

791
SERMON

PREACH'D at

WHITEHALL,

August the 23d, 1705.

Being the Day appointed for a Publick
Thanksgiving for the late Glorious
Success of Her Majesty's Arms, and
those of Her Allies, under the Com-
mand of

JOHN Duke of MARLBOROUGH.

By LEWIS ^KATTERBURY, L.L.D.

And One of the Six Preaching Chaplains at *Whitehall*.

L O N D O N :

Printed for WILLIAM HAWES, at the *Bible and Rose*
in *Ludgate-street*. 1705.

I Sam. 12. part of the 23d and
24 Verses.

*But I will teach you the good and the
right way, only fear the Lord and
serve him in truth, with all your
heart; for consider how great
things he hath done for you.*

TH E S E Words are the conclusion
of the good Advice given by Sa-
muel to the People, when he plac'd Saul
upon the Throne of *Israel* and *Judah*;
the occasion of them was briefly this.

The People of *Israel* being sated with
Peace and surfeited with Plenty, grew
discontented and humourfome, turbulent
and seditious, and weary of the best of
Governments, for they were under the
immediate Sovereignty of God himself;
who govern'd them by the Ministry of
such Judges as he had chosen out from a-
mongst them. In which form of Go-
vernment God himself retain'd the Legi-

flative Power ; but the Executive part and Administration of Affairs was lodg'd in the Judges, and subordinate Officers deputed from them.

This certainly was the best Species of Government, and may not improperly be call'd a limited Monarchy ; God himself, who is unbounded in his Essence, and unlimited in his Power, being determined in his Transactions with his Creatures, by his own Wisdom and Justice to the execution of those Acts, which, upon the whole, are best and fittest to be done.

And yet tho' God had thus chosen the People of *Israel* and *Judab* out of all the Nations of the World to be his peculiar Inheritance, plac'd them under his more immediate Inspection, brought them out of *Agypt* with a strong Hand, and outstretch'd Arm, deliver'd them from all their Enemies, and given them the Victory over all those who rose up against them, and continually fed and protected them by Miracle : Yet they grow impatient even of this gentle Yoak, uneasy under this mild Government, and very desirous of changing, tho' it must needs be for the worse ;

worse ; they murmur'd against *Samuel*, complain'd of Male-administration, and nothing would please them, but that they might be govern'd after the same manner with the Nations who were round about them.

The Pretences they laid hold of, were the great Age, and frequent Infirmities of *Samuel*, and the mismanagement of his Sons : For we read, Verses the 4th. and 5th. of the 8th. Chapter of this Book ; *That all the elders of Israel gather'd themselves together, and came to Samuel unto Ramah, and said unto him ; behold thou art old, and thy sons walk not in thy ways ; now make us a king to judge us like all the nations.*

Now this Remonstrance was very displeasing to *Samuel* ; first, because he foresaw the ill consequences which attend all changes of Government, and particularly that of a limited to an absolute Monarchy ; which, tho' it may conduce to the seeming Grandeur of the Prince, yet makes the Safety and Prosperity of the People dependent and precarious. Secondly, because he foresaw the hardships which they would

would undergo, from the abuse of that unlimited Power by their succeeding Princes, as is plain from the 11th. and 12th. Verses of the 8th. Chapter of the first Book of *Samuel*; but he was chiefly concern'd, because hereby they renounc'd God's Sovereignty, and cast themselves out of his immediate Care and Protection. However, when they persisted in their Requests, and importunately pursued their pernicious Councils, he gratifies their Desires, lays down the Reins of Government, and by Divine Appointment anoints *Saul* the Son of *Kis* to rule over them.

