

A  
SERMON

Preach'd at the Parish Church

OF

PAINSWICK,

In the COUNTY of

GLOUCESTER.

On *January* 20th, Being the Day of  
*Thanksgiving* to Almighty GOD  
for bringing His MAJESTY to a  
peaceable and quiet Possession of  
the THRONE.

By JOHN DOWNES, M. A. late  
Fellow of *Pembroke* College in *Oxford*, and  
Vicar of *Painswick* in *Gloucester-shire*.

LONDON:

Printed, and are to be Sold by *J. Knapton*, at the  
*Crown* in *St. Paul's Church-Yard*, *London*: And  
*G. Harris*, Bookseller in *Gloucester*. 1715.

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T O T H E

Most Reverend FATHER in GOD,

**T H O M A S,**

L O R D Arch-Bishop of

**C A N T E R B U R Y.**

My Lord,

**I** Humbly beg Your leave, from my low Sphere, to Congratulate Your Grace's Happiness, and that of our whole Nation, upon His MAJESTY's peaceable Possession of this Throne, and the great DELIVERANCE we have thereby receiv'd from our most imminent Dangers, and justly-grounded Fears of POPERY: Which, as it is, and hath always been, our most Formidable and Implacable Enemy; an Enemy

# The Dedication.

*that is continually sowing Tares amongst us, and is as restless as the Devil to devour us; so I hope, we have now, by His present MAJESTY'S Advancement to the Throne, and by His promising ISSUE, obtain'd so full, and complete a Victory over this, that it will now disband all its fruitless Malice against us; and not so much as attempt to Attack us any more.*

*As the Hand of GOD hath been conspicuous in this, as well as in our many former Deliverances from it, (and our Enemies themselves might see, if they would but open their Eyes, how visibly GOD'S Hand is against them) and, as it justly calls for our due THANKS and PRAISE; So I humbly beg Your Grace's Favour to accept of this Sermon, preach'd on that Joyful Day, on which we were enjoin'd to return our Thanks to GOD for the same, at this Place, (to which I was call'd from*

*a*

# The Dedication.

a Cure under Your GRACE) As a  
Testimony of the Debt I have long  
owed, and not yet acknowledged to  
You.

And I hope the pleasing Pros-  
pect of the firm Stability our CHURCH  
is like to receive by this, will so In-  
spirit and Revive Your LORDSHIP,  
(as indeed it doth all Those who  
are the true Lovers of it) that it  
will renew Your Strength like the  
Eagles, and prove a means of add-  
ing many Years more, to so valuable  
a Life: Whereby his MAJESTY'S  
Accession will prove a double Bles-  
sing to us: Or when it shall please  
GOD (in His Mercy to You, but  
not to Us) to Translate You to a  
higher Orb, (the only One higher You  
are capable of) You will then depart  
in Peace; Your Eyes having seen the  
Salvation of GOD to this CHURCH,  
I may add, in a greater Peace, than  
You could have done, had Your sup-  
porting Hand been withdrawn from  
the

# The Dedication.

*the Ark of G O D, when it was in  
the greatest Danger ; that G O D  
would add to Your left Hand Blef-  
sings, Riches and Honour ; those of  
the right Hand, length of Days, is  
the hearty Prayer of Your Grace's*

Most Oblig'd,

Dutiful, and

Humble Servant,

*Painswick,  
Jan. 24. 171<sup>8</sup>.*

JOHN DOWNES.

## 2 CHRON. IX. 8.

*Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne to be King for the Lord thy God; because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do Judgment and Justice.*

**T**HES E words are recorded in this place of Scripture, as spoken to us by the *Queen of Sheba*: Who, having heard of the great Fame of *Solomon*, came, even from the uttermost Parts of the Earth, *to see and to prove by hard Questions*, whether he was really so famous a King (as she had heard he was) or whether Fame had not drawn his Character (as it often does, especially things at so great a distance) with too favourable a Hand.

