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Thanksgiving Sermon

Preach'd on the

First Day of MAY, 1707.

On Occasion of the

HAPPY UNION

BETWEEN

England and Scotland.

By GILES DENT.

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2 SAM. V. 3.

So all the Elders of Israel came to the King to Hebron, and King David made a League with them in Hebron before the Lord; and they anointed David King over Israel.

IN this and the two foregoing Verses is plainly contain'd an Account of the Union of the two Kingdoms of *Judah* and *Israel*. And tho indeed in some Circumstances there is a wide Difference between the Union in the Text, and the Wonderful and Happy Union of these Nations, which commences on this Day; yet in divers others there is a great Agreement between 'em. So that these Words will give us occasion to observe several things sutable to the present Solemnity.

In order therefore to make them as useful as I can, I shall treat of 'em in the following Method :

I. I shall give you some Account of the Union of the two Kingdoms of *Judah* and *Israel*.

II. Shall apply it to the present Case.

I. I shall give you some Account of the Union of the two Kingdoms of *Judah* and *Israel*.

And in Discoursing on this Head, I shall do these four things.

1st. I shall show you how this Union was brought about.

2^{dly}. Consider the Behaviour of the two Kingdoms thus united.

3^{dly}. Shall set before you the Advantage it was to each of them.

4^{thly}. Shall give you an Account of the Continuance and the End of it, and show you by what means it came to be dissolv'd.

First, I am to show you how this was brought about.

Saul, who was King over *Judah* and *Israel*, was slain in Battel by the *Philistines*, and the Affairs of that Kingdom were then in a miserable Condition. The Tribe of *Judah* seeing themselves destitute of a Leader, and expos'd to the Arms of the *Philistines*, chuse *David* to be their King. He reign'd over 'em in *Hebron* for seven Years, with a mild and gentle Government: The Affairs of *Judah* were in a very

flourishing Condition, as to be sure those of any Kingdom will be under a good Prince and an easy Government. In the mean while the Affairs of *Israel*, who rejected *David*, were in the utmost Confusion and Disorder: *Abner* had made *Ishbosheth* King; but this could not retrieve the Glory or the Peace of *Israel*. There was a long War between *Israel* and *Judah*; and on all occasions, it was evident enough, the Victory was on *Judah*'s side: nor could the *Israelites* under the Conduct of so great a General as *Abner*, gain any Advantage over *David*, who reign'd in the Hearts, as well as over the Persons of his Subjects. *Ishbosheth* was King indeed, but his Crown was very precarious: It was plac'd on his Head by his Army; and the People, who could never be easy under such a Government, were not very forward to support or defend it. Nay so ticklish stood the Crown on his Head, that one Resentment of *Abner* shook it so fatally, that it never stood fast after: for *Abner* had given it him, and he could take it from him.

This Resentment of *Abner*'s was the Rise of the Revolt of *Israel* unto *David*, and of the Union of *Judah* and *Israel* under him. For as we may read in the third Chapter, *Abner* having receiv'd that Affront from *Ishbosheth*, consults the Elders of *Israel*, and makes a Report to *David* of their Inclination towards him; and had himself brought about that great Work, had not *Joab* by Death prevented him. Such was the Providence of God in this Case, that the Resentment of one Man should give rise to so great an Advantage to two Nations as this was!

The *Israelites* were thorowly tir'd with the sad Calamities brought on their Country by Inroads from *Judah*, and were moreover allur'd by the good and gentle Government of *David* to unite with 'em. And tho they were troubled at the Death of *Abner*, as imagining this Work now should never be accomplish'd, since this Person (who, they thought, if any Man ever cou'd, must bring it to pass) was thus suddenly taken from 'em; yet they were resolv'd to push with the utmost Vigour a Work of such Consequence and Importance. And therefore, as we read in the first Verse of this Chapter, *The Tribes of Israel came to David to Hebron, and spake, saying, Behold we are thy Bone and thy Flesh.*

This was the first Argument they made use of; *We are thy Bone and thy Flesh*: Thou art one of our Brethren, and therefore according to the Law of *Moses* thou mayst be our King: Thou art as nearly related to us as thou art to *Judah*, and consequently thou mayst reign over us as well as over them.