But tho' he had quitted the cares of a publick Life, and entirely discharg'd himself of his burthensome Employment, tho' he had receiv'd very ungrateful returns from their Hands; yet like a tender Parent, and a good Father of his Country, he yearns with the Bowels of Compassion towards them, he is very solicitous for their future Well-fare; and therefore calls them unto him, and in discharge of his Prophetical Office, gives them Good Advice, delivers to them the
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calm Results of a long and well ground-
ed Experience, and instructs them how
they might still continue a happy and flou-
rishing People; he puts them in mind
of the great things God had done for them,
and that they lay under the strongest obli-
gations both of Duty and Interest *to fear*
God and obey his commandments, that this
was the only means to make them Hap-
py, and their Government Prosper; v.
24, 25.

And that they might not forget this
certain Maxim of State, he repeats it a-
gain and again; and concludes with it
in the Words of the Text.

*But I will teach you the good and the
right way, only fear the Lord, and serve
him with truth, with all your heart: for
consider how great things he hath done for
you.*

In which Words, these two Things
are to be consider'd.

I. The Advice which *Samuel* gives to
the People of *Israel* and *Judah*, *to fear*
the Lord, and to serve him with truth, and
with all the heart.

II. The

II. The Arguments he makes use of to engage them to follow this Advice. *First*, because *this is the good and the right way*. 2. Because God had done so great things for them.

First, let us consider the Advice which Samuel gave to the Children of Israel and Judah. *To fear the Lord and to serve him in truth, with all their heart.*

He advises them in the first place to *fear the Lord*, i. e. to retain in their Minds such an awe of God's Being and Providence as might keep them from offending him.

The *fear of the Lord* is indeed sometimes taken in the Holy Scripture for the whole of Religion, because this filial Fear is the Source and Principle from whence all true Religion flows, it is a constellation of all Christian Virtues, and even Love is consistent with it; for tho' the Apostle tells us that *perfect Love casts out Fear*; yet this is only ment of that slavish Fear, that fear of Pain and Torment from the Malice of wicked Men, which those who liv'd in Persecuting
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Times were subject to; and the meaning of the Words is plainly this; that those who truly love God, will not be deter'd from doing their Duty by the fear of the Malice of evil Men. Love will enable them to undergo any thing for Christ's sake, and the testimony of a good Conscience; and they will rejoin, and be exceeding glad that they are thought worthy to suffer for so good a Cause and so good a Master; and in this Sense *perfect Love casts out Fear*. But in the Text the *fear of God* is restrain'd to a more strict and limited Sense, because after they are advised to fear the Lord, 'tis presently added, *That they should serve him in truth, with all their heart*. The first restrains them from all manner of Sin; the other engages them to abound in every good Work, and to yield a sincere and intire Obedience to the Laws of God.

For to *serve God in truth, and with all our heart*, is to serve him sincerely, and universally, to make his Service the great Business of our Lives, the chief Employment of our Thoughts, and to have a

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respect unto all his Commandments ; but more particularly

To serve God in Truth, is oppos'd, first to a false, and secondly to a formal and hypocritical Service of God ; when Men yield him only an outward Worship, and appear before him as his People doth, but the inward affection of their Minds doth not answer their outward Behaviour ; they bow their Knees and move their Lips indeed, but like dumb Idols they have no Principle of Spiritual Life within them ; their Thoughts are employ'd on other Objects, and *their hearts go after their covetousness*.

To serve God with all the heart, is oppos'd to a partial Obedience ; when Men divide their Hearts between God and *Mammon*, when they are convinc'd in their Judgments of their Obligations to serve God, and are willing to do it, and in part reform their Lives and Conversations, and do many things, but yet with *Naaman the Syrian* they desire to be excus'd in some one thing ; and tho' they think they love God, and are confident of the sincerity of their Affection, yet

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'tis plainly evident that there is some Lust, some worldly Affection or other which has obtain'd an equal or superior Interest in their Souls. Whereas *to serve God with all our heart*, is to engage all the faculties of our Soul and all the Powers of our Body in his service, to conform our Lives in every instance to the Commands and Holy Example of our Lord and Saviour, and not to allow of any idle Word or Thought; which is contrary to the rule of our Duty.