And when she had her self try'd his prodigious Wisdom, and seen and view'd his astonishing Magnificence, and in all things his unparalleled Glory, as too great and Illustrious Objects, are apt to dazle and confound our Senses, and even to exhaust our Spirits, so did these affect her; for 'tis said that upon her great Admiration of these, there was no more Spirit in her; she admir'd them so far, till she lost her self.

But having recovered her self from this pleasing *deliquium*, and recollected her Spirits, and thereby her Voice again; she freely owns  
to

## 8 A Thanksgiving-Sermon

to the King himself, that even Fame, (how apt soever it be to exceed) was very short and deficient in its relations of him, that it had not done him Justice in the Representations it had made of his great Glory, and that though she had heard a very *large report of his Acts, and of his Wisdom in her own land, v. 5.* the one half of the *greatness of his Wisdom* was not told her; he did so much exceed the Fame which she had heard. *v. 6.*

And having declar'd the great happiness of those who were but even Ministers and Attendants on him; as *v. 7. Happy are thy Men, and Happy are these thy Servants, which stand continually before thee, and hear thy Wisdom,* (which she her self could even wish to do, notwithstanding, she was a Queen, and very probably would have done it, if the Affairs of her Kingdom would have given her leave) And having made him the richest Presents, *viz. Many talents of Gold, great abundance of Spices, and precious Stones,* (Presents which even Solomon in all his Glory need not disdain to accept) she leaves with him these Words (which as coming from the Mouth of a *Heathen*) were more valuable, and to be admired, than all the rest. *Blessed be the Lord, &c.* For in these you see, that (as little knowledge of God and his reveal'd Will as she had) she yet acknowledges a God, owns his Hand in setting up a King, tells us for what reason it is that God sets up a good King, and what kind Ends he hath in doing this, and proceeds so far as even to declare, that the setting up of a good King is a matter of  
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*Preach'd January 20th.* 9

to great Happiness to a People, that they ought to Bless and to Praise God for this.

So far proceeds the *Queen of Sheba*: All these Points (having learn'd them from the Light of Nature) she Preaches to a *Solomon*, and the People of God.

And if so, ought not we Christians, (we more especially of this Nation) who are taught these things by a greater light; to own the Power of God in setting up Kings (not only in General) but to own his good Providence to us in Particular, in setting over us our *Present KING*? and since we have the greatest Reason to think, that God hath set Him over us, *because he delighted in him, to be a King for him,* and also because he loved us, *to establish us for ever, and to do Judgment and Justice among us,* (for it is a sure Token of his Love to a People, to set over them a Wise, a Good, a Judicious, and a Just King) ought not *We* therefore of this Nation to bless God for this? We are most certainly oblig'd by the kindest Tyes to do it; and if we neglect or refuse to do it, we have reason to conclude (for it is what our Saviour hath declared to us, in a much like case) *that the Queen of the South will rise up in Judgment with this Generation, and condemn it too.*

That you may therefore duly perform the Duty required of you, more particularly on this happy Day, *i. e.* bless God for his Mercy and Favour, in setting over you such a King as by his good Providence now fills our Throne, and that you may also justly prize your present

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Concern and Happiness herein : I have selected these words, and design to speak to these Four Points, pertinent to this occasion, which they contain in them.

*First*, To shew, who it is that sets up a King over any People ; *viz.* God, as 'tis said here, *Blessed be the Lord thy God, who set thee on his Throne, and who made thee King over them.*

*Secondly*, What is the chief End for which God sets up any King, It is to Reign for him ; for 'tis said here, that he *sits in his Throne*, that he is to be King for the Lord his God, (or in his stead) and that he is to administer Judgment and Justice for him.