Also in time past, when *Saul* was King over us, thou wast He that leddest out and broughtest in *Israel*: Thou wast our
General

General even under the Government of *Saul*. Which was a very good Reason why a warlike People should have such a Desire to make him their King. They were acquainted with his Courage and Conduct, and had been blest with great Success, when he was their Leader.

And moreover the Lord said to thee, *Thou shalt feed my People Israel, and thou shalt be a Captain over Israel*. This was the best Reason of their Choice of him above another: It was in compliance with a Divine Prediction. The Lord had said to him (*viz.* by *Samuel*) that he should feed his People, that is, that he should rule 'em with the Tenderness and Mildness of a Shepherd towards his Flock.

So all the Elders of Israel came to the King to Hebron; and David made a League with them in Hebron before the Lord; that is, he made a solemn Contract with them, and call'd God the King of Kings to be Witness of it. And they anointed David King over Israel; giving him Power and Authority over 'em, to govern them according to the League they had made before the Lord. Thus were the two Kingdoms united.

Secondly, I shall consider the Behaviour of these two united Kingdoms towards one another.

And here indeed so very concise is the Sacred Story, which is our only Guide in this matter, that we have not much to remark. All that can be observ'd is this, That we have no account of any Difference which at any time happen'd between these two united Kingdoms, during the Reigns of *David* or *Solomon*. They were united, and as far as we can know, their Hearts were dispos'd to become One People. And this indeed we have all the reason in the world to imagine, because the Offer on the one part to unite was perfectly voluntary, and on the other was readily accepted. The Tribes of *Israel* came to *Hebron*; nay all the Tribes, or the Representatives of 'em, came to *David* to enter into a Treaty or League with him; which League was brought to a wonderful and happy Conclusion. Now when the Offer on the one part was so freely made, and so readily accepted on the other, and the Treaty so solemnly concluded and confirm'd by both; we have no manner of reason to doubt, but the Hearts of these People were dispos'd to unite.

Not that we are to suppose, that none dislik'd this League which the two Kingdoms had made. There were, to be sure there were, some who had their particular Interest lay another way. Division and Confusion would promote their Advantage; and they knew how to subsist, nay and flourish, by the Spoils of their Brethren: These doubtless wou'd oppose it with their utmost Skill. Such were the Inhabitants of *Jerusalem*, who even after the Conclusion of this Treaty wou'd

2 Sam. 5. 6. not admit *David* within their Gates, till by Force he gain'd Entrance: and such was the wonderful Goodness of his Temper, that notwithstanding the Resistance he found from them, a Resistance join'd with the utmost Contempt, he chose rather to recommend his Government by the Lenity and Mildness of it, than to punish this obstinate and rebellious City, as in Justice he might.

But notwithstanding this Instance of a Dislike of the Union (for it was scarce ever known that two Nations were so perfectly of one Mind in an Affair of so great Consequence, but some or other were disaffected with it) the Generality of the People of *Israel* and of *Judah* were extremely well satisfy'd with the Conclusion of this Treaty, and the anointing of *David* King.

And as *David* had govern'd *Judah* with Mildness and Lenity, so he did not lay aside his Temper when his Kingdom was enlarg'd. He was too Good to abuse the Increase of Power he now had, and too Great before to condescend to raise his Grandeur by Tyranny and Oppression. And therefore *Judah* and *Israel* both conspir'd to make him as easy in the Government as possibly they could; knowing that the Cares which necessarily attend a Crown need all the softening imaginable: and there was no way that could more effectually promote this, than a hearty Agreement amongst one another.