This is to comply with that excellent Advice given by *Samuel* to the People of *Israel* and *Jndab*, *To fear the Lord and to serve him in truth and with all the heart.* Let us consider

Secondly, What those Arguments are which he makes use of to engage them to follow this good Advice, and they are two. 1. Because *this is the good and the right way.* 2. Because *God had done so great Things for them.*

1. He engages them *to fear the Lord and to serve him in truth, with all their heart, because this is the good and the right way; i. e.* This is the best and most proper way

to make a People happy, and a Nation flourish.

A pious and vertuous People will be fortunate; Religion will have a wonderful Influence upon all Sorts and Conditions of Men, it will cement their Affections, unite their Counsels, it will make the People Industrious, Couragious, Patient and Obedient; it will inspire the Governours with Wisdom and Courage, and in short, with all the good Arts of War and Peace. It would exhaust more time than I have alloted me to discourse fully on this Subject, and therefore I shall only make this Observation: That all Law-givers have made use of Religion to give a Sanction to their Laws, and even the worst and most Tyrannical Princes have put on the semblance and appearance of Religion, to cover their evil Designs: And therefore if the bare shadow and appearance of Religion is found to be necessary to the being of Society, and so effectual to the Support and Maintenance of it; therefore the true fear of God, substantial and vital Religion, must needs have a wonderful influence upon Govern-

vernment, and conduce much more to its Happiness and flourishing Condition.

This Consideration, That Religion conduces to the flourishing Estate of a Kingdom, was the Argument chiefly intended in the Text, to engage the *Jews* to *fear the Lord and to serve* him; because they were a People who bore the greatest Respect to Temporal Promises; A Land flowing with Milk and Honey, long Life and Victory over their Enemies, being the subject of their Promises, and the completion of their Hopes; but yet there are other Acceptations of this *good and right way*, which may be more useful to engage particular Persons in the Fear and Service of God.

For Religion is *good and right* in its own Nature; it comprehends the strictest Rules of Justice and the most gracious Allowances of Equity; It discovers to us the Perfections of the Divine Nature, and what Alliance there is between it and ours, and by Consequence what Duty and Service God may justly expect from us; and that the Conformity of our Wills, to the Divine Will, and of our Affections to his, is that which dignifies our Nature, and is
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the ultimate End and Happiness of our Beings.

To fear God and to serve him is that *good and right Way* which leads to our present Happiness; by furnishing us with all the convenient Blessings of this Life, giving us a Heart to enjoy them, and teaching us how to employ them to our best Advantage. Nay, *in keeping God's Commandments there is great Reward*, and in fearing the Lord, and serving him, there is more true Pleasure and Delight, than in any sensual Enjoyment whatsoever.

In short, the Christian Religion furnishes the Soul with the most noble Endowments, it proposes to it the most suitable Objects, it places us under the Protection of the Almighty, and hereby gives us a comfortable Enjoyment of the good Things of this World, and qualifies us for Happiness hereafter. This therefore may well be call'd *the good and right Way*; and blessed are they that walk therein, all the days of their Life.

The second Argument which *Samuel* makes use of to engage the *Jews to fear*
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the Lord and to serve him ; is the consideration of the great things which God has done for them. Which is an appeal to their own Experience, and relates to the former part of this Chapter, in which, he tells them how God had deliver'd their fore-Fathers from the *Ægyptian* Bondage, had given them the Victory over *Pharaoh* and all his Host, and brought them into the Land of *Canaan*, v. 6. and 8. How they were delivered from *Sisera*, and from the *Philistins*, and from the King of *Moab* ; and so goes on to reckon up most of the signal Deliverances which God had vouchsaf'd unto them, in the following Verses. And by all these Instances of God's Goodness he makes it evident, That tho' they were given up as a Prey to their Enemies, when they rebelled against God, and were guilty of Idolatry ; yet as soon as ever they returned to a sense of their Duty, and repented of their Sins, God raised them up some mighty Deliverer, and gave them Victory over their Enemies: And if so, that then the Remembrance of those great and wonderful Deliverances ought to prevail with them, *to fear the Lord,*

Lord, and serve him in truth, and with all their heart.