*Thirdly*, We have here the Reasons (or Motives) why God sets up any good King over any People, and that is, because he delights in that Person, and because he hath a Love and Favour for that People. As here, he chose *Solomon* to set him on his Throne, *because he delighted in him*, and he set him over the *Israelites*, *because he loved Israel, to establish them for ever.*

And lastly, Here is the suitable return, that any People thus favour'd by God, as to have a good King set over them (for these good Ends) ought to make to him ; they are to Bless and to Praise him for it ; as 'tis here, *Blessed be the Lord thy God, &c.*

*First*, We have here an Account who it is that sets up Kings, *viz.* that it is God.

He who orders every motion of the least Insect,  
and

and without whose Providence neither a Sparrow falls to the Ground, nor a Hair from our Heads, doth without all doubt concern himself in the greatest things of all, the setting up Kings, and altering their Successions. And accordingly *Daniel* declares of him, Ch. 2. v. 21. that he *changeth the times and the seasons, he removeth Kings, and setteth up Kings.* And to the same purpose, the Psalmist, *Psal. 75. 7. that God is the Judge, he putteth down one, and setteth up another;* and it is said, *Prov. 8. 15. that by him Kings Reign, and Princes decree Justice.* And as to the Declaration of the New Testament to this, the Apostle tells us in general, *Rom. 13. 1. that there is no power but of God, the powers that are, are ordain'd of God.* And the way, or manner by which God Ordains or sets up Kings, is either by his express Nomination; when he names and directs to, the very Person in particular, whom he designs to *be King.*

Thus, for instance, as soon as ever *Samuel* saw *Saut*, God told him That was the very Man, whom he did design to Reign over his People. *1 Sam. 16. 12.* And so, as soon as ever he saw *David*, the Lord said *arise, anoint him, for this is he. 1 Sam. 16. 12.* and thus he order'd *Elijah* to anoint *Hazael* to be King over *Syria*, and *Jehu*, the Son of *Nimshi* to be King over *Israel. 1 Kings 19. 15, 16.*

Now tho' the Persons, who are thus expressly design'd, and nam'd by God, to be Kings, are most undoubtedly set up by him; yet all Kings are not thus expressly set up by God; for tho'

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this was one way by which God, (to teach his People, how much he did Concern himself in the very Person of their Kings) did sometimes make use of; yet, now he hath given Proofs sufficient of this, he hath no longer recourse to it, but to his more mediate Methods of doing this.

And accordingly, a Second way by which God many times sets up a King; is by giving him Success and Victory in War, and enabling him to Conquer the former King, to drive him out, and to set up himself in his Room.

And this was the way, that he set up *David*, tho' he had design'd and nam'd him to be King; yet he was pleas'd to bring him to the Kingdom, by preserving him in many Dangers, and giving him many Victories; by these it was, that God made a way for him to his Throne: By these he Confirm'd and Strengthened him in it, and by these it was, that he enlarg'd his Dominions. And this is what *David* freely owns of God. *Psal. 144. 10. It is he that giveth Salvation (or Victory) unto Kings, who delivereth David his servant from the hurtful Sword;* Inſomuch that he declares in the foregoing verse, That he would sing a new Song unto God, in gratitude for this.

*Thirdly*, Another way yet, and that by which God usually now sets up a King, is by Birth, or Succession. *viz.* When the Crown, or Kingdom, either by the Appointment of God, or the Determination of a former King, or by the mutual Consent of King and People both,

both, and a constant Succession of many Years is Limited to, and Entail'd upon, One single Family, and God appoints such a Person, in particular, to be born Heir to that Family; or else, by the Death of some Other in it, to become so. Now since it is God that orders every Person to be born in a Family, and in that very Order in which he is born; since it is He that orders whether *Esau* or *Jacob* shall be born first, or whether the *Elder shall serve the Younger*: Since it is He that hath the sole Power of Life and Death, and can preserve alive, or take away, Whom he will, and when; we must grant also, that whoever comes to any Crown, by Descent, or Inheritance, is brought to it, and set up in it, by God.

