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A  
THANKSGIVING-SERMON  
FOR THE  
Blessing of G O D,

In Suppressing the late

Unnatural Rebellion.

Deliver'd in the PARISH-CHURCH  
OF

*St. Mary Aldermary,*

IN THE

City of *L O N D O N,*

ON

*Thursday, the 7th of June, 1716.*

---

By *WHITE KENNETT, D. D.*  
Dean of *Peterborough*, and Chaplain  
in Ordinary to His Majesty.

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*L O N D O N:*

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PSALM XXXIII. I.

*Rejoice in the Lord, O ye Righteous; for Praise is comely for the Upright. Or, as in our Psalter Translation, recited on this Day, Rejoyce in the Lord, O ye Righteous, for it becometh well the Just to be Thankful.*



HERE was once a Riotous Assembly at *Ephesus*, wherein the greater Part knew not wherefore they were come together; so as the Multitude were only in Surprize and Confusion. If there be any such disorderly Crouds and Tumults, in the Corners of our Streets; yet I hope here, in the *Church of God*, and in the *Presence of God*, we are in no vain Amusements. We know the Occasion of our being now gathered together, and intend to answer the true Occasion, of expressing our *Joy*, and returning our *Thanks* and *Praise* to the Giver of all good Things, for our late *Escape*, and Deliverance from an *Ungodly*, and *Unnatural Rebellion*. A 2 We

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We are better inform'd of that Occasion, by the Words of the King, in his Royal *Proclamation*, “ That he does most devoutly and thank-  
“ fully acknowledge the great Goodness and  
“ Mercy of Almighty God, who hath afforded  
“ him his Protection and Assistance, and given  
“ Success to his Councils and Arms, in sup-  
“ pressing the late unnatural Rebellion, raised  
“ within this Kingdom, by Wicked and Despe-  
“ rate Men, with Design to Depose and Mur-  
“ der— and to subvert the Religion, Laws and  
“ Liberties of these Kingdoms, and to set on the  
“ Throne thereof, a *Popish Pretender*, Bred up  
“ and instructed in *Ramish* Superstition, and Ar-  
“ bitrary Principles; whereby His Majesty, and  
“ his Kingdoms, are delivered from the Miseries  
“ and Calamities that constantly ensue an In-  
“ testine War; and the Publick Peace and Tran-  
“ quility is restored. And therefore duly con-  
“ sidering, that such great and publick Blessings,  
“ do call for Solemn and Publick Acknow-  
“ ledgments, the King has Appointed and Com-  
“ manded, that a General THANKSGIVING  
“ to Almighty God for these His Mercies, be  
“ this Day observed, Religiously observed by  
“ all His Loving Subjects, as they tender the  
“ Favour of Almighty God, and upon pain of  
“ suffering such Punishment, as he may justly  
“ inflict upon all such, who shall contemn or  
“ neglect the Performance of so Religious and  
“ Necessary a Duty.



Now



*A Thanksgiving* SERMON. 5

Now, in our Publick Office of Prayer and Thanksgiving on this Day, the First Psalm appointed to be taken into our Mouths, as proper and suitable to the Affections of every Honest Heart, beginneth with the Text, *Rejoyce in the Lord, O ye Righteous, for it becometh well the Just to be thankful: or, Praise is comely for the Upright.*

The Psalm is supposed to have been set to Musick by *David*, after some eminent Blessing of Victory and Peace given to Him, and thereby the sure Establishment of his Throne, and the Prospect of a long and happy Reign over a free and obedient People. And possibly it was to be recited in the Publick Congregation after an alternate Manner; the Priest was to go before in these Words, *Rejoyce in the Lord, O ye righteous*; the Quire or Congregation were to answer, *For it becometh well the Just to be thankful.* Then the Priest goes on, *Praise the Lord with Harp*; the People in the Quire follow, and say, *Yea, sing Praises unto him with the Lute and Instrument of ten Strings.* The Priest resumes his Call, *Sing unto the Lord a new Song*; the People make Confort and say, *Yea, sing Praises unto him with a good Courage*: And so on through the whole Psalm; by Turns and Responses, enlivening, and relieving the Devotions of the Priests and the People.

But whatever was the Form of reciting this Psalm, the Subject-Matter of it was plainly a General Rejoycing and Thanksgiving for the  
Signal

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Signal Mercies of God. And it will the better recommend the Choice of it this Day, to consider very briefly the Parts or chief Branches of it.