They could not imagine that a Prince so pious and so merciful as *David*, should ever designedly oppress *Judah* or *Israel*; nor that that which was the Interest of *Israel* could ever prove to the real detriment of *Judah*. For such is the Harmony in a Body Politick, as in a Natural Body, it can't be conceiv'd that one Part should suffer, but the other Members must likewise share in the Sufferings.

And they could as easily know, that in the best regulated Kingdom in the world Matters could not be so impartially and equally distributed; but some City or some part of the Country must flourish in proportion more than the rest of the Kingdom. But still this was no just cause of Complaint, because impossible to be remedy'd: And provided the general Interest of the Kingdom was advanc'd, there was no reason to envy the flourishing Condition of any particular Part of it, if that was not prevented or hinder'd by some special Laws, which might deprive 'em of Privileges that they before had a just Right and Title to.

So that on none of these accounts had they cause of Complaint: And if any Grievances, then unforeseen, shou'd afterwards disturb 'em, they knew, such was the Goodness of their Prince, where they cou'd have Redress; and that it was

very unreasonable to foment Jealousies and Feuds between themselves on the account of those things which they were not able to prevent or remedy. And hence it is we no where read of any Animosity, Confusion, or Division that happen'd during the time these two Kingdoms were thus united. Now certainly a Union thus voluntarily engag'd in, and continu'd with such Unanimity and Peace, must needs be exceeding advantageous to both Nations. Therefore,

Thirdly, I shall now endeavour to represent to you the Advantages that both Nations must necessarily have reap'd from this Union.

And the first Advantage was an Increase of People under the Government of *David*. Now what the Advantage of this is, we may learn from Prov. 14. 28. *In the Multitude of the People is the King's Honour; but in the Want of People is the Destruction of the Prince.* This was a necessary Consequence of the Union of these two Kingdoms, the Subjects of *David's* Government were vastly increas'd; for *Israel* was a very numerous Kingdom, especially considering that of the twelve Tribes eleven were comprehended under this Name; for only the Tribe of *Judah* had before receiv'd *David* as their King. And hence it is said, 2 Sam. 5. 12. *David perceiv'd that the Lord had establish'd him King over Israel, and had exalted his Kingdom for his People Israel's sake.*

And this Advantage of Increase of People made way for a great many more; for it enabled them to resist their common Enemies with the greater Success. The *Philistines*, the *Moabites*, the *Syrians*, and almost all the Nations that border'd on *Canaan*, were perpetually harassing 'em with Wars, and were their avow'd and implacable Enemies. Now when the two Nations of *Israel* were united, when their Forces were join'd under the Conduct of *David*, or of *Joab*, a very experienc'd General in those Days, these Enemies cou'd gain no Advantage over 'em; at least not such as they had gain'd in the time of *Saul* and of the Judges. For we find in this Chapter an Account of two several Defeats; that *David* gave the *Philistines*, and in the eighth Chapter that he subdu'd them, and so intirely vanquish'd the *Moabites*, that he made those who escap'd the Mouth of the Sword his Tributaries and Slaves. He conquer'd likewise *Hadadezer* King of *Zobab*, and those *Syrians* who were his Allies and Confederates, and came to his Assistance. Over all his Enemies was *David* victorious; for the People were united under one Head, and there were no different Interests, no Contention for Superiority, no Punctilio's of Honour, that might defeat or hinder the well-laid Designs of their General, or give their Enemies any Advantage against them.

Further, this Union render'd the Government of *David* so illustrious, that it engag'd those who were Neutral to declare for him, and made those, who were his Allies and Friends before, more heartily espouse his Cause. Thus we find, *2 Sam. 5. 11.* *Hiram King of Tyre sent Messengers, or Embassadors, to David, and Cedar Trees, and Carpenters, and Masons, and they built David a House.* *David's Kingdom* was grown so great by the Accession of *Israel*, that instead of being beholden to its Neighbours for Defence, it was a Defence to them: And such Princes as the King of *Tyre* was, had great reason to court his Friendship, and to maintain a strict and inviolable League with him. Such an Alteration did this Union make in this Kingdom, that whereas *Judah* was before in danger of being oppress'd by their neighbouring Enemies, if not succor'd by those that were in Friendship with 'em; now they were able to defend themselves, and to afford Protection to those, who not long before had been their Protectors.