And this was the Title to the Crown that *Adonijah* pretended he had from God. For God having entail'd the Crown on *David's* Family, and sworn in Truth to *David*, which Oath he would not alter, nor turn from, *That of the fruit of his Body he would set upon his Throne, as Psal. 132. 11. nay That his Childrens Children should sit upon his Throne for evermore, on this Condition only, That they did keep his Covenant, and his Testimony that he should teach them*; And *Adonijah*, being his Eldest Son, might well presume, the Crown being thus entail'd by God himself, that it would descend to him, and that by right of Succession, after his Father's Decease; he, accordingly, when he found him drawing near his End, aspires to it, and was proclaim'd King, by no  
small

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small number of the People; and by many of the Principal Men at Court also.

But when *Nathan* the Prophet, and some others, had inform'd *David* of these his Son's presumptuous Proceedings, and desir'd to know whether the thing was done with his Consent, *David* was pleas'd to extinguish all at once, and to dash in pieces the vain Hopes of this *Pretender*, by declaring his Son *Solomon*, a much Younger Branch of his Family, his immediate Successor. Which Declaration of *David's*, together with the Approbation of the People, for they were so pleas'd with this, and their Acclamations upon it were so great, *that the very Earth rent with the sound of them*, 1 Kings I. 40. made the aforementioned Usurper flee to the Horns of the Altar for Shelter and Protection, and to *Solomon* for Mercy, and made his Actors for him also quake with fear. And this leads me to consider another way yet, by which God many times sets up a King; and that is, by the Designation of the present King, and the Consent and Approbation of the People, especially of the best of the People, and the Representatives of them all.

For as the *Kings Heart is in the Hand of the Lord*, (and much more the Heart of the People) *as the Rivers of Water, and He turneth it whithersoever He will*; It seems to follow very evidently, That if the Heart of the King, and People be turned so, as to Agree and Consent, for the wisest and best Ends, (such as are the preservation of their Liberties, and the True

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Worship of God) to vary the Succession only so, as to prefer One Branch of the same Family before another; and to proceed so calmly and deliberately upon this, as to Ordain it by a LAW, and with all their Free and Full Consents: I little question but that they have the Mind of God in this, and that the Person, who is brought to the Throne by this means, is also set up by God.

And as this was almost the very way by which *Solomon* came to the Throne, who is yet declared to be Set up, and Advanced to it by God; and as it is that very way by which His present MAJESTY came to the Throne; I may without any Scruple affirm of Him, what the Queen of *Sheba* did of *Solomon*, that it was *the Lord his God which delighted in him to set him upon his Throne*: And that *the Lord our God (because he loved us)* hath made him King over us: And that He is as much our KING, and the Ordinance of GOD, as if he came to the Throne by the nearest Succession, or by the completest Conquest; or (I had almost said) by the most express, and particular Nomination of God himself.

And as it is thus apparent, I think, beyond all Dispute and Cavil, that it is God who sets up any King over any People, by what Ways and Methods soever he is pleas'd to accomplish it; and as there is no reason to doubt but that it is He himself that hath set his present MAJESTY over us; so I shall now proceed to  
shew

*Secondly,*

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*Secondly*, What is the chief End for which he sets up any King: and that is also here declar'd, in these Words, That it is to reign for him; for he sits upon *his Throne*, he is to be King for *the Lord his God*, and he is to *administer Judgment and Justice in his room*.

God himself is the *great King over all the Earth*, Psal. 47. 7. he is *the God of all the Kingdoms of the Earth*: and 2 Kings 19. 15. *He is the blessed and only Potentate, the King of Kings, and Lord of Lords*. All the Kings of the Earth are but his Deputies and Vicegerents; they Rule under him, and should Rule for him too. They have their Commission, and Authority from God, and they are to Act for him; and accordingly they are complemented with the name and title of God, Psal. 82. 6, 7. *I have said ye are Gods, and all of you are Children of the most Highest, but ye shall die like Men, and fall like one of the Princes*.