*First*, To celebrate the Goodness of God, and his Equity and Justice, in all the Dispensations of his Providence distributed to the Sons of Men. *For the Word of the Lord is true, and all his Works are faithful; He loveth Righteousness and Judgment; the Earth is full of the Goodness of the Lord.*

*Secondly*, To impress this upon the Minds of People, if they are capable of any Impression, that they may have an awful Apprehension of the wonderful Providence and Power of God: *Let all the earth fear the Lord: stand in awe of him all ye that dwell in the World.*

*Thirdly*, To magnify the Wisdom of God in so often defeating the subtle Councils of our Enemies, and turning to nought all their Hopes and Expectations, all their wicked Devices form'd against us: *The Lord bringeth the counsel of the Heathen to nought; and maketh the Devices of the People to be of none effect, and casteth out the counsels of Princes. For why, the counsel of the Lord shall endure for ever, and the thoughts of his Heart from Generation to Generation.*

*Fourthly*, To instil into the Hearts of the People a Sense of their own Condition, to awaken them, to enlighten them, that they may perceive and see God's Infinite Mercy, and their  
own



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own sufficient Happiness : *Blessed are the People whose God is the Lord Jehovah : and blessed are the Folk that he hath chosen to him to be his Inheritance.*

*Fifthly, To possess People with a Fear of God, and raise in them the strictest Awe of his Omnipresence, that he will look down upon their Lives and Actions, and see if they behave themselves as a People whom he hath so lately redeemed, and who have so often tasted of his Loving-Kindness and Salvation. The Lord looked down from heaven, and beheld all the children of Men ; from the habitation of his Dwelling he considereth all them that dwell on the Earth : He fashioneth all the Hearts of them, and understandeth all their Works.*

*Sixthly, To keep up a Sense and Remembrance, that however Safe and Secure they might think themselves, yet their effectual Safety would depend upon the continual Watch and Guard of God's Providence over them : All Human Policy and Force would be too little, without the Divine Protection and Care from above. There is no King that can be saved by the multitude of an Host, neither is any mighty Man delivered by much Strength. A Horse is counted but a vain thing to save a Man, neither shall he deliver any Man by his great Strength.*

*Seventhly, To lay down a Rule of God's Governing the World, and every Nation of it ; that he would not long afford his Divine Protection to any but a good and grateful People,*  
such

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such who would make a right Use of his Mercies, and bring forth Fruits worthy of them. *Behold the eye of the Lord is upon them that fear him, and upon them that put their trust in his Mercy; to deliver their Soul from death, and to feed them in the day of dearth.*

Lastly, To fill the Souls of an obliged People with a firm Trust and Dependence on the same good Providence of God; that as he had already done so many gracious Works, so many Miracles of Mercy for them; so he would not without the utmost Provocation leave them nor forsake them; but would still watch over them for good, and preserve them as the People whom he loved and cared for. *Our Soul hath patiently tarried for the Lord; for He is our Help and our Shield; our Heart shall rejoyce in him, because we have hoped in his Holy Name. Let thy merciful Kindness, O Lord, be upon us, like as we do put our trust in thee.*

So as in Truth, a particular Exposition of this Psalm of Thanksgiving, would include and direct all the Religious Duties of this solemn *Thanksgiving-Day*, and prescribe the best Ways and Means for a due Observation of it; in the manner most acceptable to God, and most comfortable to our own Souls.

But to be more particular, and bring our Thoughts nearer to our Times, let us gladly review the Providential Occasion of our keeping this Day unto the Lord.

The

*A Thanksgiving* SERMON. 9

The Great Mercy, and under God the Foundation of all our Publick Mercies, was the establishing and securing the *Protestant Succession*, and our being now safe in the Enjoyment and Entail of it ; notwithstanding the Attempts and Insults of Riots and Tumults, and wicked Conspiracies, and at last an open and notorious *Rebellion*.

As our Blessed Reformation was made by the United Inclinations of King and People ; and was by Degrees confirm'd and establish'd by Laws of the same Concurrence of the Prince, and all Estates of the Realm : So it was necessary in the Nature of Things and Men, that there should be all along a Protestant Head to guide and defend a Protestant Church and Nation ; even a Head uniform to the Body, or there must soon be the most fatal Schism in that Body. The Fountain and the Streams must be both sweet or bitter.

We have had Instances of this Truth from the Beginning of our Reformation to this Day.

King *Henry* the VIIIth had Learning and Judgment too great to submit without Reserve to an implicit Faith, and blind Obedience to the See of *Rome* : He began therefore to break the Yoak in the most galling Part of it : He pull'd down the two great Pillars of Antichrist, the Pope's Supremacy and Infallibility. But still, not being fully satisfy'd of the Truth, or not sufficiently resolved in it, he stood still, and even

B turned

turned backward in the Way he had open'd to a Reformation : And therefore, the Nobility and People were of the same fluctuating Minds, neither sick, nor sound in the Faith ; they had Fits, and Recoveries, and Relapses, in their changeable State of Religion.

