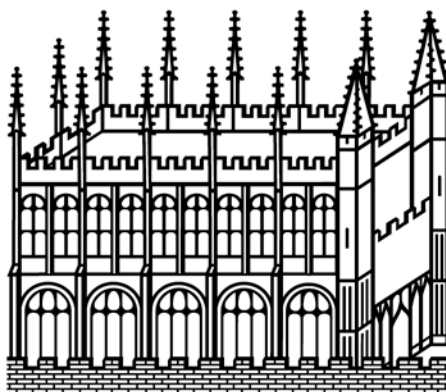




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Comptrol. Mayor.

Dr. WATERLAND's

Thanksgiving-Sermon

AT

St. PAUL's,

MAY the 29th, 1723.

Printed by A. D. of Parliament,

the Restoration of the Royal Family and Government: And that he be desired to print the same.

(Price Sixpence.)

Conyers, Mayor.

*Cur' special' tent' in Festo Sancti
Barnabæ Apostol. scilicet Mar-
tis xj Die Junij, 1723. An-
noque Regni Regis GEORGI
Magnæ Britanniaë, &c. Nono.*

IT is order'd, That the Thanks of this Court be given to the Reverend Dr. *Waterland*, for his Sermon preach'd before this Court, and the Liveries of the several Companies of this City, at the Cathedral Church of St. Paul, on *Wednesday*, the Twenty Ninth Day of May last; being appointed by Act of Parliament, as an Anniversary Day of Thanksgiving, for the Restoration of the Royal Family and Government: And that he be desir'd to print the same.

S T R A C E Y.

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CATHEDRAL CHURCH OF ST. PAUL

A
SERMON

Preach'd at the
Cathedral Church of St. Paul,

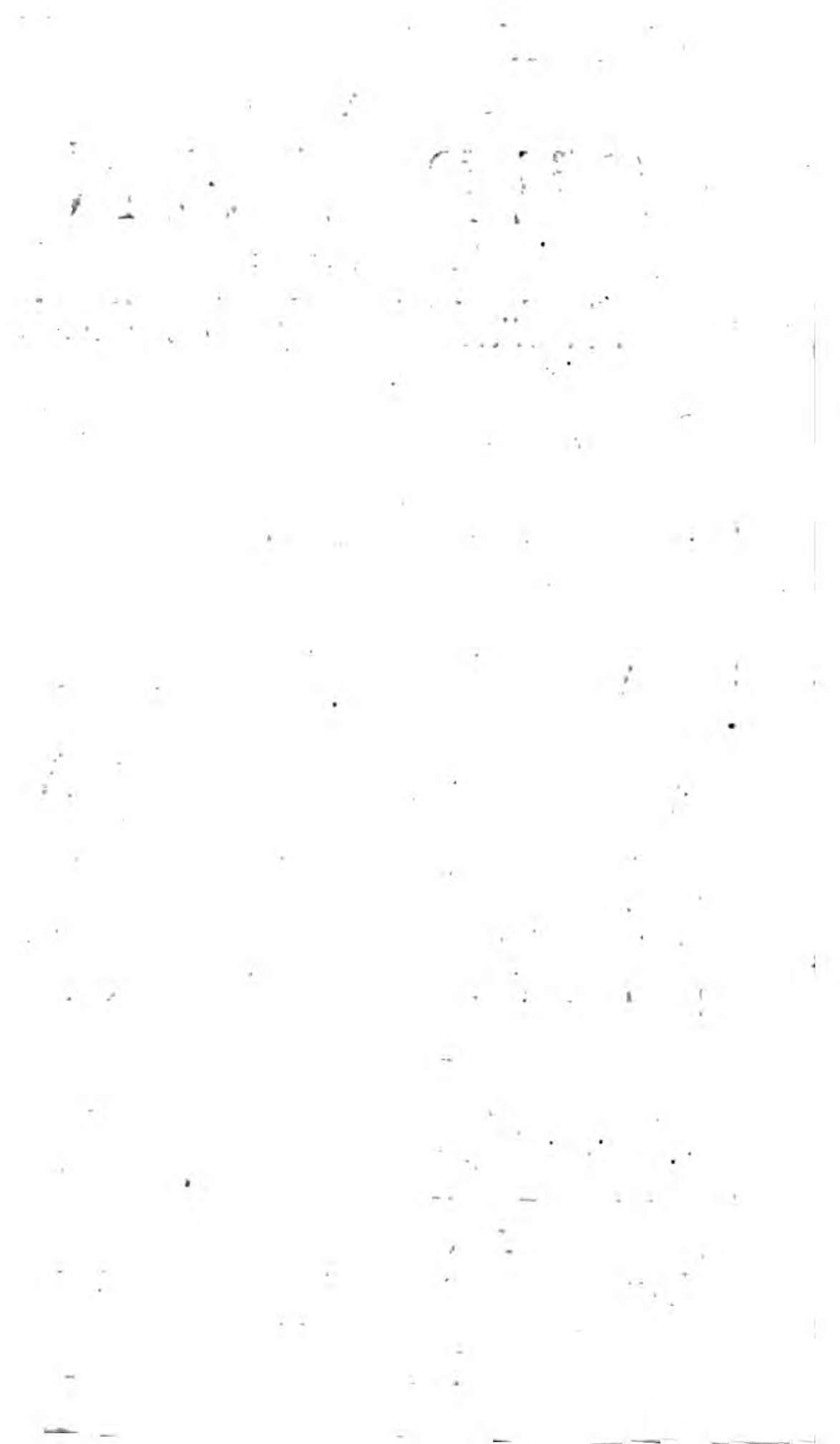
Before the
RIGHT HONOURABLE
THE
LORD-MAYOR,
THE
ALDERMEN,
AND
CITIZENS of LONDON,