Tho' Kings have in them the Nature and Frailty of Men, and are as much subject to Death as the vilest of their People; yet they are also stil'd Gods, to let them know who it is that they are made by, and who it is they are to Rule for. They are, as the Apostle stiles them, the Ministers of God, and, according to the Offices which he assigns them, they should be the Ministers of God, for Good to their People.

And, as they are the Deputies and Ministers of God, so they may hence learn, how they shou'd Reign; *viz.* just so as God now Reigns in Heaven, and Governs the World: Or, as we  
may

may imagine, he would Reign, should he now Sit upon any Earthly Throne, in a visible manner, and Himself immediately Govern that People.

And how is it that God now governs the World? why, by the most regular and stated Laws, and most constant and certain Rules. For as the Heaven and Earth were at first settled by his Word, so they, and all things in them, *continue to this Day, according to his Ordinance, Psal. 119. 91. and at 148 vers. He hath established them for ever and ever, he hath given them a Decree which they shall not pass.* And how can we imagine that he would govern us his People, should he take the Reins of Government in his own Hands? why, not in any unsteady, capricious, arbitrary, and tyrannical Way; for he does not govern us so now; but by a sure and standing Law, which endureth for ever, which is less alterable than the Laws of the *Medes and Persians*; or than the Laws of Heaven and Earth; for even these shall sooner pass away, than one jot or tittle of God's Law fail, till all be fulfilled.

God, tho' he is Absolute over us, accountable to None, and may govern us by his sole Will and Pleasure, yet he is pleas'd to give us a Law which will not be broken on his side. This he makes the Standard of our Actions, and of his dealings with us: and as he does dispence either Blessings or Curses, Mercies or Judgments on us here, as we do observe this his Law, or not; so he will administer his last most righteous Judgment, and render to us eternal

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Life or eternal Death, exactly according to this.

And if God doth not govern the World now, and would not (we may be certain, should he sit upon any Earthly Throne) govern it in any arbitrary, or tyrannical way; no more should any Earthly King, (who is his Deputy, and who reigns under him) govern it so.

And so again, if God did Reign visibly on Earth, we may well suppose that he would administer true Judgment unto his people: For *Righteousness and Judgment are the habitation of his Throne, Psal. 97. 2. He wears Righteousness as his Breast-plate, Isa. 59. 17. And he covers himself with this, as with a Robe, Isa. 61. 10.* He is a Righteous Lord, one that *loveth Righteousness, and whose Countenance will behold the thing that is Just.* He delights in Just Persons; He loves to look on them, and will not fail to Reward them: But then as to all those Persons, that love Violence, he hates and abhors them; and upon them *he will rain Snares, Fire and Brimstone, Storm and Tempest, this shall be their Portion to drink.*

And as God is thus Righteous himself, and thus Impartial in his dispensations of Justice, so should all Earthly Kings, who are his Substitutes, act likewise. They should make Righteousness and Judgment the habitation of their Thrones, they should administer true Judgment unto their People; they should distribute Justice Impartially, and upon all alike, that are equally qualified for it. They should be a *Terror to evil works, but not to the good.* They should be *Ministers of God, Revengers, to execute*  
Wrath

*Wrath upon him that doth evil, and a praise to them that do well.* Thus should Kings, as they wear the Name, and sit in the Throne of God, represent him also in his governing by Law, and his administrations of Justice: And if they do this, they will Establish their Throne more than all the greatest human Strength or Policy can do without it.

And this is what all Good Kings *will* do ; for such as these, God chuses, and sets up, because he delights in them, and because he hath a Love and Favour for that People, over whom he sets them, which is my *Third* Particular.

God indeed sets up all Kings, both Good and Bad, he gives a People a good King in his Love, and he gives a People a bad King in his Anger, as he declares, *Hosea* 13. 11. And though both these are the Ordinance of God, yet they are not both, in a strict Sense, the Ministers of God. No, they are the Good only who are such ; the Evil are rather Instruments in his Hand, as his Rod, or his Scourge, to chastise his People. He sets up a Good King, because he loves him, and the People also over whom he places him.