His Son *Edward* the VIth carried on the Reformation, under a wise Council, to greater Purity, and almost, or altogether to Perfection. He was truly called the young *Josiah*. He purg'd away the Remains of Idolatry and Superstition, and labour'd the Settlement of a Scriptural Faith, and a reasonable Worship. But being soon called away, he foresaw that his Sister *Mary*, born of a Popish Mother, and bred up in the Bigotry of her Religion, would undo all the glorious Work of Reformation, that he had so well nigh accomplished : And therefore, with a sincere and pious Intention, he endeavour'd to prevent her Succession to the Crown, he laboured to secure a *Protestant Successor*. All he could do was by his last Will and Testament, to declare the next Relation in the Protestant Line to be his immediate Heir and Successor. The Council approv'd the Will, and had that Will been confirm'd by Parliament, the Title of *Mary* had been Dead in Law, in the Law of the Land, the last Resort ; for they knew little, or nothing, of any Claim to a Divine Right of Inheritance, Indefeasible, and Independent on the Supreme Power of the Legislature.

But,



*A Thanksgiving* SERMON. II

But, I say, the Will of *Edward* the VIth, wanting that Confirmation by Law, the next Papist, *Queen Mary*, did, with some reluctancy of the People, get Possession of the Throne : And she soon made it appear, that a Popish Prince was utterly inconsistent with a Protestant People. She had, indeed, a great many Obligations (if any such could suffice to restrain a Popish Prince from persecuting and destroying Heresy) : She had, I say, abundant Ties and Obligations to maintain the *Protestant Religion* as she found it. For she found it by Law establish'd, and confirm'd by Usage, with the general Assent and Approbation of the People. She found the Court, and Church, and State, and Military Power in the Hands of *Protestants*. Nay, She had bound Herself, by solemn Faith and Promise to the *Suffolk-Men*, that She would never alter the Establishment of their *Protestant Religion*. And indeed, She had the less reason to attempt a Change, because She had less Hopes of Issue of her own Body ; and in Default of such Issue, her next Heir and Successor was to be her only Sister, the Protestant Princess *Elizabeth*. But could any Bands of Conscience or Honour, of Interest or Nature, contain her Passion of bringing in Popery with her ? None could possibly restrain her : She broke through all by Force of Zeal and Arbitrary Power. She strengthened her self with the nearest Alliance to the Most Catholick *Foreign Prince*, and was then able to introduce the Supremacy of



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the *Pope*, and all the Abdicated Superstitions and Idolatries of *Rome*. She brought them in with a Stream of innocent Blood, with all the Rage and Fury of Persecution, in the Name of Holy Church, *that is*, in the most barbarous inhuman manner. Men and Women ensnar'd at their own Tables, betray'd in their own Houses, dragg'd away to Prisons and Cole-Holes, there by change of Tortures provoked to abjure their Religion; and if they had the Conscience and the Courage to refuse, they were brought forth in the most opprobrious manner to the most cruel Death, tied to a Stake, and burnt to Ashes like an Accursed Thing.

Such was the Spirit of Popery, under the first Popish Prince after the Reformation; and of such, or the like Nature, will it ever be; the *Æthiopian will not change his Skin, nor the Leopard his Spots*. View the Christian World, and all the Ages of it, and tell me whether Popery in Power, was not always, and in all Places, the same Office of Inquisition and Persecution. And I dare say, if it return here, it will only bring more wicked Spirits with it. Its Anger will be more fierce, and its *Wrath* will be more cruel. Oh, its very *Mercies* will be cruel!

This one Example might have been sufficient to convince the People of *England*, that as a *Protestant* Church and Nation, they could never have Protection, or Safety, under a *Popish Prince*. But because we are apt to be a forgetful People, therefore God was pleased to refresh our Memory

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mory with a Second Example, *another Popish Reign*, that many of us must well remember, and we ought to tell it unto the Generations to come.

In the Reign of King *Charles II.* the Wisdom of the Nation was not insensible of the Dangers, and destructive Consequences of a *Popish Successor*. They saw how the bare Expectation of such a one, rais'd the Hopes and Confidence of the Popish Party, and put them upon the most wicked Plots and Conspiracies; and they who could see farthest, had most Reason to suspect, ( what I doubt they had afterwards some Reason to believe ) that the King's Life would be shortned, to make way for the **BETTER CATHOLICK**.

