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S E R M O N

On the DEATH of

King *GEORGE* the Second.

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A

S E R M O N

Upon Occasion of the DEATH of
Our late Sovereign,
GEORGE the Second.

PREACH'D BEFORE
His EXCELLENCY
FRANCIS BERNARD, Esq;
Captain-General and Governor in Chief,
THE HONOURABLE
HIS MAJESTY'S COUNCIL,
AND
HOUSE of REPRESENTATIVES,
OF THE PROVINCE OF THE
Massachusetts-Bay in *New-England*,
January 1. 1761.

At the Appointment of the GOVERNOR and COUNCIL.

By *SAMUEL COOPER*, A.M.
Pastor of a Church in BOSTON.

B O S T O N :

Printed by JOHN DRAPER, Printer to His Excellency
the GOVERNOR and the Honorable His Majesty's
COUNCIL. 1761.

In the House of Representatives,
January 2^d. 1761.

VOTED, That the Members of the
 Town of BOSTON, with such as
 the Honorable Board shall join, be a
 Committee to give the Thanks of this
 Court to the Reverend Mr. COOPER,
 for his Sermon preached before them
 Yesterday upon the Decease of our late
 most gracious Sovereign King GEORGE
 the Second; and desire a Copy thereof
 for the Press.

Sent up for Concurrence,
 Attest, ROLAND COTTON, Cler.Dom.Rep.

In Council, January 2^d. 1761.

READ and Concurred, and JACOB
 WENDELL, JOHN ERVING, and
 WILLIAM BRATTLE, Esqrs; are joined
 in the Affair. A. OLIVER, Secr.

Consented to, FRA. BERNARD.

Copy Attest, A. OLIVER, Secr.

A S E R M O N

On the DEATH of
King *GEORGE* the Second.

146 PSALM, 3, 4, V.

PUT not your Trust in Princes, nor in
the Son of Man-----His Breath goeth
forth, he returneth to his Earth.

THIS Passage of sacred Scripture
upon which the Providence of
God has lately given us so af-
fecting a Comment, is generally ascribed
to David the Monarch of Israel.

IT

6 A SERMON on the DEATH of

IT is certain that this truly great and pious Prince was not so dazzled with the Eminence of his Station, and the Pomp and Splendor of a Court, as to forget the Infirmary of his Condition as a Man, and his absolute Dependance upon the supreme Ruler of the Universe. His divine Songs are an instructive Evidence that he tempered the Thoughts of his Dignity with the Apprehensions of his Frailty. --- Far from being betrayed by the Elevation of his Condition and the Extent of his Authority into an impious Self-sufficiency, he frequently anticipated in his Reflections the important Change of Death, which he was soon to undergo. --- In this Hour, so dreadful to those whose Minds have been wholly possessed with sensible Things, he expected no other Support, but what he should derive from the Presence and Favour of Almighty God. "Though I walk thro' the Valley of the Shadow of Death I will fear no Evil, for thou art with me ; thy Rod and thy Staff, they comfort me."

HAPPY

HAPPY in these Sentiments of Piety more than in his Royal Dignity, we cannot wonder to hear him disclaiming that Adoration and Confidence, which he knew, were only due to an higher Monarch ; and calling upon his Subjects and Mankind in general, to place their highest and ultimate Trust, not in an earthly Prince, but in the Lord Jehovah, with whom alone is everlasting Strength. And certainly it must give the Words of our Text a peculiar Weight and Emphasis, upon this solemn Occasion, to consider them as addressed to us by a Royal Instructor. “ Put not your Trust in Princes, nor in the Son of Man---his Breath goeth forth ; he returneth to his Earth. ”

THERE is scarcely any need to guard against the Absurdity of taking the Prohibition in the Text in an absolute Sense ; as tho' it meant to dissolve the Relation between Prince and Subject ; or in the least Degree to weaken the Obligations that result from this Relation. Civil Government is so necessary in the present State

State, so evidently founded in the human Constitution, so plainly of divine Appointment; and Mankind derive from it such Security and Happiness, that Respect and Allegiance to Princes and Rulers will for ever remain an important Branch of the Duty of Man: An Obligation, which instead of being relaxed, receives an additional Force from the Precepts of Religion. To fear God, and honor the King, are Duties which are not only mentioned together in holy Scripture, but in themselves nearly related; and where the former is observed, the latter can never be forgotten.