Nor was it the least Advantage which both Nations gain'd from this Union, that they were now freed from intestine Wars. *Judah* wou'd no more make Inroads into the Territories of *Israel*, nor wou'd *Israel* invade the Borders of *Judah*. And this certainly was a mighty Advantage to each of these Nations, especially to such as liv'd near the Borders of either Land. It was an Advantage also to others; for no man knows how far in time a conquering Army may spread it self; if there be no fortify'd Cities to stop their Progress, or if, which is usual in such Cases, the Spirits of the invaded People are intimidated so far, that they are regardless of themselves, and unable to do what is necessary for their own Defence. Now this Advantage also these two Kingdoms thus united most certainly gain'd by the Union; there was a perfect Peace made between 'em, the long War now ceas'd, and they cou'd live quietly by one another, each Man secure of eating the Fruit of his own Labour.

These were Advantages that happen'd to the Nation in general. And whilst the Country was in so flourishing a Condition, to be sure the Affairs of private Persons must in a great measure prosper suitably to those Advantages the Publick receiv'd by it. This State of the Kingdom of *David* was sufficiently happy during his Government, and the greatest part of the peaceable Reign of *Solomon* his Son, but it was not to last always. And therefore we shall now proceed to the

Fourth Thing under this Head; and that is, to consider the Continuance and End of this Union, and to show you how it came to be dissolv'd.

These two Kingdoms continu'd thus united during the Reigns of *David* and of *Solomon*, about the space of seventy three

three Years; nor had the Union then been dissolv'd, but by the Folly of *Rehoboam*, *Solomon's* Son, and the Oppression of the Father, which indeed laid the Foundation of its Dissolution.

Towards the latter end of his Reign, *Solomon* had oppress'd his Subjects, by exacting of them extravagant Sums of Money, not for their Defence, for his Reign was peaceable enough, but for the maintenance of his own Luxury: And he had offended God by sacrificing to Idols, to which his Wives had led him. During his Reign indeed the People bore their Grievances with Patience, but at his Death they thought it a very fit time to get 'em redress'd; and therefore they make Application to *Rehoboam*, who was to succeed in the Government, praying that these intolerable Burdens might be remov'd, which they had groan'd under during the Reign of his Father.

Rehoboam in this Exigency has recourse to the Council that his Father *Solomon* had made use of; and it would have been very well, if he had been so wise as to follow their Advice. The Old Men, whom Experience had taught Wisdom, gave him very good Counsel, to promise them at least a Redress of their Grievances, till he was well settled in the Throne. The Young Men, rash and unadvis'd Counsellors! thought this was a lessening the Prerogative, and too great a Condescension, for a Sovereign Prince to give such a mild Answer: and therefore they advise him, to his ruin, to threaten 'em, that he shou'd be so far from redressing their Grievances, that he wou'd make 'em heavier; and since they complain'd of his Father's Government (a Government gentle in comparison of his) they shou'd now have cause to complain indeed.

But the People of *Israel* had not, it seems, so far bow'd their Necks to Slavery, as tamely to bear such Threatnings as these. And therefore since their King wou'd not govern 'em as reasonable Creatures ought to be govern'd, since he wou'd have no manner of Regard to the Grievances complain'd of by the Elders or Representatives of the People of *Israel*, they e'en resolv'd he shou'd not reign over 'em at all. Let *Judah's* submit to his Government if they pleas'd, the Men of *Israel* for their parts wou'd have a King of their own; and therefore say they, *What Portion have we in David? Neither have we Inheritance in the* 1 King 12. 16. *Son of Jesse; To your Tents, O Israel! Now see to thine own House, David. So Israel departed to their Tents.*