On *Wednesday*, MAY 29. 1723.

Being the Anniversary Day of
Thanksgiving for the Restoration.

BY
DANIEL WATERLAND, D.D.
Chaplain in Ordinary to His MAJESTY.

L O N D O N:
Printed for W. and J. INNYS, at the *West End*
of *St. Paul's*. MDCCLXXIII.





ECCLES. vii. 14.

In the day of prosperity be joyful, but in the day of adversity consider : God also hath set the one over against the other, to the end that man should find nothing after him.



THE Words which I have here cited are in some measure obscure, and of doubtful Meaning; which is no Fault of the *Translation*, since the *Original* itself is here also ambiguous, and fairly capable of more Meanings than one.

Our Translators have left a Latitude in their Version of the Place, not taking upon them to determine the Sense where the *generality* of the Expression in the *Original* had left it undetermin'd; lest they should thereby forestal the Reader's Judgment, and make a Comment instead of a Translation. A safe and prudent Rule in *Translations*, to leave a Text in the same doubtful State wherein it was found; rather than to fix and determine it to a *certain* Meaning, upon *uncertain* Conjectures. It may be left to *Commentators*, whose proper Business it is, to point out some determinate Sense for a Reader to fix upon: And if it be not certainly the true Sense, yet if it be a good Sense, and as probable as any other, it may very well pass for the true one, till a truer can be found.

Now, as to the Text before us, the first Words of it, *In the day of prosperity be joyful*, have no Difficulty: The Sense is plain and obvious, and thus far Interpreters are agreed. The next Clause, *But in the day of adversity consider*, may well enough bear to be changed into this; *But consider*

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consider also the day of adversity; that is, look backwards, or forwards, to the day of adversity; as being that which went before, and may also ensue upon the Day of Prosperity: For, God hath set the one over against the other; so I render this Clause (instead of God also hath set, &c.) the better to preserve the Connexion and Coherence of one part with another. The last Words of the Text are the most obscure of any, and capable of divers Meanings; to the end that man should find nothing after him. I shall not trouble you with a tedious Recital of the several Constructions put upon them by different Interpreters; some referring the Words, *after him*, to Man, the nearest Antecedent; and others, I think rightly, to God, the more remote. Instead of the Words, *to the end that man should find nothing after him*, I should rather chuse another Rendering which the Words of the Original will very well bear, and which makes the Sense more natural and coherent; in such a way (order, or method) that man can find nothing after him: nothing after God, nothing to correct

or justly complain of. The whole Verse then may, I conceive, be thus rightly paraphras'd.

