu’d, Lov’d, and Honour’d him Living and Dead, whom we esteem’d the Great Preserver of them both”. We have at last shew’d what an Esteem we had for our Deliverer, what Value for our own Liberties. All the Eyes

of Europe have been upon us. Our Councils have doubtless been the Subject of their Animadversion. And they have said of us, what the Bishop does in his Preface, never to be repeated too often. *Never did Seven such Years together pass over the Head of any English Monarch, nor cover it with so much Glory, &c.* Such was the Fame of Her Majesty's Administration of Affairs at Home; such was the Reputation of Her Wisdom and Felicity in chusing Ministers: And such was then esteem'd their Faithfulness and Zeal, their Diligence and great Abilities in executing Her Commands: To such a Height of Military Glory did Her Great General and Her Armies carry the British Name Abroad: Such was the Harmony and Concord betwixt Her and Her Allies: And such was the Blessing of God upon all Her Councils and Undertakings, that I am as sure, as History can make me, no Prince of Ours was ever yet so prosperous and successful, so loved, esteemed, and honoured, by their Subjects and their Friends, nor near so formidable to their Enemies. We were, as all the World imagined then, just entering on the Ways that promised to lead to such a Peace, as would have answered all the Prayers of our Religious Queen, the Care and Vigilance of a most able Ministry, the Payments of a willing and obedient People, as well as all the glorious Toils and Hazards of the Soldiery. Such was our happy and envy'd State, such the lovely Prospect of our Affairs to our selves and our Friends, when God, for our Sins, permitted the Spirit of Discord to go forth, and, by troubling sore the Camp, the City, and the Country, (and oh that it had altogether spared the Places sacred to his Worship!) to spoil, for a Time, this beautiful and pleasing Prospect; and give us, in its
 Stead,

Stead, I know not what----- Can any thing be more Pathetic, more Sublime? Did the Painter with more Art drop the Curtain, when the Scene was too dismal to employ his Pencil? *Our Enemies will tell the rest with Pleasure.* And let our Enemies tell it. Never let it come from an *English* Pen. A Subject fit for the infamous *Leslie*, who having written Treason several Years in his *Rehearsal* and *Moderator*, has now reviv'd it in his *Plain-dealer*: An open Enemy of our Queen, to whom he refuses to own Allegiance: But who is always on the Watch to abuse every one, no Matter how Noble by their Quality, or sacred by their Function, who plead for the present Establishment. He threaten'd us in his Libel written against one of the greatest Prelates of our Church, that the Act of Succession was a Cobweb Act, that Hereditary Right wou'd not bend to it; and he still lives to insult all the Defenders of our Liberties. After having been baffled in all his pretended Arguments, his Impudence and Sophistry are still exercis'd against our Constitution; and the Impunity he meets with is not the least ground of the Fears of all who wish it well. No sooner were the Bishop of *St. Asaph's* Four Sermons publish'd, but it was immediately given out *Leslie* shou'd answer him, that is, he shou'd answer Religion, Truth, and Reason, which are the Three Things he has been boldly encountring ever since the *Revolution*. His meddling with the *Spectator* was one of the rightest Things he ever did in his Life; for he was sure of being unanswer'd; since that Ingenious Author, from the Minute he took notice of such a Wretch

as he is, wou'd entitle himself to a Share of his Infamy. I shall never forget, what Mr. *Dryden* said to a Gentleman, who was so foolish as to bid him write against a Prologue of *Powell's* the Player, which tho' too indecent to bear Print, is exactly suited to the Character of that Priest, and to his Performances. " There
 " being some Men, as well as some Things, too
 " filthy to be touch'd: As there are others that
 add Grace to every thing about them.

When we consider what an Inundation of Scandal has of late overwhelm'd us in *Atalantis's*, *Examiners*, *Postboys*, *Plain-dealers*, *John Bulls*, *Representations*, and *Mother Haggys*. how well shall we find his Lordship knew our Corruption, and how right'y foretold our Misfortunes? " I
 " would not, *his Lordship says in the same Sermon*,
 " seem to preface Things so discoururable
 " and unworthy of a Sensible and Brave Peo-
 " ple; if all Nations did not abound with
 " poor and impotent, with dark, malicious,
 " and malignant Spirits, that feed upon De-
 " traction, Calumny, and Lyes, and are set
 " on Fire of Hell; and our own as much as
 " others, if not discountenanced by Men of
 " Wisdom, Virtue and Authority.' Can any
 thing represent better the Licenſe of a Ram-
 pant Faction, who have not asserted one
 Truth, from their Appearance with the In-
 cendiary and a Guard of Rebelious Rabble
 to this Day? And who are *those Men of Wis-
 dom, Virtue and Authority*, that should discour-
 tenance such *Detractors, Calumniators and Lyars*?
 Might not we like the Philosopher look for
 them at Noon with a Lanthorn? The follow-
 ing Reflections are as pertinent to these Times

as if they had been written for them. My Lord is speaking of the Death of King *William*, and the Temper we were then in ; which does not seem to be a whit mended, and it is well if we are not worse than when he spoke thus to us.