PRINCES are represented in the divine Oracles, as a Kind of subordinate Deities. "I have said ye are Gods." They bear a faint Image of the Power and Authority of the Lord of all: And when they resemble Him also in Wisdom and Goodness; when they make the divine Government the Model of their own; when they remember and faithfully prosecute the End of their Advancement; when
 their

their Administrations are founded in Justice, and all directed to the public Happiness ; when their benign Influences are felt and enjoyed in Proportion to the Eminence of their Station, and the Extent of their Dominion ; then indeed do they appear to be delegated Gods, and Children of the most High. Such Princes, next to Him who is the “ Brightness of the Father’s Glory, and the express Image of his Person, ” are the most lively Representations of the divine Majesty that the Earth has ever beheld. Such Monarchs merit and command the Reverence and Gratitude of their Subjects ; and it is both natural and reasonable to place a subordinate Trust and Confidence in them.

BUT this Trust ought never to be absolute and unlimited. There is one Being, and only one, who claims our unbounded Confidence. God alone is the proper Object of such an Hope and Dependance, because he alone is absolutely perfect and immutable ; “ the same Yesterday,

10 A SERMON on the DEATH of

terday, to Day, and forever." He alone is adequate to all our Capacities and Wants, and sufficient to render us completely and eternally happy. To forget this, and to place our highest and ultimate Trust in any Creature is the grossest Impiety; it is to violate our Allegiance to Him whose " Kingdom ruleth over all, and who will not give his Glory to another. Cursed is the Man that trusteth in Man, and maketh Flesh his Arm, whose Heart departeth from the Lord. "

If it be reasonable to proportion our Hope and Confidence in any Being to the Degree of his Power and Excellency, the Kindness of his Disposition, and his Ability to protect and bless us; it must then be highly unreasonable to place an absolute Trust even in the greatest and most exalted of Princes: For as the Royal Psalmist reminds us---He is, at best, but " the Son of Man."---A Descendant of Adam; who violated the divine Command, forfeited Immortality, vitiated the human Nature,

Nature, and entailed Infirmity and Death upon all his Posterity.

THERE is no essential Difference between the Monarch and his Subjects. He partakes of the same Nature with them, and is alike encompassed with the natural and moral Frailties of Humanity. ----Being a Man, his Power is derived and limited, not original and absolute. Being the Son of Man, his Wisdom and Goodness are imperfect; and his Weaknesses and Passions, assaulted by the peculiar Temptations of an high Station, may lead him to disappoint the Confidence reposed in him. He may want a Disposition of Heart to design the Happiness of his Dependants, or Wisdom to find the proper Measures for it, or Power to execute them.----But the Prohibition in our Text is chiefly and more expressly founded in the natural Frailty of the Prince.

BEING the Son of Man----“ His Breath goeth forth ”----All our Expecta-

tions from him are built upon so slight a Foundation as the Breath in his Nostrils. This Breath must soon cease, and may very suddenly be stopt, by him in whose "Hand is the Soul of every living Thing, and the Breath of all Mankind." Then indeed, we have an affecting Proof that the Monarch is no more than the Son of Man. "He returneth to his Earth," and mingles with it, from which, with the lowest of his Subjects, he now confesses his Original.

DEATH visits the Palaces of Princes, as well as the Cottage of the Peasant, and pays no more Deference to the one than the other. He weakens the scepter'd Hand, lays the Head of Majesty in the Dust, and "destroyeth the Hope of Man." When this Messenger from the King of Kings enters the Court, how soon does he change a glittering Palace into the House of Mourning! "He cuts off the Spirit of Princes, and is terrible to the Kings of the Earth," because with all their Power they find him irresistible.