“ *In the day of prosperity be joyful, re-*
 “ *ceiving and enjoying the Blessings of*
 “ *Heaven with Thankfulness and Chear-*
 “ *fulness; But consider also the day of*
 “ *adversity, as what went before, or may*
 “ *again return: For God hath set the one*
 “ *over against the other, in such a way;*
 “ *He hath so mingled and temper'd Prospe-*
 “ *rity and Adversity together, and hath*
 “ *so exactly balanc'd one with the other,*
 “ *that no man, after him, can find any thing*
 “ *to correct, or complain of with any*
 “ *Reason; nothing wiser or better can*
 “ *be contrived or thought on, for the*
 “ *due Government of the moral World,*
 “ *after what unerring Wisdom has once*
 “ *fix'd and settled.*

The Text, thus understood, will lead me to discourse upon the manifold Wisdom of Divine Providence, in the various Turns and Vicissitudes of human Affairs;
 the

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the interchangeable Successions of Judgments and Mercies, whether towards particular Men, or whole Bodies of Men, Churches and Kingdoms ; the Revolutions of States, and Fortune of Empires, publick Calamities and publick Blessings returning in their appointed Seasons : A Subject useful at all Times, and particularly suitable to this Day's Solemnity. For, though (God be thanked) the Blessings which we now commemorate may turn our Thoughts chiefly to the *brighter* Side of Divine Providence; yet both the Advice of the Text, and the Reason of the Thing, call upon us to consider the *dark* Side also. We shall have no full Sense of the Mercies we enjoy, till we look back to the Calamities which we once lay under : Neither shall we be in a right Disposition to make the best Use of what we have, unless we look forward to the great Uncertainty and Instability of all Things here below ; how suddenly Adversity may overtake us, and a Cloud overshadow us, amidst our Rejoycings. We have had our Days of *Prosperity*, and our

B

Days

Days of *Adversity*; as all other Nations also have had theirs : *God hath set the one over against the other*, in the ordinary Course of his Providence, to chastise, try, exercise, or improve Mankind. His *Goodness* is chiefly seen in one, his *Justice* in the other ; his *Wisdom* and his *Power* in both. In discoursing farther,

I. I shall first observe, in the general, That we ought to look up to God as the *supreme Author* both of *Calamities* and *Blessings*.

II. I shall apply the general Doctrine to the particular Case of our late Troubles, and our Deliverance from them in the happy *Restoration*.

III. I shall point out the proper Use and Improvement to be made of all.

I. I am, first, to observe, in the general, That we ought always to look up to God, as the *supreme Author* both of *Calamities* and *Blessings*. His Providence steers and governs all Things both in Heaven and Earth.

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Earth. Every seemingly uncertain Chance, or wandring Casualty is directed to its proper End by his unerring Wisdom. Not a *Hair* of any Man's Head perishes, nor so much as a *Sparrow* falls, but by his Guidance, or Permission. *Second* Causes are entirely in the Hands of their *First Mover*: even the voluntary Counsels and Contrivances of moral Agents, are all conducted by his Rule and Governance; and are so curiously wrought in, and interwoven with his eternal Purposes, as to make up, in the whole, one entire, uniform, and beautiful Contexture. He hath the Hearts and Wills of all Men under his sovereign Command, winding and turning them by secret and irresistible Influences, to bring about his own good and great Designs. So that all Events, whether calamitous or prosperous, are in the last Result to be ascribed to his *directive*, or *permissive* Providence: Which I may show a little more particularly, first of *Calamities*, and next of *Blessings*.