Thus I have consider'd the Words of the Text, with relation to the *Jews*, to whom they were first spoke, I shall proceed to make some Application of them to our own particularly Circumstances, and to this Days Solemnity. And,

First, let us consider *what great things God has done for us.*

Secondly, what effect such Reflections ought to have upon our Lives and Conversations.

First, let us consider *what great things God has done for us.* And here should I insist on all those particular Mercies, which God has vouchsaf'd unto us; I might plead the Example of *Samuel* in the Chapter of which the Text is a part: But this would be to trespass too long upon your Patience, and therefore I shall only recapitulate some of those many Blessings which seem to pass by us unregarded, and I fear are seldom or never consider'd of by us, tho' we daily reap the benefit of them.

Doth not our Country afford us a healthful, safe, and delightful Habitation,
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convenient for Traffick, and secure from the insults of our Enemies? Have we not the most excellent and wholesome Laws, whereby we enjoy our Liberties and Properties, in the most ample manner, and with the greatest freedom of any Nation in the World, as also the most pure and apostolical Religion? And in truth have we not every thing which is requisite to make us happy, both here and hereafter? Are we not furnish'd with all the necessaries and comforts of Life, and in a wonderful manner preserv'd in the enjoyment of them.

And when by our heinous Sins and repeated Enormities, we have forfeited these Blessings and provok'd God to give us up as a Prey to our Enemies, or by our Divisions and civil Animosities, to make us a scourge to one another, yet has not God wholly forsaken us, he has only hid his Face for a while, but has in his good Time return'd and been gracious unto us. Nay, he has often made our misfortunes the means of doing us good, and the mischievous Designs and Attempts of our Enemies the occasion of our Prosperity;

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and out of the eater he has brought forth meat, and out of the strong sweetness.

Shall I give an instance or two? Did not the Conquest of these Islands by the *Romans*, very much conduce to the cultivating our Manners, smoothing the ruggedness of our Natures, and thereby preparing us for the reception of the most valuable Blessings Mankind was capable of, the Gospel of our blessed Lord and Saviour? Did not God make use of the fierce and undaunted Temper of King *Henry* the 8th. to reform our Religion from those abuses which had been gradually introduc'd, in a long tract of Time, and to restore it again to its primitive Purity? And have not those Convulsions by which our Government, both in Church and State, has been shaken, and threatned with apparent Ruin, tended only to render it more firm and compact, and to cement it closer together?

When by the late Civil War we had reduc'd our selves to the most deplorable Condition, and after having variously shifted the Scenes of Government, and made tryal of every Platform our State-
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wrights could devise, and at last fell into Anarchy and Confusion; did not God in a most wonderful manner bring Light out of Darkness, and without one drop of Blood restore us to our antient Constitution in greater Splendor and Prosperity than ever it was before? And when for our Sins and the Sins of our fore-Fathers, Popery and Arbitrary Government was just ready to break in upon us, and we seem'd ripe for Destruction; when the Axe was laid to the root of the Constitution, did not God raise up a Protestant Prince to be the Guardian of our Liberties and Religion?

And for the Crown of all, has not God plac'd her present Majesty on the Throne, and bless'd us with a Queen adorn'd with all those personal and political Vertues which are requisite to compleat that Illustrious Character she bears, and to make her People happy.

And ever since her happy accession to the Throne, has not God bless'd her Counsels and prosper'd her Enterprizes, given us Peace and Plenty at home and Victory abroad? Is not the Honour of the

English Nation advanced, the Glory of our Arms carry'd into distant Countries? So that the Name of *Ann* is had in as great or greater Veneration, than ever that of *Elizabeth* was.