Under these Melancholy Apprehensions, the Wisdom of the Nation, in several Parliaments, endeavoured to secure their Rights and Religion, by a *Bill of Exclusion*, to set aside the *Popish*, and entail the Crown upon the next *Protestant Heir*. And whatever was the Division upon it, they will be thought the best Patriots, and the best Professors of our Religion, who went into that necessary Expedient for the common Good. But it pleased God to hinder that good Intention, and for the Trial of the Nation, and the Punishment of their Sins, to suffer a *Popish Prince* once more to Reign over them.

When he came to the Crown, he had all manner of Inducements to be content with his own Religion, and to maintain the Church by  
Law

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Law Establish'd. And *this* indeed he promised to do, by a Solemn Declaration made in Council, upon his first Accession to the Throne, and his Coronation Oath was to preserve the Laws and Constitution. But what are Promises and Oaths in that Communion, where a Pope can Dispense, and a Priest can Absolve?

In a short Time the Popish King was to have a new Prerogative, and a Rule of Government unknown to our Ancestors; his Royal *Will and Pleasure*. To evacuate all the Laws, he set up a Dispensing Power; and to maintain that Power, he set up a Standing Army, without, and against Consent of Parliament. He regulated that Army, by bringing in Popish Officers, and whole *Irish* Troops. He placed Popish Judges upon the Bench. He set a Jesuit near the Head of the Privy-Council. He went on to purge the Corporations, by turning out the Men of Ability and Integrity, and thrusting in new and mean Creatures, for the Tools of Tyranny and Oppression: And to remove all Obstructions, a *Quo Warranto* was issued, to compel the Surrendry of the Ancient Charter, or to declare it Null and Void, and bring the Election of Magistrates to the Nomination of the Crown, as in this Capital City.

If any Subjects offer'd to oppose the violent Tide, they were stopp'd by vexatious Suits, and loaded with exorbitant Fines. A *Toleration* was indeed granted, without Law, and against it,  
only

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only to divide, and break the Protestant Interest; and to open the Gates towards *France* and *Rome*. The Church of *England* had the least Freedom; if her Clergy preach'd against Popery, they were Silenc'd, or worse treated: If a Bishop would not obey an Arbitrary Order, he was Prosecuted, and Suspended: If an Archbishop, and his Brethren, did but humbly Petition against such extraordinary Proceedings, they were Imprison'd in the *Tower*, and brought forth to be tried as Criminals. Popish-Schools were set up, Mass-Houses were opened in every Town; Priests and Jesuits triumph'd in their Habits along the Streets; nay, they got Possession of the Universities, and of the Places of Government in them. A whole College was in Effect dissolved by depriving and ejecting the President, Fellows and Scholars, and assigning it over to be a Popish Seminary. An Ecclesiastical Commission was set up to vex and destroy the Church. A *Nuncio* was brought from *Rome*, a Noble Ambassador was sent thither; Popish Bishops were Circuiting the Kingdom; and in a word, we were as near to Destruction, as ever *Firebrand* was, when *snatched out of the Fire*.

We had indeed no *Fires* yet kindled, for the burning of us, whom they called *Hereticks*; but that Forbearance was chiefly owing to a Repeal, in the former Reign, of the *Act de Hæretico comburendo*: It is likely they would have  
got



got the old Writs to be current again. For it is well known what Closeting was used, and what Promises and Terrors, to work out a Parliament for the Repeal of Test and Penal Laws against Popery, to let loose the wild Beast to worry, and devour all the other peaceable Herds.

I speak thus, my Brethren for your Sake ; I speak what I mean, and what I know ; I speak out of the Abundance of an honest *English* Heart, in a time of Need to be reminded : For surely People have forgot what *Popery* is ; nay, the Spirit of Delusion has been working so far, that the Ignorant and Unstable begin to worship the Fiend, as an Angel of Light. If any can deny these Things, I appeal to a Thousand Eyes and Ears, for the Truth of them. If any would justify these Things, I pray God forgive them. But if it be only the overlooking, and forgetting these Things, it is the more necessary to put you in Mind, and to stir up your *Remembrance* of them. They ought by every Protestant to be had in *Everlasting Remembrance*, that such was the last Popish Reign, and of the like, or worse Kind, must be any other Popish Reign, if God, for our Iniquities and Follies, should ever visit us with such another Judgment on us.