Such was the dismal Effect of Tyranny and Oppression, that it dissolv'd this well and happily concluded Treaty, depriv'd both Nations of the Advantages they enjoy'd, expos'd 'em

'em to their Enemies, and in the end prov'd of fatal consequence to 'em. The pious and mild Government of good King *David* allur'd the People of *Israel* to unite with *Judah*, and the Oppression and Tyranny which *Rehoboam* only threaten'd 'em with, put an entire end to the Union. And tho they cou'd not but be sensible, that by the Dissolution of this Union they expos'd themselves to their Enemies, and were much more likely to become their Prey; yet *Israel* chose rather to run the venture of that, than to submit to live under perpetual Tyranny and Oppression, as they foresaw they inevitably must, under such a King as *Rehoboam* was like to prove: And if at last they must be oppress'd, it was no matter whether the Oppressor was one of their own Brethren or their Enemy, for the Oppression was equally grievous, from what hand soever it came. But they were in the mean time resolv'd to maintain their Liberties, as long as they cou'd, against every Invader, whether he was a pretended Friend, or a profess'd and inveterate Enemy. And therefore when they found they cou'd not continue the Union with the Preservation of their Liberties, they resolv'd to break the League with *Judah* rather than be enslav'd; and so this Union came to be destroy'd.

II. To apply this to the present Case.

I make no doubt but you plainly perceive the happy Agreement there is, in many of the best Circumstances of the Union in the Text, with that which we are commanded by Authority to celebrate on this Day.

'Twas the good and merciful Government of *David* over *Judah*, and the flourishing Condition of that Kingdom under him, that made the People of *Israel* so very ready to make an Offer of their Kingdom to him: For then they also might have a share in that Happiness which their Neighbour Nation enjoy'd under so good a Prince and Governour. The Men of *Israel* saw what profound Peace *Judah* was blest with at home, while the Arms of *David*, employ'd only in the just Defence of Themselves, or in behalf of their Neighbours, rescuing them from Oppression and Violence, were every where victorious abroad. And they found that whenever his Arms were turn'd against their Country, they were not able to stand before him; nor were their Neighbours more prosperous than themselves: for the Spirit and Courage of the Men of *Judah* had not been broken by a hard or rigorous Government: and whether their Arms were employ'd in their own Defence, or in the Invasion of their Enemies, they ever had more Vigour and Courage than *Israel* it self, or any of those

those Nations, govern'd by the lawless Will and Pleasure of their Princes, cou'd pretend to.

Now I scarce think that there's any occasion for me to make application of this part of my Discourse to you.

You cannot but be sensible, how much the Character of *David* belongs to that Princess, who by the good Providence of God now reigns over this United People.

The Mildness of her Government, the Peace and Prosperity of her Kingdoms, the Success of her Arms abroad, and the inviolable Maintenance of the Liberties of all her Subjects; plainly show us how well the Character of *David* belongs to her, and must of necessity have had a mighty Influence on the Minds of that Antient and Free People, with whom we are this Day united, sincerely to desire and promote this happy Union.

And then such was the hearty and unparallel'd Zeal of her Majesty for the common Good of All her Subjects, that knowing how much such a Union wou'd every way tend to their Advantage, her Majesty recommended this great Work with all the Concern imaginable for its Accomplishment; chose Wise and Faithful Persons, who thorowly understood and impartially wou'd pursue the Interest of both Nations; and to these committed the Management of this Work (a Work of the greatest Niceness and Difficulty!) which by their Prudence and Skill they have at last brought to a happy Conclusion.