“ This Blow will strike us as deep as even
 “ our Enemies believe and wish, even to the
 “ Heart, if it does not excite us to Steadiness
 “ and Unanimity in all our Councils
 “ and Proceedings. What a Reverse of Fortune
 “ would that be ! If this amazing Loss
 “ should heal our Differences, confound our
 “ Factions, and reconcile us to one another.
 “ I know of nothing that could make amends
 “ for it but such an Issue. And such a Loss
 “ is sure as strong a Necessity to bring such a
 “ Union on, as any thing we can imagine ;
 “ for how can we unite Abroad, if we divide
 “ at Home ?

How are we indeed United Abroad ? How is the Great *Confederacy*, form'd in the Lifetime of that Glorious King, shaken by the Wicked Practices of the Friends of *France* ? Who is it of them that looks upon us as a People to be depended on, in Opposition to the House of *Bourbon*, and in Defence of the *Common Liberty* ? Her Majesty is always the same. And the Glory she has acquir'd in Conjunction with her High Allies too great to be indifferent to her : But her Enemies and ours are perpetually endeavouring to sow Divisions between Her and Her Confederates : Which Endeavours of theirs Her Royal Wisdom will we hope, as easily overcome, as Her Arms triumph'd over their Power. Early it was that

that the Bishop express'd his Concern for the Support of those Allies that are now daily revil'd and insulted in *Abel's* and other Factionous Libels. *May our Allies abroad,* says his Lordship, *never feel the Loss of King William fit heavier on them than it then did.* A Pious Prayer, the Result of his Presages, his Discernment, and his tender Zeal for the Welfare of his Countrey, drew from him. He continues :

“ How can we supply that Loss, without
 “ a perfect Agreement both with our Friends
 “ and one another ? But whither are we driven
 “ to look for so fair a Day, from a Cloud
 “ that darkens almost all the Countrey ? Well
 “ may we wish for such a Time ; but who
 “ can expect his Death should produce such
 “ good Effects, when all the Care and Influence
 “ of his Life could contribute but just
 “ enough to keep us quiet.

It is well known who were the Men that in his Time disturb'd the Peace of the Kingdom by their causeless Clamours. How they lessen'd all his Actions abroad, and perplex'd his Affairs at home. What occasion'd their Discontents, he himself happily express'd, when he said his Kingdom would be as easy to govern as he could wish, if there were Five Hundred and ----- good Places at his Disposal. The want of which begat *West-Saxon Clubs*, and *Flying Squadrons* ; whose Offspring the *Tackers* and *Octobers* have very ill profited by the Lessons of this Prelate, and other truly Orthodox Teachers. *Let us however make the best of it,* says he, *and believe we cannot quarrel now with such Security. Let us stay till we have better Leisure to disagree and do one another*

another Mischief. Let us first unite against our Common Enemy. How chimerical do some treat a Union against that Common Enemy of ours now. One of the Libellers promises us as the best Effects of the Halcyon Days to be restor'd us by his Peace, *That it will revive the Ancient Amity between France and England.* Witness the Fields of *Cressy, Poictiers, and Agincourt.* That was the Ancient Amity between the *English* and the *French.* And witness the Fields of *Blenheim* and *Ramellies.* What mighty Things have been done by *English* Valour, to humble the Pride of that Insolent Nation, and recover the Fame we had for above One Hundred Years been losing? Our Histories tell us what Endearments have been between the *French* and Us. The only Period in which we were remarkable for our Friendship to them, was that of King *Charles* the Second's Reign, when Men of the same Principles that are now publicly profess'd, were preparing the Way for us to that Slavery from which King *William* deliver'd us. The *French* have been the Common Enemy of all Good *Englishmen* ever since the *Norman* Invasion; and it is impossible they should be otherwise, since *England* only can keep their Ambition within due Bounds, and preserve the Balance of Power. For this, will *France* always look upon her as her Foe; will be always contriving by Flattery and Bribery to amuse and divide us at home, that we may neglect looking abroad. She will always envy us our Liberties, and hate us for our Religion. Can she therefore be any thing better to us than a *Common Enemy*? And what other Name do all those

those deserve, who promote her Interest, and prefer her Golden Favours to the Honour and Safety of their Country. It is with Pleasure every Loyal Subject must read that Part of this Sermon which speaks of the Virtues of our most Gracious Sovereign, and the Blessings we enjoy in her. Nor is it with less Satisfaction we see how justly the Bishop distinguishes a dutiful Homage paid to a Prince's high Dignity and Merit, from the blind Adulation of Court-Flatterers. We have too many among us who are so foolish as to confound the Topicks of a bad Reign with those of a good; and think the same Harangue grateful to a Prince ruling by Law, which would please one governing by his Arbitrary Will.