To speak better Things ; In the midst of the Dangers of that Popish Reign, there was but one Hope and Comfort left, and that was the Prospect of a Protestant Succession ; the Two  
Royal



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Royal Daughters being Protestants, and Married to Protestant Princes: We were therefore, if possible, to be defeated of that one remaining Comfort. We were to have a Son and Heir past all Expectation — in a strange manner — the very Papists made a Miracle of it, and gave out their Prophecies before the Conception, and their confident Stories before the Birth, and kept away the most proper Witnesses of it; and in short, made it look so much like an Intrigue, to serve a Design, (the Design of entailing Popery and Slavery on these Kingdoms,) that the far greater and wiser Part of the Nation, did at that Time suspect and believe, that there was some Fraud and Imposture in it. But 'tis the Nature, it seems, of *Roman* Miracles, to be question'd when they are first done, but afterwards to grow apace upon the Credulity of Mankind.

The just Abhorrence of those Things, work'd out by the Help of God's Hand, the **G L O R I O U S R E V O L U T I O N**; a wonderful Deliverance of this Church and Nation; the casting off a Yoke, that we were not then able to bear; such as our Fathers would not, and such as our Children will not bear.

But the happy Instrument of our Deliverance, **KING WILLIAM**, and the Nobles, and the Representatives of the People, foresaw, that after a single Life or Two, uncertain, our Enemies had the View of a *Popish Pretender*, to recover all they had lost among us. And if that

fatal Day had come, before Provision made against it, our late Deliverance would have been nothing but an Addition and Enhancement to the Sorrows of our following Ruin and Destruction.

It was that necessary Precaution, that Dictate of Self-Preservation in the Publick, that advis'd and ordain'd the first *Act of Protestant Succession* under KING WILLIAM, to enlarge our Foundations upon a surer Settlement of the Crown upon the Protestant Branches of the Royal Family.

This again was our Support and Safety. Here was to be the Refuge and the Sanctuary, of this Reformed Church and Nation; nay, of the whole Protestant Interest in *Europe*. And therefore this *Act of settling the Protestant Succession*, was confirm'd and secur'd by other subsequent Laws, to make it (as far as the Wisdom of the Nation could make it) a *Rock* that should never be moved: Though it must be confessed, that the Winds and the Waves were often beating upon that Rock, if possible to overthrow it.

The Interest of the Pretender (though inseparable from the Ruin of Church and State) seem'd to grow considerable. The United Powers of *France* and *Rome* to support his Pretensions; and here at Home many weak People drawn in by the Wicked to run after they knew not what; "As an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks; or, as a Bird hasteth to the Snare,

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“ Snare, not knowing that it is for his  
“ Life”.

The common People are the most to be pitied, if they in the Body of them can be poyson'd with any Thoughts of the Indifference, or the Innocence of Popery. In all former Ages, the Dangers of Popery did arise from the Prince, or the corrupt Ministry, or a few other Agents and Tools : But the Body of the Nation, to their Immortal Honour, were a Fence and a Bulwark against it.

If any general Infatuation should now spread upon the Minds of the Vulgar, it must not be thought to arise on the sudden : Had I Time, I could point out the Arts that have been long used, to mix and to work up this deadly Poyson.

I. The first Craft of our Enemies, was to make the ordinary People sick and weary of the *Revolution*, and to animate some of their Teachers to cast odious Colours upon it ; that so weakening that best Foundation, the whole Frame of our Government might the sooner sink and fall.

II. A Second Art was, to lessen the Reputation, and even to revile the Memory of our **GLORIOUS DELIVERER** ; to represent Him as a kind of Intruder upon us, when He was the Call of the Nation, and the only Safeguard of it ; and all this to gratify the Enemies of the Revolution, and the Protestant Religion ;

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ligion; and to discourage any other *Protestant Prince* from ever coming in a like Time of Need, to be our Helper and Defender.

III. A Third Art of the like Nature, was to misrepresent, and vilify the Friends of King *WILLIAM*, and the *Revolution*, as (I know not how) Disloyal to the Queen, and Disaffected to the Church: Some Prelates, and other Clergy, some of the best Patriots among the Nobility, some of the most sensible Commons, to be run down as false Brethren, and suspected Subjects, when they were most faithful to the Honour of *Her Majesty*, and to the Peace and Security of the Establish'd *Church*. What End could those Calumnies serve, but those of the *Pretender*, and the Popish Faction? To make the *Philistines* Rejoice, and the Daughters of the Uncircumcised to Triumph.

IV. A Fourth Art was to restore some exploded Notions of Absolute Submission and Obedience without Reserve, and such other odd Professions of Political Faith, as could be only serviceable to a Tyrant and Oppressor, and would certainly fail a good or a bad Prince, if he trusted to them. The Authors and Abettors of those slavish Principles, did one Thing honestly, they gave Warning that *Nature would Rebel against Principle*, and we have seen it with our Eyes. It was, however, a good Stratagem in the Papists, to let us tie up our own Hands, and Feet, that they might have us fast bound for a Sacrifice to their Altars and Idols.

