



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

... .. 2
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..

... ..
... ..
... ..





A
SERMON
PREACH'D on
Occasion of the Happy
CORONATION
OF
Their MAJESTIES
King *G E O R G E* II.
AND
Queen *C A R O L I N E*.



THE GREAT BRITISH EMERALD

1

SEERMON

PREACH'D ON

Occasion of the Jubilee

CORONATION

OF

Their Majesty's

King GEORGE III.

AND

Queen CAROLINA.

By JOHN WATSON, D.D.

*The Authority of Princes,
and Obedience of Subjects :*

CONSIDER'D in
A
S E R M O N
PREACH'D at
WEYBRIDGE in SURRY,
On OCCASION of
Their MAJESTY'S Happy
C O R O N A T I O N .

By *H. SMITH*, A. M. Rector of
WEYBRIDGE, and Chaplain to the Right
Hon^{ble} *HENRY* Earl of *LINCOLN*.

L O N D O N :

Printed for *J. STAGGS* in *Westminster-Hall*;
And Sold by *J. ROBERTS* near the *Oxford-*
Arms in *Warwick-Lane*. 1727. [Price 6 d.]



The Faculty of Divines
and Ministers of Subjects:

CONSIDERED IN

A

SERMON

PREACHED AT

WEXFORD IN 1743.

BY

THE REV. MR. J. W. ...

CORONATION



PROV. viii. 15.

By me Kings reign. -----



AS God, by his Almighty Power and Wisdom, did at first Create the World; so did he resolve to Sustain and Uphold it, in order to make his Name more glorious in the Government of it. The continued Motions of the Sun, Moon, and other Heavenly Bodies; the kind and refreshing Return of Summer and Winter in their proper Seasons, and the Safety of the Universe, notwithstanding the constant Opposition of contrary Elements, must convince us, that the World is no more Governed, than it was Made, by Chance.

B

Nor

2 *The Authority of Princes,*

Nor doth God in general only extend his Care and Providence over it; but in a more particular Manner displays it, for the Good and Benefit of Mankind, as they are linked together into Societies, and by prudent Laws, formed themselves into various Governments. These He, in a peculiar Manner, watcheth over and preserves; for these He always shews a more especial Regard; and notwithstanding the Pride and Ambition, Envy and Revenge of some; notwithstanding the natural Propensity Men have for Change and Novelty, to shake off the Yolk of Government and Law, and to enjoy an unbounded Liberty; notwithstanding that so many by Interest, by Inclination, and by Humour, are always watchful to apprehend any Occasion to disturb the Peace and Happiness of a Kingdom, we cannot, surely, but from hence conclude, that 'tis God that keeps us from these inward Causes of Dissolution; that 'tis by his Providence alone Society is preserv'd, and that, as my Text observes, *By him Kings Reign and Govern in the World.*

I hope

and Obedience of Subjects. 3

I hope it will not be thought either Unreasonable or Unnecessary to entertain you at this Time with a Discourse touching the Chief Magistrate's Authority, and every Private Subject's Duty. For as we have lately celebrated Their MAJESTIES Coronation, and to Morrow being the Day of the KING's Happy Nativity; I should think my self wanting to those Obligations which Religion and Allegiance both lay upon me, if I should confine my Thoughts, and be silent on this Occasion. And therefore I have made choice of these Words of *Wisdom* for my present Subject, *By me Kings reign*; and from which, without losing Time in any needless Paraphrase upon them, I shall endeavour to shew you these Two Things.

I. What that *Power* and *Authority* is, which *Kings* derive from God; and for what End they are appointed by Him, to *Reign* and *Govern*.

II. What Returns of *Gratitude* and *Obedience* is due from *Subjects*, to

4 *The Authority of Princes,*

those *Princes* who use their *Power* and *Authority* according to God's Appointment, And,

I. *First*, I am to shew you, What that *Power* and *Authority* is, which *Kings* derive from God; and for what End they are appointed by Him, to *Reign* and *Govern*.

As nothing is more certain, than that the Supreme Power is set up, not only by God's Permission, but by his Appointment; so is it as plain, that it was intended by Him for the Benefit of Human Society, and for supporting Men in the quiet Possession and Enjoyment of their Own. God's Original Institution of Government, was for the better Order and Peace of the World, and to make it more tolerably Habitable, by forming Men into Communities, which, without it, would fall into Confusion; and Mankind would be reduced to the Condition of Brutes, destitute

and Obedience of Subjects 5

tute and helpless, and constantly exposed to Want and Danger.