Their

Their wisest Ministers and Politicians cannot extricate them from this fatal Necessity, nor their most faithful Guards protect them from this Enemy to external Prosperity and Grandeur. If it be asked, "where is the House of the Prince; and where are the Dwelling-places of the Mighty"? It must be answered, where Job desired to rest, "with Kings and Counsellors of the Earth; the House appointed for all the living". The Palace is their Inn, but the Tomb their settled abode, their long Home.

WHERE are the Kings and Princes of the Earth who formerly parcelled it out among themselves? Where are the mighty Men, and the chief Captains, who once acted such important Parts upon the Stage of the World? Are they not sleeping in the Dust of the Earth, and their Remains long since mingled with it?

HAVE not the bravest, they who could stand unmoved when "the Battle
of

of the Warrior has been with confused Noise, and Garments rolled in Blood," found their Prowess of no avail, and at last submitted to him, " who sits upon the pale Horse, and who goes forth conquering and to conquer?" Have not the most prudent and sagacious, they who have adorned a Throne with the Wisdom of a Solomon; they who knew how to baffle the Designs of a foreign State, to save a sinking Kingdom, and protract the Life of a distempered Community, found themselves unable to elude the last Enemy? After all their important Services, and in the midst perhaps of new and vast Projections, their Breath has gone forth, they have returned to their Earth, and in that very Day their Thoughts have perished.

NOR will the greatest Piety and Virtue, in Conjunction with regal Power, procure an Exemption from the common Law of Mortality. Let the Heart of a Prince be as tender as good Josiah's, and as deeply impressed with a Veneration

Veneration of the divine Majesty: Let it be full of all those Sentiments of Humanity which extensive Power is but too apt to obliterate: Let him consider himself as born for others, and value his high Station for nothing so much as the Opportunity it affords of diffusing Happiness around him: Let him in the Height of Prosperity have that Compassion for the distressed, which ordinary Minds cannot learn from Sufferings themselves: Let his Government approach as nearly to the divine Pattern as human Nature will allow, and Millions rejoice in the Blessings of it: Yet alas! this truly great, this beloved and admired Personage, must die like common Men, and fall like one of those Princes who have lived the Scourges of Mankind.

THIS is the Appointment of Heaven: So universal is the Empire which God has given to Death in this lower World; and so impartially does the Judge of all the Earth execute the Sentence which his Justice pronounced upon the Founders

ders of our Race, in the Day of their Transgression ; “ Dust thou art, and unto Dust thou shalt return. ” Death is the Minister of the living God ; and in all his Triumphs executes the divine Decrees. A Sparrow does not fall to the Ground, much less does a royal Head bow to the Tomb, without our heavenly Father’s Will.

WHEN therefore we behold the great as well as the small, the Prince as well as the Subject submitting to the common Law of Mortality, our Thoughts are naturally led up to him who is King of Kings, and Lord of Lords ; whose Power is irresistible, and his Dominion absolute and universal. “ Behold, he taketh away, and who can hinder him ? Who may say unto him, What doest Thou ? ” While we view the Frailty of Princes, how transcendently glorious does that Being appear, to whose Law the greatest in Authority must thus submit, and “ who only hath Immortality ! ”

King *GEORGE* the Second. 17

AN Assyrian Monarch, we are told, returning from an Enterprize that had been remarkably blasted by Heaven, ordered a Statue of himself to be erected with this Inscription ; “ Let the Man who beholds me, learn to Reverence the Deity ”. Methinks, such an Inscription may be read upon every royal Tomb ; and nothing can speak this Sentiment louder in the Ear of Reason, than the funeral Solemnities of a King.