V. A



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V. A Fifth crafty Device was to set up a new Cry for Hereditary Right, and Lineal Succession, and Proximity of Blood, and this Right Divine and Indefeasible, when they could not make Sense of it in the Prince then Reigning, and the only Sense could be in favour of the Pretender, and to stamp the Image and Super-scription of Divinity upon an Idol that was Nothing. And whereas, it was once Treason, to deny that the Queen, Lords, and Commons, could alter and settle the Succession of the Crown, it was now a kind of Heresy to believe it.

VI. Another crafty Imagination was to tamper with the Doctrines of our Reformed Church, and to make them speak, as it were, in an unknown Tongue, to correspond the better with the *Church of Rome*. Upon this View in the prime Leaders, the *Church of England* was elevated above the Supreme Head and Governour of it: Then the same Church was to be made independent on the State, which might naturally introduce the Supremacy of one or many Popes. Then the Reformed Churches were to be *Unchurched*, as wanting an essential of Christian Communion: Nay, the Foreign Protestants were to be no *Christians*, their Baptism was to be Invalid, and their Salvation not to be by ordinary Means, but to be peradventure by unbounded and uncovenanted Mercy; with many other new Pretensions; such as contending for a *Sacrifice* in the Lord's Supper, and for  
an



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an *Altar*, and a *Priest*, and an *Oblation*, not much inferior to the *Mafs*; then pressing the Necessity of a particular *Confession* to the *Priest*, and giving him the Power of a positive *Absolution*; and asserting a *Middle State* of Souls departed, and allowing some Efficacy in *Prayers* for them, with many other fond Conceits, for the most part invented and retained by the *Popists*, but long since rejected and condemn'd by our *Reformers*, and by all the sounder part of *Christendom*. All which Affectations of coming nearer unto *Popery*, could have no Use or Consequence in them, but to bring *Popery* nearer unto us, in dishonouring and weakening, and by degrees subverting the whole Reformation.

I cannot enumerate the many other fraudulent Devices of our Adversaries to corrupt the Minds of our People, and to cast them into dead Sleep and Dreams, to be stupid under real Evils, and to start from imaginary Dangers, and to lead them on by other Steps of Delusion, to believe and disbelieve as their Masters would dictate to them, to take up the most incredible Stories on the one Hand, and to deny the plainest Facts on the other, in a continual Maze and Confusion, that they might not be able to judge for themselves, but at last be willing and worthy to receive a *Popish Pretender*, and all the Impostures of *Popery* with him.

But by the Blessing we this Day commemorate, the Blessing of God upon His Majesties Councils and Arms, in suppressing the late unnatural

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natural Rebellion ; the Net is broken, and we are delivered in such a Manner, that I cannot but seriously confess, there is a great deal of the Hand of God visible in it.

I. It was first, a mighty *Providence*, that no Adversary could break through the Strength of the Protestant Succession ; that no Arms abroad would prosper in that Design, and that all secret Machinations were disappointed here at Home, and brought to nought : No Repealing, no frustrating the Legal Title of that Illustrious and Royal House, that now enjoys and adorns the Crown.

It was a good *Providence* of God, that in the decline of the former Reign, and near the Demise of Her who had been Glorious in the greatest Part of it, the Confederates in Management fell into the greatest Divisions and Convulsions among themselves ; which however fatal beyond their Intentions, had still a happy Effect in hindering the speedy Execution of any ill Design, and leaving them in the utmost Disconcert and Confusion.

III. The Consequence of this was another good Providence, that having no Principle of Unity, they could not soon recover the Maze and Distraction they were in ; and whatever were their Inclinations or Wishes, they could not possibly make any Measures of Rebellion to bear, till his Majesty was peaceably seated on the Throne, and the Laws and Administration

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tion were in Course and Order. For could they, in spite of our Constitution, have made a kind of *Interregnum*, it had been almost as dangerous as to have filled the Throne with a Popish Pretender.

IV. It was again a special *Providence*, that the Rebellion at last was not owing to any Arbitrary Power of the King, to any Invasion of the Rights of the Church, to any the least Oppression of the People, which used always to be the Case in raising and fomenting Civil and Intestine Wars; But was owing to, What? To pure Popery in some, and in others to a causeless Madness; or in the Best, to Ambition, Disappointment, Revenge, and the Fear of being called to Justice for their former Crimes and Misdemeanors.