“ 'Tis a wrong Turn, *says my Lord*, that
 “ People give to Exhortations of Obedience,
 “ Duty, and Fidelity to Princes, when they
 “ conceit they only tend to advance the Glo-
 “ ry and Advantage of the *Governours*; it is
 “ the *People's* Peace, and Happiness, and
 “ Plenty, and Security, that is intended most
 “ by such Discourses; and which are best
 “ provided for, and best assur'd, by being
 “ quiet, good, and dutiful obedient Subjects.
 “ To flatter Princes with a Power that be-
 “ longs not to them, is but to ensnare them
 “ to their Ruin in the Experiment; and to
 “ set Subjects loose from their Obedience to
 “ the Laws, is to destroy them by their Li-
 “ berty.” All Men of Principles opposite to
 those of Tyranny, have been misrepresented
 as Enemies to Government; and that they
 mean *Licentiousness* when they plead for Liber-
 ty. How false this is, may not only be seen
 by

by what his Lordship has said in this Discourse, but by the Practice of the Friends to the *Constitution*; who have been the best Subjects of the Crown, the most dutiful, peaceful, and affectionate in their Behaviour to our Sovereigns, since our Sovereigns have made the Laws their Rule; whereas those who affect to cry up an Obedience without Reserve, have been the very Men that have only given an hated Instance of *Rebellion* against the *best of Princes*; which they began with Books and Libels, and ended with Violence and Blood. It was a happy Observation of this Learned and Wise Bishop on the late King's Death: That "the Eyes of all the World will (*says* "be) be fix'd upon us, to observe how we be- "have our selves on this Occasion. Our "Friends to see if we be worth their Friend- "ship: Our Enemies to find our feeble Part, "and make their Advantage of us.

All *Europe* would judge of our Worth by the Gratitude we paid the *Memory* of our dead King. We were a long while grateful to him in pursuing his Councils, and Heaven bless'd us with such amazing Successes, that our Friends had more Reason to reflect, whether they were worth our Friendship, than we deserv'd theirs. The *English* Armies were the Terror of all the Nations, that were arm'd against Liberty: And our Sovereign the Refuge and the Hope of injur'd Kings and States. May She always be so: And may we never give Occasion to any of our Friends to lessen their good Opinion of us, nor be reduc'd to such Circumstances, as to make it a Question, whether that Friendship in which

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they

they glory'd, wou'd be a Disgrace. What a Fall wou'd that be for a Nation so lately honour'd above all others? And we shall be in no Danger of such a Fate, if we will be taught by a Prelate, so well able to teach us, as is the Bishop of St. *Asaph*, who goes on thus:

“ We must therefore shew both Friends
 “ and Enemies, that we are much at Unity
 “ with one another; that we center all in du-
 “ tiful Obedience to our Queen; and that
 “ our Parties only now contend, who shall
 “ deserve Her favourable Regards the best,
 “ by their Affection and Fidelity to Her Per-
 “ son and Government, *by Virtue and true*
 “ *Merit, and serving honestly their Country.*
 “ These Things will give new Life and
 “ Hopes to our Friends, and Rage, and Dis-
 “ appointment, and Despair to our Enemies.
 “ In a word, we must each of us do, within
 “ our private Sphere, all that becomes true
 “ *Englishmen*, that love the Liberties and Ho-
 “ nour of their Country; and all that be-
 “ comes the Professors of the Reformed Re-
 “ ligion, in Opposition to that great Cor-
 “ ruption of Christianity, *Popery*; to the se-
 “ curing our selves at home, to the animating
 “ our Friends abroad, and to the defeating
 “ the inextinguishable Malice of our Ene-
 “ mies. I will not enquire how every one
 is doing what is within his *Sphere* to oppose a
 Popish Pretender, to animate our Friends and
 defeat our Enemies: What we do to give new
 Life and Hopes to the one, and Rage, Dis-
 appointment, and Despair to the other. But
 this I am assur'd of, we may do it if we will;
 and that if we let this Opportunity slip, we
 must

must our selves despair of another. It remains to oblige all those that revere the Memory of our late Glorious King, to present them with