How then can we pay our first Regards to a Man that shall die, and place our chief Confidence in the Son of Man who shall be made as Grass, and forget the Lord our Maker, who liveth and reigneth without any Variableness, or Shadow of Change ! Shall not He become the great Object of our Hope and Reverence, who amidst all the Changes which we behold in this lower World, is still the same ; supporting all Things by the same almighty Arm ; directing all by the same unerring Wisdom ; acting always from

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the same eternal Principle of Goodness, and prosecuting in all the same glorious Ends.

THE Mortality of Princes casts a Shade upon all the Kingdoms of the World, and the Glories of them, and exhibits in the most striking Light the Folly of founding our Hopes upon the fugacious Scenes of Time. “ The Fashion of the World passeth away : ” There is no Condition here stable and permanent ; nothing that we can long possess and enjoy ; and therefore nothing for which we ought in reason to be greatly solicitous, or highly to value. “ Surely Man walketh in a vain Shew ; surely he is disquieted in vain. ” It becomes immortal Beings to value their Enjoyments in Proportion to their Duration ; and were we to govern our selves by this Rule, our Minds would not be so deeply affected, nor our Hearts so often corrupted, by “ the Things which are seen, and are temporal. ”

“ *WHAT* on Earth but must tell us the World is vain, if Thrones declare it ? If Kings are Demonstrations of it ? A Throne is the shining Period, the golden Termination of the worldly Man’s Prospect ; his Passions affect, his Understanding conceives nothing beyond it, or the Favors it can bestow. When therefore his Monarch dies, with Reverence be it spoken, what can God, in his ordinary Means do more, to turn his Affections into their right Channel, and send them forward to their proper End ? ” *

THE outward and civil Distinctions, which do, and which ought to take Place in the present State, are too frequently rated above their true Worth and Importance, and we are apt to be as deeply concerned about them, as tho’ all our Interest was involved in them. But we shall make another Estimate of Things, if we reflect, that these Distincti-

* Vid. Dr. *YOUNG*’s Sermon, soon after the Death of King *GEORGE* I.

ons depend upon a Life, which like “ a Vapor, appeareth for a little Time, and then vanishes away ; ” that Death, who levels all, is on his Way to us, swift as the “ Eagle which hasteth to her Prey ; ” and that in a few Days, at farthest, the World and all it can boast, will be of just as much Importance to the “ living who are yet alive, as it is to those who are already dead ”.

SUCH Reflections, if properly pursued, and accompanied with the Influences of God’s good Spirit, must be attended with excellent Effects. They check that Spirit within us, which lusteth to Envy, and deliver us from a thousand vain Inquietudes. They chill a burning and lawless Ambition, and convince us that Pride was not made for Man, nor an haughty Spirit for him that is born of a Woman. They teach us the right Value, and true Improvement of Life ; and that our great Interest does at last depend upon a faithful and diligent Discharge of the Duties of that Station,

what-

whatever it be, which divine Providence has assigned us, that we may appear with Advantage in the World of Immortality.

REFLECTIONS upon the Frailty of Man in his best Estate, must be of particular Advantage to those who are advanced to Places of Dignity, and vested with civil Power. From such Reflections they will derive a firm Support against the Temptations to which an exalted State is exposed; they will learn to think soberly of themselves; to bear in Mind the great End of their Advancement; to discharge with inflexible Integrity every public Trust; and in all their Administrations to pay a becoming Regard to that glorious Being, “by whom Princes rule, and Nobles, yea all the Judges of the Earth.”