1. As to *Calamities*, it is said, *Shall there be evil in a city, and the Lord hath not done it?* Amos 3. 6. And in another Place, *I form the light, and create darkness; I make peace, and create evil; I the Lord do all these Things:* (Isa. 45. 7.) That is, either by Direction, or Permission. Accordingly, *David* scrupled not to say, that *the Lord* had *bidden Shimei* to curse him, 2 Sam. 16. 10, 11. And *Absalom's* Wickedness in rebelling against his Royal Father, and going in unto his *Father's Concubines*, (2 Sam. 16. 22.) were a Judgment of God upon *David*, consequent upon God's avenging Sentence pronounc'd against him in the Matter of *Uriah*. For thus saith the Lord, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbour: and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing before all Israel, and before the Sun, 2 Sam. 12. 11, 12. When God sees fit to execute Vengeance, he unties the Hands of wicked Men, and lets them

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them loose to commit all Uncleanneſs and Iniquity, with greedineſs. He withdraws his protecting Arm, for a Time, from thoſe whom he has once determin'd to chaſtiſe. And in ſuch a Caſe it is all one to him whether the Fury of wild Beaſts, or that of wilder Men, be let in upon them, to execute his righteous Judgments. This is no Reflection upon his Holineſs, or unſpotted Purity ; as if he either ſtood in need of Men's Wickedneſs, or were conſenting unto it : But it is a marvellous Inſtance of divine Wiſdom in conducting all Things to ſome excellent Purpoſe, that the very worſt of all ſhall not return uſeleſs, or empty ; but the very Things which of all others are the moſt diſpleaſing and hateful to him, ſhall yet be turn'd to a good Uſe, and made to ſerve the Ends of his Glory ; while the wicked Actors either deſign nothing of it, or deſign the quite contrary. To *Them* remains Shame and Confuſion of Face, for the Evil of their Doings : To *Him*, Glory and Praise, for bringing *good* out of *evil*. Thus the *Serpent* was ſuffered to beguile *Eve*, and *Eve*

to

to deceive *Adam*, which brought on a Curse upon *them* and *theirs* : But out of this Mischiefe, was made to spring up an everlasting Covenant of Mercy ; and the Curse was thereby converted into a *Blessing*. *Joseph* was meanly, and maliciously Sold into *Egypt* by his inhuman Brethren : They did wickedly therein, but God was wise and gracious in permitting it ; as fully appeared by what followed after. God suffered *Satan* to afflict *Job* , in a very grievous Measure : But then he made it subservient to *Job's* Happiness, and to his own Glory. In like manner he suffer'd *Judas* to betray, and the *Jews* to crucify our Blessed Saviour : They acted wickedly, exceeding wickedly ; but God was very just and kind in permitting them so to do, to bring about the great and glorious Purposes of Man's Redemption.

Such is the Wisdom and Goodness of Almighty God in conducting all Events to his own Glory ; and making both wicked Men and Devils undesigning Instruments to execute his all-wise and secret Counsels.

The

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The Ends which God hath to serve, in any great *Calamities*, are many and various, and often dark and mysterious; that it may be hard to know on what special Errand they come, and whether they be design'd more for *Tryal* and *Exercise*, than for *Vengeance* or *Punishment*. Only, in *National* Visitations, we may reasonably judge, for the most Part, that one particular End and Design of them is Correction and Chastisement for National Sins. This was manifest all along in the *Jewish* Church and Nation. The Calamities they suffer'd by *Sword*, *Pestilence*, *Famine*, or *Captivity*, were all so many Judgments upon them, bearing a visible Reference and Proportion to the Nature, Number, and Aggravations of their Sins and Impieties. And the Reason given by Almighty God, in the Case of the *Amorites*, whom he would not finally cut off before their Iniquities were full, (*Gen.* 15. 16.) seems to carry in it the Force of an Argument for the Truth of the Observation in general; and may give Light into the Methods of God's Vindictive Dealings with whole Nations,
or

or Communities. From the Consideration of *Calamities* let us turn our Eyes to a more pleasing Prospect, namely, to that of *Blessings*.

2. The very Name of *Blessings* intimates their Author, and speaks their *divine* Original. The common Sentiments of Mankind, upon which the Custom of Speech is form'd, seem to agree in this; that prosperous Events are the Blessings of Providence, and the Gifts of God. And they ought indeed to be esteemed of as such, being more peculiarly and eminently his Works. They are what he particularly delights, and, as it were, triumphs in; and more abundantly displays his Power in effecting. They fall in with his Primary and Original Design in creating us; which was no other than to set forth his own Goodness, and to promote our Welfare and Happiness. And though Calamities are, in their Season, necessary to this very End; yet it is that *Necessity* alone which makes them eligible: For, God
does

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does not afflict willingly, nor grieve the children of men.