Thus he chose *David* his Servant, (a Man after his own Heart) he preferr'd him before all the rest of his Family, as well as of the People: He took him from the Sheepfolds, as he was following the Ewes great with young, he took him, to feed Jacob his People, and Israel his Inheritance. And thus he chose *Solomon* to be King over *Israel*, out of Love to him, and because he delighted in him ; for this is the Character  
C 2 which

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which God himself is pleas'd to give of him, *Nehem. 13. 26. That among many Nations, there was no King like him that was beloved of God.* And so (we hope) we may say, that God hath chosen our present King, because he delighted in him, because he preferr'd Him before another, (who aspir'd at the Crown, and who had many daring Partisans to make the way for his coming) and brought him over sooner to us, than that *Pretender*, (tho' at a much less distance from us;) nay (as a very signal Evidence of his Love to him) he did Establish him over us in the greatest Peace, without the least Disturbance or Insurrection against him, and without the effusion of the least drop of Blood.

And, as God hath done this (as we may reasonably suppose) out of Love to him, and because he *delighted in him*, so I hope, I may add also, that he hath brought him to us, and set him over us, *because he loved us*: That he will so govern us by our Laws, and Administer Justice to us, and that our Religion and Liberties may be so establish'd in him, and that for ever, that he may prove a sure Token and Pledge of Gods's Love and Favour to us. Which as we have the greatest Reasons to Hope for, and expect under him; so we have the strongest Obligations to bless God for him: Which leads me to my fourth and last Particular, *viz.*

To shew that a People who are thus favoured by God, as to have a good King set over them, to establish them for ever, and to execute Judgment and Justice among them, ought to Bless and Praise God for this. As *Sheba* here says, *Blessed be the Lord thy God, &c.* And

And if we do but cast an Eye abroad upon other Nations, and see what a miserable Condition they *are* in, or reflect a little with our Selves, on the dismal State we of this Nation *might* have been in ; we shall find the strongest Obligations on us, to Bless our God, for setting over us our present KING.

If we take a view, how many *Heathen* Kings and Emperors there are in the World, who know not God, and who may make *Pharoah's* Question, and Demand, *Who is the Lord, that I should serve him?* We shall find, that we have reason to bless God, for that he hath been pleas'd to set a King over us, who knows him. When *there* are so many Idolatrous *Heathen* and *Christian* Princes too, who set up their Molten Images to Worship God by, and who are ready to cast into the Den of Lions, or into a Burning Fiery Furnace, all those who will not Worship the Gods which they have set up ; it is a mercy, we should bless God for, that we have a King that permits us (and hath promis'd always to do the same) to serve God in our own true way. When there are so many Lawless, Arbitrary Tyrants, whose exorbitant and freakish Will, is the only Law they Rule by, who count their Subjects to them, but as so many Dead Dogs ; and who make it their Sport and Recreation to kill them ; we ought to bless God, that we have a King, in whose sight the Life of all his Subjects is Precious, and who doth not touch, (and I believe never will) the Hair of any Man's Head, any further than the Laws do Permit.

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Whereas, there are many other Princes so insatiable after Honour and the extent of their Power, that they will wade to this thro' Rivers of their Subjects Blood; it is a Happiness we should bless God for, that our King is not thus. It is a Mercy (we should bless God for) that he was not bred up in the wicked Arts of Tyranny and Persecution, that he is not come to the Kingdom from a long Banishment, that he is not return'd upon us by a Power sufficient to Support him, and enslave us, that he cannot urge against us, and visit us for the Injustice of a long Exclusion, that he hath not a severe Reckoning for many Year's wrongs, done to his Father, as well as to himself to charge us with, that he doth not come upon us with open Mouth, like a Lion that is greedy of his Prey, or like a Bear that is robb'd of her Whelps, *i. e.* with all the outragious Transports of Revenge and Fury.