To Men of high Degree, this Prince of the Kings of the Earth addresses his Admonitions and Counsels. “Let not the wise Man glory in his Wisdom; neither let the
mighty

mighty Man glory in his Might ; let not the rich Man glory in his Riches ; but let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord which exercise Loving-kindness, Righteousness and Judgment in the Earth, for in these Things I delight : Be wise now therefore O ye Kings : be instructed ye Judges of the Earth ; serve the Lord with Fear, and rejoice with Trembling : Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little ; blessed are all they that put their Trust in him. ”

IT must serve to imprint upon us all a deeper Reverence of the supreme Ruler of the World, to consider the universal Triumph of Death, not merely as an Appointment of his Sovereignty, but as belonging to the Plan of his moral Government. Time is related to Eternity ; and as all who have had a Part assigned them here are accountable to God, so in the World of Recompence, to which all
without

without Distinction are transmitted by Death, the divine Justice, which sometimes appears to human Sight involved in Clouds and Darknefs, will “ break forth as the Light, and shine as the noon day. ” They whose exalted Station exempts them from an earthly Tribunal, must at last stand before the Judge of the World, who will weigh their Actions, and assign their Reward. St. John beheld in Vision this important and affecting Scene. He saw the Dead, small and great, stand before God ; the Books were opened, and all were judged according to their Works.

IN the mean Time, we ought to rest satisfied with the absolute Rectitude of the divine Government. “ Promotion cometh neither from the East nor the West, ” but is distributed by God himself with an unerring Hand, “ who putteth down one, and setteth up another. ” Men of various and opposite Characters are permitted to ascend a Throne, and the Lives of Princes are protracted or
cut

cut short, to answer the righteous and good Purposes of Heaven.

IT is certainly a Mercy to the World that wicked Princes are not immortal, and that their natural Frailty will not allow them a long Continuance upon Earth. And tho' the Death of a pious and good King, may sometimes be in Judgment to a sinful People, it is still a Favor to himself. In the Height of his Authority and Glory, the truest Enjoyment which he knows, is derived from conscious Integrity, from Reflections upon his unremitted Care for the public Good, his arduous and important Services to Mankind, and from the Hope of the divine Acceptance and Reward. Nor does all the Brilliancy and Magnificence of a Court furnish any Thing, that can rival in his Esteem this unseen Reward. He is therefore willing to pass to it thro' the Shades of Death; and to drop his royal Honors, for the "far more exceeding and eternal Weight of Glory."

THE Man of the Earth, the lawless and cruel Monarch, the impious Tyrant, falls by the Hand of Death, “ that he may no more oppress. ” And the Terribleness of his Fall, the Insult with which it is attended, and the Detestation with which his Memory is marked, are represented by the Prophet in a Flame of Eloquence. “ Hell from beneath is moved to meet thee at thy Coming: It stirreth up the dead for thee, even all the chief ones of the Earth: All they shall speak, and say unto thee, Art thou also become weak as we? Art thou become like unto us? They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms? That made the World as a Wilderness, and destroyed the Cities thereof, and opened not the House of his Prisoners? Thy Pomp is brought down to the Grave: The Worm is spread under Thee, and the Worms cover Thee. How art thou fallen, O Lucifer, Son of the Morning! ”

BUT how different, is the End of a righteous and good Prince! He submits indeed, to the Stroke of Death; but he falls lamented, as the Friend of human Kind, the Patron of Justice, the common Father of his Subjects; and his Worth is attested by the Sighs and Tears of a whole Nation.

So fell our late Sovereign, GEORGE the SECOND; whose Reign will be transmitted, with distinguished Lustre to future Generations, and his Memory long be blessed.

THE Sorrow occasioned by the Decease of this gracious KING, is neither confined to the British Court, nor the British Shores: It reaches to the Extremities of his late wide Dominion, and has passed over undiminished to these Colonies, which at this Distance from the Throne, have enjoyed so large a Share in the Blessings of his Government. And if we have not been so happy as to take a near View of his royal
Ac-

Accomplishments ; yet all of us have felt their Influence, and are constrained to express, as well as we are able, our Gratitude to his Memory.

THE remotest Subjects of GREAT-BRITAIN are not ignorant, that our late Sovereign possessed those Qualities that dignify the Soul, by which he was fitted for Empire, and prepared to reign over a wise, a free, and a great Nation, with so much Glory to himself, and Felicity to his Subjects.