Shall I recount to you the Blessings of Her Majesty's Reign? Have you need to be put in mind how duly Justice is administered, yet mingled with Clemency and Equity? That Righteousness runs down like a mighty Stream without any stop in its Current; That Learning is countenanced, Merit rewarded, Trade protected, and the Publick Credit at a greater height than we have known it for several Years; That Religion is propagated in Foreign Parts, good Manners encouraged by the Execution of the Penal Laws, by the more liberal Provision for those who serve at the Altar, and especially by Her Majesty's most conspicuous Example; That our Forces are well disciplin'd and well pay'd, and that we have the best Troops, the best Officers, under the Command of the most excellent General in the World. To whose admirable Courage and Conduct (by the Divine Blessing and Assistance)

ance) 'tis chiefly owing that we are this Day met together, to return our solemn Thanks to our good God for those Advantages we have obtain'd over our Enemies this Campaign, which were of such near Importance; whether we consider the Difficulties in the execution, or the happy Consequences which would naturally have follow'd had they been seconded by others with equal Application, and yet so cheaply obtain'd; that they will deserve our hearty Acknowledgments and Thank-givings.

And that this Victory is so inconsiderable in some Mens Estimation, must be imputed only to the extraordinary Success God was pleas'd to give to our Arms last Year, by which the wrong end of the ~~Prospective~~ Perspective is turn'd on the Transactions of this Campaign, and they appear much less than really they are. 'Tis certain they were design'd with the same Steadiness of Judgment, and attempted with the same Vigour, and in all probability had met with the same Success, had we no other Enemies to deal with but the *French*. But our worst Enemies are those
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of our own Household; and no wonder that our most hopeful Attempts prove abortive when we undermine our own Happiness; and by our Irreligion and Prophaneness, Sensuality and Debauchery, our unnatural Animosities and Divisions, weaken the Hands of those who fight for us, and lessen our Interest in God's Favour and Protection.

I have now given you some of those many Instances of God's Goodness and Loving Kindness, which are the distinguishing Marks of his peculiar Favour towards us, above the rest of the World; And tho' to be govern'd by God's immediate Power and Guidance was a Privilege indulg'd to no other People but the *Jews*; yet if we compare the Blessings we enjoy with those of other Nations; we shall find, that those who come nearest to it are the Inhabitants of these *happy Islands*. So that what was formerly said of the *Jews*, *Deut. 4. 4.* may well be apply'd to us: *For what Nation is so great, who hath God so nigh unto them, as the Lord our God in all things that we call upon him for? And what Nation is there so great that*

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that both Statutes and Judgments so Righteous? Only take heed to thy self, and keep thy Soul dilligently, least thou forget the things which thine Eyes have seen, and least they depart from thy Heart all the Days of thy Life: But teach them thy Son, and thy Son's Son. Which brings me to shew,

Secondly, what effect the consideration of these Blessings ought to have upon every one of us.

And first let the consideration of the great things God has done for us, engage us to fear him; and to retain an awful Sense of his Being and Providence in our Minds. 'Tis an Atheistical Age we live in, when the greatest part of Mankind seem to have cast off all fear of God, and sense of Religion, and to have exchange'd that Superstition and Biggotry, which some Writers have appropriated to our Clime, for the *Atheism* and *Deism* of France and Italy. But let not us be in the number of those Fools who say in their Hearts there is no God; or frame such unworthy Notions of him, as are utterly inconsistent with his Divine Perfections, and represent him