For how can we imagine that there should be any Order among us, without Rule; or any Rule, without Submission? How would Justice be administred, if every Man's Will was to be the Measure of Right and Wrong, and it was accounted no Duty to be Obedient to Laws? How should Property be preserv'd, if all Inclosures were broken down, every Man's Right invaded, and the Distinctions between Superiors and Inferiors confounded? But thus it would be, if the Reins of Government were relax'd, and Things left to be order'd by the contrary Humours of degenerate Men. And therefore, to prevent the great Mischiefs and Inconveniencies that would naturally follow this State of Things, God thought it proper to institute Government; and that Men should give up their Power into the *Chief Magistrate's* Hands, that by that Advantage He might preserve Order among them, and be better able to Protect and Defend them.

So

6 *The Authority of Princes,*

So that whether we consider the *Authority* invested in *Princes*, as Derived from God, or voluntarily Given them by Men; we shall find it manifestly certain, that it was originally intended for the Benefit and Prosperity of those under their Charge; and consequently, that they ought to look upon Themselves, as placed on their *Thrones*, under the strongest Obligations of Gratitude to Both, to promote the Honour and Glory of the One, and secure the Peace and Happiness of the Other.

If *Governors* did not receive their Commission from any Consent or Suffrage of Men, or Human Law, (as has been the slavish Conceits of some Bigots in Religion,) but did Derive their Authority immediately from God, Reigned by his Appointment, and were his Deputies, Stewards, and Vicegerents representing Him in the World: Yet ev'n upon this Principle, 'tis plain, they ought to be faithful Deputies, and Stewards, and Vicegerents, and to act as such; not aiming at their own Interests, distinct

or

and Obedience of Subjects. 7

or separate from those of their People; how great soever their *Prerogatives* were. This should be the End of every Civil Government; and so clear is it in common Sense, that nothing is more absurd or repugnant to Reason, than for Men to advance any other Doctrine, which in its own Nature, must carry Oppression in it.

Men were not born Slaves by Nature, or sent into the World to have their Lives and Properties at the Mercy and Disposal of every *Tyrant*; but have a Right to Both, from the Laws of God, and those of their Country. There is a Principle of Self-defence so strongly ingrafted in us, and interwoven in our Blood, that we need no other Monitor to teach us to endeavour to frustrate all wicked Attempts that tend to its Destruction.

Those indeed who have private Views and Interests to serve, may flatter *Princes* in their Ambition, and from an absurd Strain of Loyalty, and mistaken Notion of God's Authority, preach up

an

8 *The Authority of Princes,*

an Absolute and Unlimited *Obedience* to their Commands, tho' never so destructive.

Our own Histories will furnish us with many Instances of Cruelty and Oppression that have been committed, when *Princes* have been led away with this erroneous Doctrine. In what Convulsions was this Nation, and how near expiring, when a late Unhappy and Misguided One, under the Influence of this pernicious Principle, broke through all the Boundaries of Law and Religion, in order to enslave us to the cruel Superstition and Tyranny of *Rome*?

What a vast Expence of Blood and Treasure did it then cost us, to support the Constitution of our Government, against the Overflowing of this Slavish Doctrine, which had almost Unmann'd the Nation, and prepar'd it for Chains and Servitude?

Power, in its own Nature, is apt to swell Mens Minds, and turn their Heads: It too often makes them Proud and Insolent, and forget Themselves and their just Respects to all below them. But
when

and Obedience of Subjects. 9

when the Power with which Princes are Invested, is preach'd up, as Derived from God alone, and that to Him, and Him only, who has sealed their Commission, they are accountable for the Exercise of it. When Princes are taught to believe, that whatever the Constitution of the Government be; whatever Laws provided for the Continuance and Preservation of it: In short, whatever Liberties the People claim a Right to, are either Concessions from the Crown, or Usurpations upon it; and that if they attempt to Assert and Defend those Liberties from the most manifest Violations and injurious Oppressions; in so doing, they apparently oppose the Authority of God: I say, when Men, out of a base Compliance with the Humour of a Court, assert these Principles, and that Those who renounce them, renounce the Doctrine of the Church of England; it is not to be wonder'd at, if Princes would endeavour to make their Power Despotick and Arbitrary; and from God's Authority, as these Men tell them, cancel all Laws,

FAA C and

and Obedience of Subjects. 11

And how happy are those *People*, who have such *Princes* to Govern them? Who answer the Ends for which Government was put into their Hands, by using the Power they have, for the Good and Benefit of Those over whom they are Placed. This is to make it truly the *Ordinance of God*, who, in the Constant Dispensations of his Providence, intends not the Misery, but Happiness of his Creatures. And therefore, whatever those Men may pretend, who have the Confidence to tell us, we have no Redress from Oppression and Slavery; must do nothing for our own Preservation, tho' in the greatest Extremities; but sit quiet, and suffer all our Legal Properties to be trampled under foot, because every *Prince* has God's Authority, which, they say, is Irresistable: Whatever such Friends to Arbitrary and Lawless Power may suggest; as this is a Doctrine full of Mischief to Mankind, and destructive to all Societies, 'tis much to be fear'd, whenever any Prince shall make Use of that Authority, to subvert the Government

12 *The Authority of Princes,*

of which he is the *Guardian*; was in This, he acts contrary to the Trust reposed in him; so will not be thought, that Resisting such Lawless Authority, is Resisting the Authority of God; but that Men who are under such Force, have a Right from Self-preservation, which is a Law of Nature, and consequently of God, to shake off that Force, by all the prudent Measures they can take.