THE Manner in which he conducted the arduous and complicated Affairs of State, affords a Demonstration of the Extent of his Capacity ; and confirms what a foreign Nobleman * said of him, many Years ago ; “ that he had a quick Apprehension, and a wonderful Memory

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— that

* Baron de Pollnitz in his Memoirs published upwards of twenty Years ago ; in which that noble Author speaks highly of the Virtues as well as Abilities of our late Sovereign ; and of the Happiness which the Nation enjoyed in his Reign. Such is the Idea that Foreigners had formed of him.

— that he read much, and knew more than most do who wear the royal Diadem.”

JUSTICE is among the most shining and useful Qualities that can adorn a Prince ; it's happy Influence extends thro' a whole Community ; it is the Soul of ev'ry publick Administration, and the Basis of national Happiness. This Virtue our late Monarch was known to possess in an eminent Degree. No Injury, during his Reign, was offered from the Throne to the meanest Subject of Great-Britain ; no just Complaint was unredressed that could reach the royal Bar ; no Law, under the Countenance of the Sovereign, was dispensed with, or wrested, with a View to Oppression ; nor the Stroke of Justice suspended, or averted, but where Compassion to the Offender was deem'd consistent with the public Welfare. We may therefore easily credit, what has been affirmed, that like his Royal Father, of blessed Memory, it was his first Question upon any Matter of
Doubt

Doubt or Difficulty, “ whether it be in every Point agreeable to the Laws of the Land. ” Thus he could adopt the Language of him, who is called in Scripture, the greatest Man in all the East ; “ I put on Righteousness and it cloathed me, and my Judgment was as a Robe and a Diadem. ”

POSSESSED in so high a Degree, of this truly royal Virtue, He not only conformed to, but had an high Esteem of the British Constitution; a Constitution which perhaps owes its present Existence, under God, to the Succession of the illustrious House of HANOVER to the British Throne. From a natural Regard to the Rights of Mankind, He approved the Wisdom of our Ancestors, in not placing an absolute Trust in Princes, and in bounding their Authority by indispenfible Laws : Nor did He ever discover an Inclination to extend his Prerogative beyond these Bounds, because He wanted no other Power than that of doing Good.

IN all his Conduct towards foreign Princes and States, the same Virtue was gloriously conspicuous. His Word was sacred, and his Honor inviolate: He performed his Engagements, and was firm to his Alliances. He entered into no Wars from Avarice, or Lust of Dominion; on the contrary, He was a Refuge to oppressed States; the Scourge of Tyrants; and a powerful Friend to distressed and injured Princes.

IN Him we beheld Justice tempered, tho' not weakened, by a singular Humanity and Goodness. According to his Coronation Oath, He "executed Judgment in Mercy," delighting in that Clemency which mitigates the Severity, without impairing the Majesty of Law: And when He could not pardon the Criminal, He knew how to pity the Man. He was full of Affection to those whose Fidelity in their Employments He had experienced, and could weep, amidst the Joy of Victory, at the Loss of a brave and faithful Servant.— His whole
Reign

Reign affords a splendid Proof of the exalted Benevolence of his Heart, and that the Happiness of his People, was the the great Object of his Affection. This engaged Him to that constant, and persevering Application to Public Affairs, for which He was so remarkable. And as his Designs and Measures were wise and good, and worthy his royal Character, it was happy for the Nation, that He was so firm and steady in the Prosecution of them.

THE military Virtues of our deceased Monarch were well known to the World, and transmitted to Him by Inheritance. Three of his illustrious Uncles fell gloriously in the Field, fighting against the common Enemies of their Country ; and when He was *Electoral Prince*, “ He fought with the Spirit of his Father, at the Battle of *Oudenard*, where the Children of *France*, and the Pretender, fled before Him. ” The same Valour and Intrepidity were more lately displayed in the Field of *Dettingen*.