to be such an one as our selves. We live in a Country where we may behold God's Wonders in the deep, who has given bounds to the Sea which it cannot pass, and made the Sands a Barrier to this liquid Element; and restrains the proud Waves that they do not over-flow their Banks and destroy us; which ought to furnish our Minds with serious Reflections on the Power and Goodness of God. Nor are these Divine Attributes more evidently discover'd in these wonders of Nature, than in those of his Providence; in supporting our Government, giving Laws to the unruly Passions of Men, and restraining the madness of the People. And these great things which God has done for us, plainly teach us, that the affairs of this World are not govern'd by Chance and Fortune, but by an infinitely Wise and Good and powerful Being; who continually watches over us, protects and defends us; so that we may well say. *The Lord reigneth let the earth rejoice, let the multitude of the Isles be glad, Psalm 94. 1.* And if so, then certainly we of all the Nations of the World have reason to possess our Minds with
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with awful conceptions of God to serve the Lord with fear; and to rejoice with trembling; because he has in so peculiar a manner chosen us out, to set his name amongst us.

And if we thus fear God we shall have the less reason to be afraid of Men, whose Power is limited and cannot hurt us without his permission; *tho' the Heathen rage, and the People imagine a vain thing, tho' the Enemies of our Church and Nation conspire together to destroy us, yet we have a good God, who continually watches over us; and having made him our Friend and Patron, and plac'd our selves under the Protection of the Almighty, we shall be enabled to overcome the stoutest Goliaths, who have defy'd the Armies of the living God. We shall rest secure under the shadow of his Wings; repose our selves on his good Providence, and defy the Malice of Men or Devils.*

But our chiefest Care ought to be, that we do not harbour any groundless Fears, or Jealousies in our Minds, or torment our selves and make our Lives uncomfortable with the dread of future Evils, or contin-

gent Events, which probably may never befall us. 'Tis the great misfortune and folly of Mankind, that they meet with more trouble from vain and phantastick Fears, than real Evils ; they raise in their Minds schemes of future Events, they consider what Evils may possibly befall them, and then fright themselves with those airy Phantoms, which are only the Creatures of their own deluded Imaginations. To be wary and cautious, and to provide against the worst that may happen, is certainly the part of a Wise Man, and the Duty of a good Christian ; but *to fear where no fear is, (i. e.)* without good Grounds and highly probable Reasons, or to antedate our Misfortunes; by drawing them nearer, than really they are, is to punish our selves, and be our own Tormentors. But where the *true fear of God* is, there these false Fears will soon vanish, it will establish our Souls upon the most solid and unmovable Foundation, it will place them upon God that *Rock of Ages*, and render them calm and serene in the midst of a boisterous and tempestuous Ocean.

In short, if we sincerely fear God, we not need fear any thing else, nay, *Tho' the earth should be remov'd, and the mountains be carried into the midst of the sea, tho' the waters thereof roar and be troubled, tho' the mountains shake at the swelling thereof.* But that we may improve our Interest in God's Favour,

Secondly, let us *serve him with truth, and with all our hearts.* Let us evidence our *fear of God* and veneration for his *Divine Majesty*, by becoming like him and transcribing his *Perfections*, and leading suitable *Lives and Conversations*. Let us reform our lives from every evil Way, and yield a ready Obedience to all the *Laws of God*, which is the most acceptable *Sacrifice* we can offer up to God, for *the great things he has done for us*, and the most certain way to engage him to continue to be gracious to us. For in vain do we send out our *Armies* and hope for *Success* from our *Forces* abroad when we fight against God at home, and make him our *Enemy* upon whose *Blessing* all our *Prosperity* depends; he may lead us thro' the *Wilderness* and give us a sight of the *Promis'd Land*, but

our Sins will with-hold these good things from us ; they will not suffer us to enter into it and take possession of it, but by some intervening accident or other defeat our best contriv'd Enterprizes, and render them unsuccessful.