V. It was a wise Permission of Providence in the Issue of Things, that a great many of the Chiefs and Leaders in the Rebellion had first taken the Oaths to His Majesty King *GEORGE*; and had some of them continued in Places of Trust and Authority under Him, that so their Ingratitude and Falshood might be made manifest to the World; and the Cause might not expect to prosper, when it had the Weight of Perfidy and Perjury, added to that of Treason and Rebellion.

VI. It was another good Providence, that the Idol they set up, was, and would be a *PAPIST* undisguis'd, so Bred, and so Inur'd to Obstinacy, that he would not Change, or so much as  
dissemble

dissemble the Bigottry of that Religion. He would never profess our Faith, communicate with our Church, nor so much as promise to defend either of them. If that Omission was owing not to the want of Demand in others, but to his own sturdy Resolution; it was, I say, the more *Providential* for us; for had Conscience or Sense brought him off, our Danger of being undone by him, had been infinitely greater.

VII. It was a farther Step in the ways of *Providence*, that when the Rebellion began to work, that Neighbour Monarch was snatch'd away, who was depended on for the Promoter and Supporter of that desperate Cause. Had he liv'd in the Peace and Strength we gave him, no one doubts how much he would have increas'd our Troubles. But his Death, at that very Juncture, was a Damp and Disturbance to the form'd Design of bringing in a Creature of that Court, bred in it, addicted to it, to enable him to pay for his Education, and for any other Demand, upon what they would have call'd his *Restoration*.

VIII. It was the like remarkable *Providence*, that upon the breaking out of these Flames of Rebellion, the *Roman Catholick* Princes Abroad, were either in a firm Alliance, or afraid to come to an open Rupture with us. For when the Scene of War was here actually opened among our selves, could it have been supported by any formidable Invasion from Abroad; we must  
D have



have been in the most apparent Danger of Ruin, or at least of the most lingring and lasting Calamities.

IX. It was a *Providence* not to be despis'd, to see that Two such different Interests, as that of the open Papists, and the high Professors of another Church, were combined and united in this Rebellion. For it is of good Service to prove, that they were before too well agreed; and to admonish, that they keep hereafter at a greater Distance, and not be so forward to trust and betray one another.

X. It was a wonderful *Providence*, that after so many Riots and Tumults in City and Country, the artful Preludes and Essays of Rebellion, no Face of an Army could appear, but in the remoter Parts of our Island, where Concert and Communication were not so easy to be held: And that the other Sparks of Rebellion that were to be blown up nearer to us, and perhaps all about us, were smothered before they could flame out. For had the Train taken in all the Places wherein it was laid; had the Fire broke forth in the midst of us, and all around us; we could not have escaped the utmost Consternation, and must have been brought near unto Destruction.

XI. It was another Signal *Providence*, that when the Rebel Army seem'd to want nothing but a pretended King at the Head of them; that *Pretender* was so long in coming to them. Such early Prospect, such eager Expectations,



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pectations, and yet such a slow Appearance of him: Not till the Rebellious Forces were separated, and weakened; nay, not till the Body of them were broken and put to Flight. So that he came as it were out of Time, when the Season of Success was over, or else we had been put into much greater Jeopardy of our Lives, Liberties, and Religion.

XII. It was as kind a *Providence*, that after long Expectation, he did at last come unto them, if only to prove what he was among them; that People might see and believe what a Figure he was able to make, what Courage, what Conduct, what victorious Progress! Rather what rigid Popery, what abject Spirit, what hasty Flight! Such the whole Behaving, that a wise Man would think it was happy he was once there, to cure weak People of their Fondness, and to leave few or none of them desirous to see him again.

XIII. It was a consummate *Providence*, that at the same Time the Cloud was dispersed in the *Northern* Parts, the Remains and Dregs of it in the *South* were entirely broken, by the Expedition and Resolution of His Majesties bravest Officers and Troops; So that Serenity and Glory at once refreshed, and made glad the whole United Kingdom.

There were a great many other Steps of *Divine Providence*, I think, so very evident and remarkable, in the suppressing of this Unnatural Rebellion; that every good Protestant must take it for an undeniable Testimony of God's Love

and Care of his Servant, our Dread Sovereign King *G. E. O. R. G. E.*, and of God's Defence and Protection of the Churches and Nations committed to his Charge.

And shall we not *Rejoice* now, if we would be thought *Righteous*, or be ready to do the Thing that is *Meet* and *Right*? Does it not well become the *Just* to be *thankful*? Is it not the greatest Injustice to God, to be a People whom he hath once more redeemed, and yet still not a People sensible and grateful?

Let the *K I N G* rejoice in thy Salvation, and all the fruitful Vine of his House, and all the tender Branches of it; God hath cared for the Vine, which his own right Hand hath Planted, and by his Blessing it shall flourish and abide for ever.