BUT

BUT with all the Heroic Fire and Firmness of his Temper, like *Cyrus*, He wisely preferred Justice and Clemency to martial Courage; since the latter is often the Cause of Ruin and Desolation to whole Countries, whereas the former are always useful and beneficent. Accordingly He exhibited to the World, not long ago, an Example of Moderation, seldom seen in great Prosperity; when looking with Compassion upon the contending and wasted Nations, He made his Enemies fair Offers of Peace, in the midst of the most glorious Successes: Tho' their Refusal of these generous Overtures, only served, as might naturally have been conjectured, to add to the Number of his Triumphs.

WE have lost in our late Sovereign, a steady Patron of religious as well as civil Liberty. He was an Enemy to Persecution in all it's Forms; and possessed the true Spirit of the Protestant Religion; a Religion founded upon the Rights of Conscience, for which He ever expressed a
tender

tender and generous Regard. The true Friends of the Protestant Cause, and of the Liberties of Europe, in every Nation, will long remember, how much his Counsels and Influence have been employed, for the Protection and Advancement of both ; and with what Vigor He actuated the System formed for their Support.— Nor ought we to forget his Equity and Moderation towards the various Denominations of Protestants, within his own Dominions. He knew that this Variety might take Place among his Subjects, in perfect Consistence with christian Charity ; and without the least Diminution of their Loyalty ; and that, in the present State of Things, it naturally results from free Inquiry, and the unrestrained Exercise of the Right of private Judgment.

SUCH a Monarch, could not but command the Love of such a Nation as *Great-Britain*. This our late Sovereign both valued, and enjoyed : For He was heard to say, upon a remarkable Occasion, “ that it was the greatest Happiness He ever felt, to find he was so beloved by

his People. " He had indeed, the Confidence of his Subjects to an high Degree, as appears from the unexampled Supplies which they chearfully raised, to support Him in the present just, and necessary War, and from the large Votes of Credit with which his Parliament entrusted Him. So that He could say, with an ancient Prince, " My Treasury is the Hearts of my Subjects. "

IN what Manner He improved this Confidence, and employed his whole Regal Power, may be learned from the Complexion of the British Affairs, and the Blessings enjoyed, under his Government. We have seen Religion protected ; Liberty exulting ; Literature, and the politer Arts, cultivated ; Commerce, that Source of Wealth and Power, flourishing, and extending itself beyond former Bounds ; our Arms, in this truly National War, triumphant upon the Ocean and Land, and in all Quarters of the World ; and *Britain* raised to a Point of Felicity and Glory, which it never knew before.

BUT,

BUT, far from over-looking the Hand of Divine Providence, in National Prosperity, our late Sovereign repeatedly called upon his Subjects, and led them by a most engaging Example of Piety, ultimately to refer the Glory of these Successes to the great Ruler of the World.

THESE British Colonies are indebted, not only for their present Security and Happiness, but perhaps, for their very Being, to the paternal Care of the Monarch, for whom we are now Mourning. How readily was his powerful Arm stretched out for our Succor, in the Day of our Distress?—We owe it, under God, to the Wisdom and Vigor of his Counsels, and the large Aids which He afforded us, that the grand Contest in *North-America* is so happily decided, and these Northern Colonies, lately encompassed with all the Horrors of War, have now no Enemy to contend with.—May *Canada* ever remain annexed to the British Dominion, a Monument of the Glory of our late Sovereign's Reign, and a Pledge of the still greater Prosperity of the Nation, in the Security and Growth of it's Colonies!

IT pleased Almighty God to bless our late Sovereign with a long as well as happy Reign ; to preserve him thro' many Dangers, and sustain Him under a Weight of Cares, to a Period of Life beyond what any of his Royal Predecessors had attained. —A revered old Age, not deserted by Reason, or his Talents for Government ; a Name that formed the Delight of his Subjects, and greatly respectable far beyond his own Dominions ; the Prospect of an happy Conclusion of the War ; and of the Nation's future Felicity, under a Royal Grandson, and Successor, arrived to Maturity of Years, are among the Blessings which He enjoyed to the last. And indeed, his latter Days were distinguished with so many bright Tokens of the divine Favor, that like the setting Sun, He appeared greatest, just as He was finishing his Course.