How often has this Work been attempted? but it prov'd too difficult to be effected. When there was the fairest Occasion in the world, and the greatest Probability of accomplishing this great and good Work, the Event answer'd not Expectation, nor cou'd the Work be finish'd. The two Nations were united under the Person of K. *James I.* The King himself was very zealous and desirous of bringing about a stricter Union of 'em. Many Attempts were then made, Commissioners were appointed, and at some times there seem'd great Probabilities of Success; but yet at last the Design miscarry'd: Jealousies and Surmises on one hand, and too great an Eagerness, perhaps Partiality too, on the other, disappointed all Hopes of a Union at that time. In the Reign of K. *Charles II.* it was again attempted; but as they did not proceed in it so far as they had done before, so it was no wonder it came to no better an Issue. Whatever Attempts were made in the succeeding Reigns were still as unsuccessful: There were ever some who had Interest enough, and, as the Event show'd it, Power too, to frustrate all Designs of this nature.

The Accomplishment of this Great Work was, it seems, reserv'd by Providence to make an Addition to the Glories of this Reign: A Reign Glorious indeed in its Conquests abroad, and now much more Glorious at home, because God has given the Queen her Heart's Desire, and enabled her to accomplish this Great Work, which so many of her Predecessors attempted in vain. And thus whilst her Conquests render Her Formidable to her Enemies abroad, her Goodness renders Her truly Great at home. Such is the Happiness of that Nation, where the Victories that attend their Princes Arms abroad minister Occasion of doing greater Good at home, and always are improv'd to promote their Subjects Welfare! Thus while her Majesty is engag'd in War abroad, She is laying at home Foundations of a lasting Happiness, in that strict, and, I hope, inviolable League, which is at length concluded, not without the signal Interposition of Divine Providence.

Let now the Men of *Israel* and of *Judah* teach us how to behave our selves as People thus united ought to do: We are become One People, and therefore really have only One Interest to pursue. And certainly there can be no better, nor indeed other way of pursuing this than by a Unity of Affection.

Judah and *Israel* came reeking hot from a long and bloody War, and yet their Union was concluded: nor do we read that any old Grudg ever disturb'd their Peace; they forgot their Enmity. And tho not long before, when they were engag'd in War, it must be thought they took all manner of opportunities to annoy each other; yet now they were at Peace, nay, which was more, United, they were as sensible these their Resentments shou'd be laid aside, all Animositics forgotten, and their warlike Dispositions put off with their Arms: Otherwise the Blessings of their Union had been small indeed; for what Avail had it been to either Nation, to have had the Notion of Peace and Union, if the Effects were still the same with War and Strife?

Therefore Hearts dispos'd to become One People, very well become a Nation so strictly united as this and its Neighbour Nation is. Let not then Ephraim envy *Judah*, neither let *Judah* vex Ephraim; but let them fly upon the shoulders of the Philistines towards the West, and spoil them of the East together: Let them lay their hands upon Edom and Moab, and let the Children of Ammon obey them. Let 'em with their utmost Vigour oppose their Enemies: Let 'em scatter that People who delight in War; but let not Envy disturb their Quiet; let not Oppression make 'em mad; let all Injuries be forgotten; let all former Quarrels cease; and on this Joyful

Day let the Love of Brethren begin, and may it never have an end!

And then, how great the Advantages of this Union will be, is beyond my power to describe. They who were the Happy Instruments of it are best acquainted with these. But yet we cannot but observe, that it vastly strengthens the Hands of the Queen; adds a mighty Liltre to the Glories of her Reign; entirely frustrates the Hopes of a Popish Successor; by securing the Government as by Law establish'd to the Illustrious House of *Hanover*: It secures the Protestant Religion; enables us to defend our selves against our common Enemies: It prevents any Invasions of our Borders from the *North*; and delivers us from the Fears of any future intestine Jars.

These are Advantages that Providence seems to have put into our hands by this Union, and Advantages that we may receive, if we are not wanting to our selves. And while these Nations enjoy those Liberties and Privileges they are now possess'd of, these Advantages, how great soever they are, will certainly accrue to us.