*His CHARACTER as drawn by my
Lord of St. Asaph.*

“ It should not, methinks, be said, that all
 “ the World besides, should know how to
 “ prize his Life better than we who had the
 “ Use of it. Can all the World besides, ad-
 “ mire that Probity, that Justice, and unble-
 “ mish’d Honour that adorn’d his Life, and
 “ we alone be insensible, who reap’d the
 “ Fruits of them? I challenge all our Histo-
 “ ries to produce a Prince, in all Respects his
 “ Equal: I call the differing Humours, Inte-
 “ rests, and Affections and Religions of the
 “ Rulers of the World to witness, whether
 “ they ever found a Man to center in, like him.
 “ With whom they could so unsuspectiously
 “ concert their Measures, so safely trust their
 “ Interests, and on whose Honour they de-
 “ pended so entirely. Could all this Confi-
 “ dence be built, but on the Experience of
 “ His Great Discernment, His mighty Know-
 “ ledge how to balance Powers, and most
 “ disinterested Integrity and Virtue? Where
 “ are the Bargains that He ever struck for His
 “ particular Advantage? What Selfishness has
 “ yet appear’d in all His Conduct for more
 “ than Thirty Years? He might have rais’d
 “ His Seat upon His Native Countries I ber-
 “ ties; His very Enemies would have support-

“ ed Him in those Pretences : But he affected
 “ no Honours but what were freely offer’d
 “ him, there, or elsewhere : And if the Hands
 “ that reach’d them, would have pull’d them
 “ back, His Ambition, that was only useful,
 “ knew how to wear, as well as to deserve
 “ them. Can these and other His Great
 “ Qualities (a few of which serve to ennoble
 “ other Princes) immortalize His Name A-
 “ broad, make Him the Standard of true Ho-
 “ nour, and all Royal Virtues, and we at
 “ Home think meanly of them ? No Infamy,
 “ I think, could fall upon our Country, e-
 “ qual to this Ingratitude and Blindness ; nor
 “ more discourage Brave Attempts either A-
 “ broad or at Home, in our Defence, than
 “ to forget or slight such Virtue.

Nothing, in the Opinion of his Lordship
 and all Honest *Britains*, can make us so infam-
 ous, as to fail in Respect to the Memory of
 this *King*. We have to comfort our selves,
 That the Best and Greatest of this Kingdom,
 and our *Sovereign* at their Head, have ever
 express’d the highest Veneration for it. In-
 gratitude has only been the Guilt of a Faction,
 who for their own base Interests and poultry
 Views would have hinder’d us of a Revolution
 in which they had no Hand : As they would
 deprive us of that Just, Honourable and Last-
 ing Peace, to which they have not contribu-
 ted by their Victories. What are the Calum-
 nies with which they did not load His Sacred
 Character ? Scarce was the Breath out of his
 Body, but one of ’em, it is said the very same
Leslie who is set to work to affront the Bishop,
 to

to whose Sermons he can have nothing to object, publish'd a Libel call'd *Exorbitant Grants*, wherein with insufferable Impudence he vilifies him as an Usurper, and in doing so casts the same Odium on his Royal Successor Queen *ANNE*, whose Title is founded on the same Laws that made the Prince of *Orange* our King. Another, one indeed who had been as nameless as his Origin, but for the Disgrace that a Borough brought on themselves by chusing him to represent them, was not content to reproach his Memory, but drank a Health to the Horse that threw him; adding this horrid Reflection to his Hellish Malice, that he ought to have been *De-witted*. But God soon after summon'd him to account for it at his own Bar: And tho I am far from imputing Mens Misfortunes to be always Judgments, yet in so remarkable a Case, I cannot help thinking that such a Sin was not only punish'd on him that committed it, but on his Family. His Father laid felonious Hands on himself. His Brother, in the midst of a flourishing Appearance of Fortune, became a Bankrupt; and the whole House sunk into Misery and Contempt. May such be the Fate of all those Ungrateful Wretches that forget the Deliverance King *William* wrought for us, and curse their *Deliverer*. I trust there will be a Time when our Hands shall be rid of the War abroad, and the Government at Leisure to chastise such as have reproach'd and abus'd the Glorious Name of our late Monarch. With what Shame will some People then reflect on their Partiality, in laying a Mark on his Reign, and starting dangerous and difficult Enquiries,

out

OUT of Spite to the Remembrance of that Prince, by whose Assistance only they enjoy the Power they would so unkindly employ to injure his Friends? I should not here forget the unpunish'd Insolence of him who call'd his Majesty *a Felon* for making a Treaty, which I wish we be not glad of, after our Armies are on the Banks of the *Soame*, and the Noise of 'em is almost heard at *Paris*. But I shall leave that Person to the Oblivion his Avarice is working for him; and conclude with wishing, That whenever it shall please God to exchange Her Majesty's Temporal for an Immortal Crown, the dark Councils of the Enemies of the Revolution may not so far prevail against the Legal Succession, as that we shall stand in need of a New Deliverance: Fearing our Carriage to the late King should make another Prince jealous of the same Treatment, and our Friends for the same Reason as this good Bishop has before observ'd, not think *us worth their Friendship*.

F I N I S.