Besides, that Afflictions and Troubles are, for the most Part, owing rather to God's *permissive*, than *directing* Providence; and are often little more than the Natural Fruits and Consequence of Men's Sins. As when Animositics run high, and Ambition and Avarice, and other vile Affections reign; when Publick-Spiritedness decays, and Religion declines, and Charity waxes cold; the Natural Effect and Result hereof, can be nothing else but the Desolation, the Misery, the Ruins of a Land: So that Men may justly blame themselves for the Calamities of their own making. But Blessings and Comforts are more directly and plainly the Work of God. No Device or Art of Man could ever be able to procure even the *ordinary* Comforts of Life without God's special Assistance: And as to *extraordinary* Turns and Revolutions of State, such as we this Day commemorate, his Interposals in such Cases, is often clear and manifest. They are

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brought about by surprizing Incidents, and by some marvellous Train of Providences; to show that the whole contriving, conducting, and compleating them are entirely his. I proceed then,

II. To apply the general Doctrine to the particular Case of our late Troubles, and our Deliverance from them in the *Happy Restoration*.

We must first take a brief, summary Survey of those Calamities, under which this Church and Nation had for many Years groaned. Whoever will be at the Pains to peruse the black History of those rebellious Times, will there find such amazing Circumstances of Distraction, Horror, and Confusion, as are scarce to be parallel'd in any Christian Annals: Such Infolencies, Oppressions, Rapines, Murders, Treasons, so openly carried on, without Remorse or Shame, among *Christians*, reformed Christians, Neighbours of the same Kingdom, and Brethren of the same Household;

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shold ; and all this with such a glozing Show of Piety and Devotion, with Hands and Eyes lift up to Heaven, *seeking the Lord*, as the Phrase then was: Such a Scene, I believe, as was never before seen or heard of; and when it was, might have made a *generous* Mind almost disdain the Relation he bears to the *Species*, or even to blush for the Reproach of being reckon'd to the *Kind*. Misguided Zealots took upon them to set Rules to their Superiors; to trample on all Laws, *Sacred* or *Civil*; to involve Three Kingdoms in a dreadful War, wherein were lost above Two Hundred Thousand Lives; the bravest Blood of the Country spilled, the worthiest Families stripp'd, plunder'd, and undone. Under Pretence of espousing *Liberty* and *Property*, those wretched Patriots pulled down all the ancient Fences made for the Security of Both; showing at length what Kind of *Liberty* it was that they affected: Liberty to imprison, banish, plunder, and destroy all that had either Loyalty to provoke their Resentments, or

Revenues to supply their Avarice : Liberty first to deface, spoil, and crush the *Monarch*, and next to accuse and condemn and in the End to murder the *Man* : Liberty to tread under Foot all Authorities, to set up and pull down *Parliaments*, or to model them at Pleasure ; to abolish a whole *House of Peers*, and almost to extinguish the *Nobility*, raising up the very Dregs of the Populace to usurp their Places : In a word, Liberty to turn a Kingdom upside down, and to leave it languishing, and well nigh expiring in its miserable Distractions, and most deplorable Confusions. Such was the sad and mournful Estate of this unhappy Island in its *Civil Capacity*. But its *Religious* one was still worse, and of more melancholy Consideration ; in as much as the Concernments of it are higher, and reach farther than the other. Our excellent Church was soon vanquish'd and trodden down, after the King, its *nursing Father*, had lost his Head in Defence of it. When *Monarchy* once failed, *Episcopacy* could not long

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long survive: That venerable, ancient, *Apostolical* Order fell a Sacrifice to misguided Zeal, and blind popular Fury. Then began conceited Ignorance to triumph, wide and far, over Learning and sound Knowledge; Novelty over Antiquity; Confusion over Order; Schism, Heresy and Blasphemy, over Unity, Orthodoxy and sincere Piety. This was *refining* upon the Church of *England*! These our *Reformers*!

It were endless to proceed in the melancholly Story of the *Church*, and most deplorable State of *Religion* in those Times; when it seem'd all to degenerate into a solemn Cant, or into the vilest Hypocrisy; was mostly Outside, Cover, and Pretence, to beguile some Persons out of their *Estates*, and others out of their *Lives*.