It is a Mercy (we should own to our last Day) that when there were great strivings among us, and searchings of Heart for the Divisions of *Reuben*, and when these were so great, that we were ready to destroy one another: That when there was not wanting a *certain Person* to lay claim to this Throne, when he came once in a hostile Manner, to demand it as his own, and when (it was much fear'd) that he was coming again on this Errand, and when there were many of this Nation that dared, even Publickly, and in Print, to assert, and endeavour to prove it his Right: When Men's *akeing Hearts* did fail them for fear, and for look-

ing after *those* things which (they had but too many Reasons to Apprehend) were then just coming on them; and when 'twas justly suspected, that the *Desolation of our Nation was drawing nigh*, and that *these would be the Days of Vengeance*. When 'twas much to be dreaded, that our whole Nation would be made a Field of Blood, and that it would be made Desolate, and left almost without Inhabitant, by a most Furious and Bloody Civil War.

That when we were under such just Fears and Apprehensions as these, our King should be settled on the Throne, in Peace and Safety: And no One should dare to lift up his Hand, or draw his Sword against him. This is manifestly his doing, who, as he *sitteth between the Cherubims, be the Earth never so unquiet*; so he will set his King upon his holy Hill of Sion; tho' *the Kings of the Earth stand up, and the Rulers take Council against him*. And tho' many of an inferior Rank, were ready to break their Bonds asunder, and cast away their cords from them.

And as this is apparently the Lord's doing, so we ought all of us to Bless his Name for this. We, who are to Bless him for every, the least Mercy we receive, ought most undoubtedly to do so for this, so great and fundamental a Blessing; and on which all our Happiness, and the Happiness of so many Thousands of others doth entirely depend.

And we should Bless God for this, not in a formal and superficial Manner, not with a cold and unaffected Heart; but, as we value our Peace and Safety, our Rights and Liberties, nay our very Religion, and the Happiness of the next World, as well as of this. As all these are now settled upon us, and will (I doubt not) be continu'd to us, by his Present Majesty's happy accession to the Throne; so we ought as much to bless God for this, as we value these.

And we should also pray to God for Him, in some such form, as Religious *David* did for his Son *Solomon*, Psalm 72.

## 24 A Thanksgiving-Sermon.

*That God would give the KING his judgments, and Righteousness unto the King's Son.*

*That he may judge the people with righteousness, and the poor with judgment.*

*That he may save the children of the needy, and break in pieces the oppressor.*

*That the fear of God, and his true Religion, may be by him establish'd amongst us, as long as the Sun and Moon endureth, throughout all generations.*

*That he may come down like rain upon the mowen grass, as showers that water the earth. e. i. That the Administration of His Government may be so gentle and easy, that He may revive the Hearts of his Subjects, and make them a Flourishing, and an Happy People.*

*That In his days the righteous may flourish; and abundance of peace so long as the Moon endureth.*

*That He may have dominion also from sea to sea, and from the river unto the ends of the earth.*

*That They that dwell in the wilderness may bow before him; and his enemies lick the dust.*

*That The Kings of Tarshish and of the isles, may bring presents: the Kings of Sheba and Seba offer gifts, in short, that All Kings may fall down before him, and all nations serve him.*

*That There may be an handful of corn in the earth upon the top of the mountains: that the fruit thereof may shake like Lebanon, and they of the city flourish like grass upon the earth. Or, that there may be extraordinary Plenty and Fruitfulness in His Days.*

*That His name may endure for ever: his name may be continued as long as the Sun: and may be blessed in him; yea that all nations may call him blessed.*

*Blessed therefore be the Lord God of Israel, who only doth wondrous things: And blessed be his glorious Name for ever: And let the whole earth be fill'd with His Glory. Amen, and Amen.*

F I N I S.