Let the Two Houses be now separately returning their joint Praises and Thanksgivings for the common Deliverance; that they are secured in the Constitution of Parliaments, that they have a Title to their own Birth-Rights, that they represent a Free People, that they have a Portion of Happiness for their Children's Children.

I need not recommend Joy and Gladness to any that are well-affected to their *K I N G* and Governors, to His only Lawful and Rightful Title, to His Wife, and Just, and Merciful Administration. Their Hearts are full of Joy: Methinks I see Joy in every honest Countenance.

Whom

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Whom then should I exhort to rejoyce upon the suppressing of this Rebellion? Even them that rais'd it; even the Enemies of our Peace, the Disaffected, the Murmurers, the Seditious, the very Rebels have reason to rejoyce at their own Disappointment. If it sounds like a Paradox, 'tis really true.

1. The *Papists* (or *Catholicks* as they call themselves) ought to shew themselves glad that the Rebellion is so soon over: For had it gone on to a long Intestine *War*, they must have answered for all the Blood, and other dreadful Consequences of it; and when they had been at last subdued, they must have been utterly suppress'd, as a Party absolutely inconsistent with the Peace and Safety of this Protestant Church and Nation.

2. The *Non-Jurors*, and profess'd Enemies to our Establishment ever since the happy Revolution, ought to rejoyce, that they have escaped the Snares of Popery and Slavery laid for them. Had the Rebellion succeeded, they had only been the Tools in other Hands, to be thrown aside with Contempt, when all the Work was over.

3. Those who submitted to the present Government, and acted a while under it, and were sworn to it, and then took up Arms for the Person they had abjur'd, they truly have reason to be joyful and thankful, that the Design did not prosper. For, What must have been the Reward

ward of their Folly and Wickedness, if they had carried Success with them? If their own Consciences had never recoil'd upon them for their Ingratitude and Perjury, yet they must have been detested by Thousands of the present Generation; and thought Accursed by Posterity; and perhaps their own new Masters would have reviled them, and have been afraid to trust them.

4. Those above all others, who in the Name and high Pretension of the Church, had been made instrumental in a Change for Popish Government; they ought to rejoyce, that they have escaped the greatest Infamy and Loss. *Infamy*, it would have been for ever in the Name of the Church to have dissolv'd the Foundations of it: And a grievous *Loss* it must have been, to have seen themselves deprived under a Popish Successor, of all that their Forefathers contended for, and all that their Children in vain would wish for.

5. And lastly; The Multitude of Common People (some of them well-meaning) that by the Arts of Missionaries, and evil Ministers, have had their Heads turned, and in effect their Eyes put out, to be made the mechanical Tools of Sedition and Rebellion; if they are yet sensible, they have great reason to rejoyce that they are delivered from their own Delusions, and from the crafty Devices of those who must first raise a Madness among the People, before they



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they can hope to thrust them into dark Places, and put Chains and Fetters on them.

Alas ! If the whole Body of a Nation could be possessed with an Evil Spirit, and will run down steep Places, and will overwhelm themselves in deep Waters, Who can help it ? Who will hereafter pity them ? And who knows that God will ever again deliver them ?

It is my Duty however, to warn and admonish All, as I have often done, and do again, with an honest Mind, and a firm Affection and Duty to our King, our Church, and Country ; to warn, and admonish All, that they be not drawn headlong into Riots and Tumults in the Streets, so to be Lifted and Disciplin'd for Insurrections and Rebellions : That they do not distinguish themselves with the foolish Badges of an insolent and abandoned Faction. But that they bless God for a rising Credit, and an improving Trade in this City. That at least they *study to be quiet, and to do their own Business, and follow after Peace, and the Things that make for Peace.*

I leave with you my Opinion, That one more Rebellion, if it do not undo the whole Nation, will certainly undo all Persons, and all Parties concerned in it.

I cannot be much afraid of the Nation ; it was a wise Saying of a Statesman, that a *Nation would not be undone*, whatever became of Persons and Parties in it.

There



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There is a Merit in our Cause, there is  
Weight in our King, there is every Thing  
answers that noble Expression in the first Lesson  
of this Day; For their Rock is not as our  
our Enemies themselves being Judges, Dea-  
od Rejoice in the Lord, O ye Righteous:  
becometh well obsequious to be Thankful.

...ombs has man or ...  
...nigs ob has ...  
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...; yrtao has and a has ...  
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...and Rebellions: That they do not  
...themselves with the foolish Badges  
...and abandoned Fashion. But that  
...Go: in this City, and an in-  
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