IT becomes us to make our grateful Acknowledgments to that Being, who formeth the Spirit of Man within him ; who holds in his Hand the Hearts of Kings ; who guides their Counsels, and prospers

prosper their Measures, for all the Happiness which the whole British Empire has enjoyed under the late Reign. Even the Pagan Sages saw, and acknowledged that a good Prince is the Gift of Heaven, and among the most precious and valuable Donations, of an external Nature, which God bestows upon Mankind.—“ The Lord gave ; and the Lord has taken away. ” It belongs to us, upon this solemn Occasion, to adore Him who ruleth in the Kingdoms of Men, and to submit to the Disposals of infinite Wisdom.

BUT while we are paying our sincere and warm Respects to the Memory of our late Royal Benefactor, at the same Time, with Hearts full of Loyalty, we hail our new Sovereign, *GEORGE* the *THIRD*.

WITH what Joy and Exultation, in the midst of our Mourning, do we behold a Monarch of such Hopes, descended from such a Race, and formed for Government by the Instructions and Example of his Princely Father, and Royal Grandfire,

Grandfire, conducted in Peace by the Hand of Divine Providence, to the Throne of his Ancestors ! — To Him we now transfer our Fealty and Allegiance, with the warmest Gratitude to Almighty God, for this Consolation of his British Israel. “ God himself has put off our Sackloth, and girded us with Gladness, to the End that our Glory may sing Praise to him, and not be silent. The Day breaks, and the Shadows flee away, ” while another GEORGE appears, “ as the Light of the Morning, as a Morning without Clouds ; and as the clear shining of the Sun, after the Rain. ”

WITH what Joy do we behold a Monarch, born and educated in the Nation which He governs, inheriting the Royal Virtues, as well as Imperial Dignity of his great Progenitors, and “ glorying in the Name of *Briton* ” *. With what Joy do we hear him declaring from the Throne, that “ the peculiar Happiness of his Life, will ever consist in promoting the Welfare of his People — that

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* Vid. The King's Speech to his Parliament.

the civil and religious Rights of his Subjects are equally dear to Him, with the most valuable Prerogatives of his Crown; and that as the best Means to draw down the divine Favor on his Reign, it is his fixed Purpose to countenance and encourage the Practice of true Religion and Virtue. ”

Who can forbear reposing as much Confidence in such a Monarch, and indulging as great and pleasing Expectations from his Government, as Humanity will allow? What Scenes of future Happiness do we now figure to our selves? Who does not hope to see the patriotic Plans, which employed the Cares of his royal Ancestors, happily perfected under his auspicious Reign? Who does not anticipate the Blessings which seem ready to descend upon the Nation in his Government; and the Gratitude that must fill the Hearts of those who enjoy them?

BUT it is with God we must remember to crown these Hopes, and to realize these Prospects — To Him then, Prayer shall

shall be made continually, for our present Sovereign. May God Almighty bless Him with Length of Days, Riches and Honor, and cover Him with Favor, as with a Shield! May his Counsels be guided, and his Arms succeeded by Heaven, till our Peace shall be established upon lasting Foundations! May that Righteousness which exalteth a Nation, flourish in his Days, and the Blessing of God, upon his Person and Government, prevail even above the Blessing which rested upon his Royal Progenitors!

AND as we in this Province do not come behind any of his Subjects in Loyalty and Affection to our gracious Sovereign, and have not the least Share in the Joy which his Accession to the British Throne has diffused, may his Royal Protection and Favor ever be extended to us!

NOW unto the King eternal, immortal, invisible, the only wise God, thro' Jesus, the one Mediator, be Honor, and Glory, for ever and ever, AMEN.