And if we may make any Judgment of what is likely to happen from what has already been, we have all the reason in the world to expect a great deal of Happiness from this Union, notwithstanding all the dreadful Objections that those who wish not well to our *Israel* have rais'd against it.

Was not this Kingdom of *England* once divided into seven Kingdoms? And were there not then continual Wars and Bloodshed in the Land, when each Prince sought to oppress his Neighbour? And after that in process of time these seven Kingdoms were so united into one, as almost to take away any Footsteps of the Division, did any of those ill Consequences happen, which are now by some so mightily fear'd? Was one part of the Kingdom oppress'd to uphold the other? Did not every Part of it enjoy its Privileges as before? And did not every Part thrive and flourish, according to the Industry of its Inhabitants, or other accidental Circumstances that will evermore give one Part of any Kingdom in the world an Advantage over the rest? But was any part of it hinder'd or forbidden to thrive by the Prince? Were not all Animosities then done away, and didn't Peace take place of War, and Men then dwell securely by their Neighbours, which before they could not do? And what an Advantage that Union was to the Nation in general against their common Enemies, any man may easily perceive. For while the Nation was so divided, every Prince pursu'd a different Interest; and perhaps it was not seldom that it was the Interest of one Prince to have another weaken'd at least, tho not
over-

overcome. But if they had at any time all of 'em a mind to oppose an Invader, they cou'd not do it with that Ease and Advantage which the Kingdom united under One cou'd do: Disputes of Precedency, Variety of Counsels, Procrastinations and Delays, besides mutual Jealousies and Fears that one shou'd grow greater than the rest, wou'd hinder the Execution of so good a Design: whereas when the Kingdom came to be united under one Head, they not only defended themselves successfully against their Enemies at home, but on just occasions invaded 'em in their own Country, and sometimes extended their Conquests a great way too.

And to come yet nearer to our own Times, how great a Blessing to this Nation was the Union of the White and Red Rose in the Person of King *Henry VII*? Then at last the dreadful Wars between the two Powerful Houses of *York* and *Lancaster* ended, when no other end cou'd have been put to 'em but this.

And can we think that the Union of two so powerful Nations as these are, shou'd be a smaller Blessing to both Nations, if we our selves are not in fault? We see what Advantages this Nation has already receiv'd by Union; and the Nature of Union is still the same, and will produce the same Effects, if we are wise enough to understand and to pursue our own Advantage.

Finally, We see in the Case of *Israel* and *Judah* (a Case that I hope will never be our own!) how such a Union, so well concluded and attended with so many Advantages, may be dissolv'd: But then this shou'd serve to show us the Danger, only that we may avoid it. And we ought to remember, that if the *Israelites* had not been oppress'd, and threaten'd with greater Hardship still, they had never dissolv'd the League. If *Solomon* had not forsaken God, and turn'd to Idols, he had not been left of God, nor had he oppress'd his People. Such Advantage is true Religion to a Civil Society, and such the Nature of Mankind, that a mild and gentle Government will keep a generous People, a People that are worthy to be govern'd, in Order and Temper; while Oppression will only irritate and provoke their Tempers,

Gen. 49. 14, 15. which it cannot bow or break. For there are but very few People who are so stupid, as willingly to bow their Shoulders to bear and become Servants to

Tribute. They may indeed pretend what they please, and seem willing to couch down under their Burdens; but when they once come to feel the Weight of 'em, they will seek to get rid of 'em as *Israel* did, and as we may remember some others have done, who before they were laid on their own shoulders, seem'd unreasonably fond of 'em.

And

And now seeing our Case in so many of the best Circumstances agrees with that of *Israel* and *Judah*, we have certainly reason in the first place, To bless God that by the Accomplishment of this great Work there is a Foundation laid for so much Happiness to this Great and Powerful Nation. He by his good Providence has given the Queen her Heart's Desire, and has united these two Nations, and granted us to become One People. *This is the Lord's doing, it is marvellous in our eyes. This is the Day that the Lord hath made; and we will be glad and rejoice in it.* A Day that affords the Prospect of lasting Happiness and Prosperity to this Island, if we are so wise as to improve the Advantages that are this Day bestow'd upon us: A Day that has been long desir'd and sought after, which now our Eyes have seen.