And that our service may be acceptable to God, let us *serve him in truth*, first as *Truth* is oppos'd to a Heath'nish, Superstitious, and Idolatrous Worship ; and *secondly* as 'tis oppos'd to Hypocriſie. 'Tis one of the most valuable Blessings which we praise God for, that we were born and educated within the Pales of that Church, which all other Communions are forc'd to acknowledge to be (next to their own) the most Pure, Holy, and Apostolical. Let us therefore hold fast *this faith once deliver'd down to us*, without turning aside either to Enthusiasm on the one hand, or Superstition on the other ; for how great will our Condemnation be, if *when Light is come into the World, we choose Darkneſs rather than Light* ? Which can proceed from no other Cause, than that *our deeds are Evil*.

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And in how glorious and flourishing Condition would this Church soon be, if every one who owns himself a Member of it, would receive its Doctrine, comply with its Discipline, frequent its Devotions, and Religiously observe its Holy and Divine Precepts; and laying aside all Formality, Insincerity, and Hypocrisie, *serve the Lord not only in truth, but also with all his heart?*

Now to *serve the Lord with all our Hearts* implies farther, that we *serve God* in all the Instances of our Duty, and forsaking every evil way, yield a Universal Obedience to all his Commands; considering that *he who offends in one Point, is guilty of the breach of the whole Law,* and that by every Sin that we commit we cast a Scandal on our Holy Religion: It implies also that we entertain no Rival Interest in our Souls, or suffer the Love even of lawful Pleasures to stand in competition with our Love to God; That we *serve him* freely, not grudgingly or of constraint; That we *serve him* zealously; And lastly, that we *serve him* from a
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Principle of Love, with Hearts full fraught with Gratitude *for the great things he has done for us.*

And let us express our Gratitude by offering up unto God *the Calves of our Lips*, especially on this Day which is set apart by Authority for the publick Performarce of this Duty.

Let us bless his Holy Name for all his Mercies vouchsaf'd unto us; for the Blessings of his right Hand; the Preservation of our Religion, the Means of Grace and the Hopes of Glory: For those of his left; our Health, Liberties and Plenty; and more particularly at this time for the prosperous Success of Her *Majesty's* Arms and those of Her Allies, under the Command of his Grace the D U K E of M A R L B O R O U G H, and the Victory lately obtain'd over our Enemies in passing the Lines; for all these remarkable Instances of God's Goodness, *praised be his Holy Name.*

And to our Praises and Thanksgivings, let us add our Prayers, and make our most earnest Addresses to Almighty God, beseeching him to give us a true Sense of
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the Value of those Blessings which we enjoy; that he would be pleas'd to support our Government, both in Church and State; to protect Her Majesty's sacred Person, and to prosper all Her Noble and Heroick Enterprizes for the Publick Good; and that after a long and prosperous Reign, She may be crown'd with a *late Immortality*.

And if with pure Hearts and clean Hands we offer up these our Prayers and Thanksgivings unto God, he will still go on to be gracious unto us; He will inspire our Councils with Wisdom, our Leaders with Conduct, our Soldiers with Courage, and continue to give Success to our Arms, till at last we obtain what every good Man wishes and prays for; an Honourable, Advantageous, and Lasting P E A C E; which God in his good Time grant us, for the sake of *Jesus Christ*; the Prince of Love and Peace. *Amen. Amen.*

F I N I S.

POSTSCRIPT.

THis Sermon was not design'd for the Press, but partly at the request of some near Inhabitants; and that a mistaken passage or two might be set right, it is now made Publick.

BOOKS Published by Lewis Atterbury, L. L. D. and are to be sold by W. Haws at the Bible and Role in Ludgate-street.

TEN Sermons Preach'd at St. James's before her Royal Highness the Princess *Ann of Denmark.*

A second Volume of Sermons Preach'd at St. James's and *White-hall.* 1. On the Being of a God. 2. His Justice and Mercy. 3. Miracles. 4. Dreams. 5. The Image of God in Men. 6. The real presence in the Sacrament. 7. The Resurrection. 8. Superstition. 9. Reason and Religion. 10. Reason and Religion. 11. Thanksgiving. 12. Submission to the Will of God.

W FE 58

Some Letters relating to the History of the Council of *Trent.*