But I forbear: Let us come to the Consideration of God's over-ruling Providence in those sad Calamities. It may sound harsh to say it, but so it was; The Hand of *the Lord* was in all this. Those deplorable Distractions were his Judgments; the enraged Multitudes were the Ministers
of

of his Vengeance: And what they did wickedly, traiterously, rebelliously, was by the determinate Counsel, and Foreknowledge of God, wisely, righteously, and even graciously permitted. Perhaps, for the Trial and Exercise of good Men, to improve their Virtues, and to heighten their Rewards: Perhaps, to teach us, by dear-bought Experience, to set the higher Price and Value upon good Order and Regularity, and to make us for ever after abhor such Principles, or such Practices as tend to overthrow them. Perhaps, for the greater Honour of our excellent Church, permitted, for a while, to lie bleeding of the Wounds received from her Enemies; that as in most other Circumstances she had come the nearest to the primitive Churches, so she might not be far behind them in Sufferings also.

However dark and mysterious the Designs of Providence may be, one Thing however is evident, that God's avenging *Justice* was particularly seen in those Times of Trouble; Justice upon a *sinful* Na-

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Nation, upon all Orders and Degrees of Men, upon all Kinds, Sects and Parties; as all, more or less, contributed either to the Rise, or Growth, or Continuance of them. Faults there were, many and great, on all Sides; and all in their Turns suffered for them. The *Churchmen* and *Royalists*, many of them, for being too full of Heat and Resentment, for taking unwarrantable Steps at the Beginning, and making use of unreasonable Severities, and some unusual Stretches of Prerogative; which gave great Offence, and first paved the Way to our future Troubles. And These were the first that felt the Weight of the ensuing Calamities.

The *Disciplinarians* as justly suffered for the Lengths they ran in the *Rebellion*; for their unreasonable Prejudices against the *Crown*, and the *Mitre*; and for the desperate Steps they took to introduce their *Discipline*, and to new model our *Religion*. They were remarkably defeated and disappointed in all their fairest Hopes, and most

most promising Expectations ; the divine Justice, at length, raising up a *New Sect* to be a *Scourge* for them, as they had been to others.

And even the *New Sect*, or *Medley of Sectaries*, (as they were then called) They did not long enjoy the Spoils of their Iniquity, but were many of them grievously oppress'd and harass'd by the *Tyrannical Power* which themselves had set up. Thus was the divine Justice visibly exercis'd upon all Parties, one after another : Which at length happily ended in disposing all to accept of their true, and only Cure, the *Restoration*. The *Sovereign* resumed his *Throne* ; the *Nobility* their ancient *Grandeur*, and *Seats in Parliament* ; the *Bishops* their *Sees* ; the *Loyal Gentry* their *Estates and Privileges* ; the *Commons* their *Rights and Franchises* ; the whole *Kingdom* their *Freedom, Safety, and Tranquillity*. The *Power Military* again became regularly subject to the *Civil* ; and now *Law and Justice* flowed in their ancient *Channels* : *Mutiny and Discord* ceased ; all things reverted to their primitive

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tive Order and Regularity, calm, quiet, and composed: Nothing but Joy and Gladness seen in every Face; some few only excepted, whom their Crimes had made desperate, and who were left to repine in Corners. *This was the Lord's doing, and it is yet marvelous in our eyes:* That so many jarring Factions, and disunited Parties, with so many different Views, divided Interests and Affections, should yet unite together in one common Design, should join Heads, Hearts, and Hands in the *Restoration*; tho' they had most of them again and again entred into Solemn Resolutions, and repeated Oaths, Covenants, and Engagements to the contrary. What could ever have brought about so surprizing a Revolution, so easily, so suddenly, so irresistibly, but an Almighty Arm presiding over Kingdoms, and bearing Sovereign Sway over the very Hearts and Wills of Men? I need not proceed farther in describing the Happiness of *the Restoration*: I have been doing it in Effect, and perhaps in the strongest and most awakening Manner,

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ner, while I have been setting forth the many and dreadful Miseries which preceded it, and from which we were delivered by it.