Let us then bless God, that he has made the Reign of our Queen so Glorious by her Conquests abroad, and by the Accomplishment of this Great Work at home; that he has strengthen'd her Hands against the common Enemy, that he has given us such Hopes of the Security of the Protestant Religion, that he has confirm'd the Succession of the House of *Hanover* to the Throne of these Kingdoms of *Great Britain* and *Ireland*; and that, we hope, he has put it out of the power of our Enemies to disturb our Quiet.

And when we have the Prospect of such Happiness to come, have we not the greatest reason imaginable to render our most sincere and hearty Praises to Almighty God, and unfeignedly to join in those Thanksgivings, which by the Command of Authority are offer'd up on this account? *Let these things be written for the Generation to come, and the People which shall be created shall praise the Lord.* Ps. 102. 18.

2. Since we see in the Case of *Israel* and *Judah* before us, that a Union attended with so many Advantages may be broken, let us endeavour to avoid whatsoever tends that way, and pray to God that he wou'd vouchsafe to continue it to us. Let us live as beccmes Brethren, without Envy, Strife, or Contention. Let us overlook all Differences there may be among us, and especially those that are on the account of Religion: And since we worship the same God, tho we differ in some Modes of Worship, *as far as we have attain'd let us walk by the same Rule, let us mind the same Thing;* and in other things let us make use of the Apostle's Advice, and *bear with and forbear one another.* For it is most certainly a very unreasonable thing to disturb the Peace of Civil Society, for the sake of those things which have no manner of concern with it. For let a Man worship God either after one or another manner, provided he worships him at all, he may be as good

good a Neighbour, Subject, and Friend, as he that worships him after, what in his Opinion is, a more Decent and Ceremonious Way. And since the Christian Religion, which all of us in this Nation profess, was design'd to teach Men to live peaceably, let not the Pretence to it be abus'd to disturb our Quiet.

And since it has pleas'd God to honour her Majesty with the Accomplishment of this Great Work, which seems to promise so much Happiness to this United Kingdom, let us offer up our most fervent Prayers to that God, who among all his other Benefits has bestow'd this signal Blessing on this Island; that he wou'd grant that the Crown may flourish on her Majesty's Head so long, that She may behold and rejoice in some of those many Advantages which we have reason to expect from this Union! May She behold the Man, *who made the Earth to tremble, and shock the Kingdoms, who smote the People in wrath, who ruled the Nations in anger, become like as we are, and weak as one of us.* Then may the Earth be at rest and quiet, and break forth into Singing! May She give Liberty to the Captives, and rescue those that are persecuted for Righteousness sake out of the hand of their powerful and merciless Oppressors! May She reign long, very long, over a People united in Interest and Affection! May her Reign be Peaceable and Glorious, and in Fulness of Days may She have an abundant Entrance administer'd unto Her into the Regions of perfect Peace and Unity above!

And then let us pray to God, that as he has brought this Union to a Happy Conclusion, so he wou'd be pleas'd to continue it while Sun and Moon endure: That he wou'd grant us such Governours as may unite us more and more in Love and Affection, and may never give occasion to either Nation to wish or desire the Dissolution of it.

Finally, Let us render most hearty Thanks to Almighty God, for the Wonderful and Happy Conclusion of the Treaty for the Union of her Majesty's two Kingdoms of *England and Scotland*: Let us implore his Blessings on the United Kingdom, and on the Arms of her Majesty and her Allies, and her and their Forces both by Sea and Land, in the just War in which they are now engag'd, for disappointing the boundless Ambition of *France*: And let us beseech him to give all her Majesty's Subjects Hearts dispos'd to become One People.