All Happiness in this World, is but comparative ; and is never so clearly seen, or sensibly perceived, as when we duly consider, or experimentally know what it was to want it. The Blessing of *Health* is then best understood, after we have felt the Pain, the Wearisomness, the Anguish of an acute Disease, or a long Sickness. The Fruits of *Liberty* have the more grateful Relish after the uneasy Hours of a close and tedious Confinement. How welcome is Repose and Rest after great Toils and Fatigues ! How comfortable is Peace after the doubtful Hazards and Hardships of a consuming War ! And how exceedingly delightful and transporting must good *Order* and *Government* appear, after recounting the Miseries of popular Tumults, the distracting Scenes of *Anarchy* and *Confusion* !

I

Seeing

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Seeing then it hath pleased Almighty God thus miraculously to heal our Breaches, and to bind up our Wounds ; what remains , but that we *rejoice in the day which the Lord hath made*, and that we endeavour proper and suitable Returns of Praise, and Adoration, of Obedience and Service to him. Which brings me to my last general Head, namely,

III. To point out the proper Use and Improvement to be made of all. And here I need not go farther than the Advice of the Text. *In the Day of prosperity be joyful*; but *consider* also that the *day of adversity* may come. Therefore prepare for it, and *guard* against it. And in order thereto, out of many good Rules which might be proper to this End, I shall mention *two* only, that I may draw to a Conclusion.

I. The first is, *to be watchful over the Beginnings*, over the first Tendencies to *publick Broils* or Distractions. To what a

hideous Length did many run in our late Troubles, who at first never intended it? But one Thing insensibly drew on another: And many unforeseen Incidents drove Men on, when once entred, beyond their first Thoughts and Counsels, till they were gradually led up to the very highest Pitch of Impiety and Wickedness. From representing *Grievances*, they proceeded to undutiful *Petitions*, from *Petitions* to seditious *Remonstrances*, from *Remonstrances* to *Covenants* and *Associations*, then to *Riots* and *Tumults*, and so on to open *Rebellions*. Thus came our Miseries rolling on, like the Waves of the Sea, till they overwhelmed us. A few wise Counsels, and healing Measures, at the *Beginning*, might have accommodated the rising Differences, and have prevented what followed.

2. A Second good Rule of Prudence, and necessary Maxim in Life, is for Men to know when they are well: Not to be too humourfome and delicate, if Things do
not

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not exactly answer what they may fondly expect, or wish for ; Nor to affect *Changes* at any Time without the greatest *Necessity*. This one Lesson, well studied and practised, might have prevented our Twenty Years Miseries ; and might have *preserved* to us, for the whole Time, all that Happiness which in the End we only *regain'd*. We have felt the Mischief of disturbing *Settlements*, and throwing *Government* off the Hinges : Let it be a Warning to all, not to be fond of *Experiments* of that Kind, but to prize and value an *Establishment* when they have it ; particularly to be thankful for the *Present* one, which, through many doubtful Struggles, and weary Strifes, has been transmitted to us, from the *Restoration* down to this very Day ; but withal augmented, improved, and strengthened, as later Experiences have brought in more Wisdom.

Some, perhaps, led away with the empty *Name*, not considering the *Thing*, may be *weak* enough to wish for, or even
vain

vain enough to expect another *Restoration*, as they would falsely call it. To such, let the Advice be, *To know when they are well.* *Restorations*, properly so called, such as we this Day commemorate, are truly valuable. The *restoring* a King to his just Rights, and a People to their Religion, Liberty, and Estates, and all Orders and Degrees of Men to their ancient Powers and Privileges: Such a *Restoration* is a blessed Thing indeed; it is like *restoring Life to Three Kingdoms.* But what is it that wants to be *restored* at this Day? Is it the People's Liberties? But no Nation under the Sun enjoys more, or greater: Or if they did not, yet certainly, they can never improve National Liberty, by the Admission of *Arbitrary Rule*, and *Papal Tyranny.*

Is it *Religion* that wants *restoring*? But, though Religion is not perhaps altogether in so flourishing a State as its best Friends may wish, or its Enemies fear; yet (God be thanked) it still retains a good Degree of *Strength* and *Splendor*; Both which
would

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would be mightily impair'd and obscur'd, and in a while destroyed, by letting in upon us *Popish* Superstition, and Idolatry.

Does *Monarchy*, or *Episcopacy*, or *Parliamentary* Powers want to be restored as formerly? The *Nobility* to their Seats, the *Clergy* to their Cures, the *Gentry* to their Paternal Inheritances? No. Nor would the Return of *Popery* be a proper Means, were there any Thing wanting of this Kind, to restore, or to resettle Men in their just Rights, but rather to unsettle every Thing, and to throw us back again into the wildest Confusions.

Does the *Royal Family*, as formerly, still want restoring? But, who knows not that *his Majesty* now reigning (and long may he reign) is a Branch of the same *Royal* Stock with him whose *Restoration* we are now celebrating; and but one Remove farther distant, in the Course of natural Descent, from the same *Royal Progenitor*.

But,

But, *strict lineal Succession*, perhaps, is wanting. Be it so : It is a Happiness which many, or most of our *ancient and best* Kings, from the Conquest downwards, have also wanted. A *Happiness*, no doubt, it is to have it (for *Peace* and *Tranquility* sake) when it can be had : that is, when it falls in with, or is not a Bar to a Kingdom's *Safety* ; which is always of nearer Concernment than *Peace* or *Tranquility*. As bare *Conveniences* must ever yield to *Necessities* ; so must Considerations of *Peace* to those of *Safety* and *Preservation*, such as without which a Kingdom cannot tolerably subsist.

To be short, *lineal Succession* is still kept up, as far as is consistent with the Nation's just Rights and Liberties, or with the Fundamental Laws and Constitution of the Kingdom ; that is, as far as our *Ancestors* (in whose Power it was) ever intended any such *strict Rule* of Succession, or in Fact observed it : Nor can Reason, or good Sense, or common Justice to a *Free People*, and under a *limited Monarchy*, demand or admit of more. All Parties, in
their

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their Turns, will make use of such a Plea, or Pretext, about *Hereditary Right*, when it favours their Purposes, or falls in with their Inclinations: But as it never has been, so we may be confident it never will be a *Reason* with any considerable Numbers of Men, but such as have been before determin'd by other Reasons, *stronger and more prevailing*.

Real Scruples of *Conscience*, as to this Particular, remain but with a *Few*, and those the most *Sedentary*, and least *Enterprizing* of any: And it will always cast a damp upon Men of that *religious* Frame, and *devout* Temper of Mind, to consider, that what they would call restoring a *King* to his just Right, would yet be restoring the *Kingdom* to *nothing*, but *Slavery*, *Penury*, or *Persecution*, it may be, for the present, and in the End, *Superstition*, *Darkness*, and *Idolatry*. What *good Man*, however scrupulous about the *Rights* of *Princes*; would not even *dread* such a *Restoration*; and rather sit down with his *Scruples* in *Retirement*, *Solitude* and *Repose*, than
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be ever consenting (upon very *uncertain* Reasonings, and as *uncertain* Prospect of Success) to bring *certain* Misery upon his Fellow Subjects?

Upon the whole it appears (which is what I intend by all I have here said) that such a *Restoration* as some have vainly thought on, or endeavoured, could be nothing a-kin to that which we now commemorate; but as unlike it, and contrary as possible in all *material* Circumstances. And the Reasons which once so strongly pleaded *for* the *one*, do now as strongly plead *against* the *other*; since it would not be restoring us to any *Happiness* we want, but to such *Miseries*, or even to *greater* than those from which we were this Day delivered.

Let us then be thankful to Almighty God for the Blessings which he hath sent us, and has preserved to this Time: For restoring to us our happy Constitution and legal Establishment in *One* Reign, and for watching over it in *Another*; for securing and strengthening it in
a *Third*,

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a *Third*, and for improving, fixing and perfecting it, in the Reigns following. All which gives us grounds to hope (unless God for our Sins shall otherwise determine) that the *Blessings* which we now commemorate, may prove as lasting and durable for Ages to come, as they are highly valuable for the present. Let but the Spirit of Contention cease, and Brotherly Love return: *Depart from evil, and do good; and dwell for evermore.*

F I N I S.





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