This is what justified all those true Patriots, that with the Hazard of their Lives and Fortunes, promoted and encouraged the late *Glorious Revolution*, in order to deliver the Nation from Popery and Slavery, which, like a Torrent, was overflowing the Church and State, and put the Government upon so Solid a Foundation, was that it might never be in the Power of any *Prince* hereafter, to introduce either. And in all their Proceedings, they thought they did not Resist the Authority of God; because, in so doing, they were preserving the Authority of the Laws of the Land, and the Profession of God's true Religion, from those notorious and unjust

and Obedience of Subjects 13

unjust Encroachments that were made upon
both

Oh! how should we Prize and Value
the Possession of those Glorious Privileges
our *Ancestors* then so Bravely asserted and
transmitted down, confirm'd to us!

Felices nimium bona si sua norint, Angligenæ.

O happy we *Britons*, who from Thence
enjoy those Liberties, which all other Na-
tions but this, have lost! Who can re-
joyce under an Authority that's Fix'd and
Regular, that's Settled and Bounded by the
Laws of the Realm; and those *Laws* ac-
knowledg'd as the true Measure and Stan-
dard of that *Authority*! whose Government's
so equal and well-poised; so admirably
well-temper'd together, between the Feeble-
ness of a *Common-wealth*, and the Slavery
of a *Despotick and Arbitrary Power*, that
it is neither so Weak in its Effects, as not
to Relieve us; nor so Strong in its Com-
mands, as to Oppress and Destroy Us!
O happy Constitution this! both envied
and admired by all the World; being a
Monarchy with as much Power as the best

Prince

14 *The Authority of Princes,*

Prince can with; and that Power so limited, as not to break in upon the Property of the Subject!

And what's an Addition to our Happiness, is, that the Administration of this Power, is at present invested in a *Prince* who will always use it with this just Limitation. A *Prince*, under whose Government and Protection our *Liberties* and *Properties*, all our Religious and Civil Rights will be secured to us; and we shall, if we are not wanting to our selves, enjoy the Benefit and Advantages of them.

But in order effectually to secure this Blessing, there is something required of Us, which I must in Duty recommend, and that is, To exhort every one to have a strict Regard to that Power and Authority with which *Princes* are invested; and not let Resentment and Faction, Party-Rage and Malice, be the Causes of Disaffection, and obstruct the happy Effects of His MAJESTY'S gracious Intentions to us: But constantly bear in Mind what Returns of *Duty* and *Obedience* is due from Subjects to such *Princes*, who
use

and Obedience of Subjects. 15

use their Power and Authority according to God's Appointment. This was the next Thing I propos'd to speak to, which may serve as a proper *Application* to this Discourse.

II. Considering the Constitution of our own Nature, and the unsteady Condition of Human Affairs, 'tis impossible that the great Concerns of any Government should be so exactly managed, as to give Content and Satisfaction to All its Subjects. *Faction* is a rank Weed that will thrive in any Soil; 'tis wild in its Nature, and the Growth and Produce of every Country: nor can the utmost Care and Circumspection, wholly destroy and root it out.

In all *Nations* we shall find Men of Restless and Discontented Spirits; who, through Pride and Ambition, Perfidiousness and Treachery, Private Quarrels, or Private Interests, will disturb the Peace and Happiness of a Kingdom. Quiet Times are the greatest Calamity to such Men; their Business lies in Troubled Waters,

16 *The Authority of Princes,*

ters, which makes them with an envious and malignant Eye, be prying into every little Defect and Blemish of the Government, and industriously magnify them, to the great Prejudice and Disadvantage of those who Govern. 'Tis the whole Business of these Angry and Discontented Men, to raise Jealousies, and sow Divisions; and be daily inventing Lyes and Stories, calculated to alarm and inflame the Multitude. But let not those who wish well to the *Constitution*, be led away by the groundless Clamours of such Designing Men, who when they cry out the loudest *Danger*, know there's none; but to themselves, and their *Party*.

Men of honest and peaceable Dispositions, who have no Private Views or Interests to serve, but wish well to their Country and Religion, should not suffer this Cheat to be put upon them, and become an easy Prey to those, who with the *Dangers* they pretend to fear, and are pursuing such Measures that must ruin those, they can Deceive.

As

and Obedience of Subjects. 17

As all Lyes and Forgeries invented against the Government, carry the Seeds of Treason in them, and by being couch'd in ambiguous Terms, are safe from the Punishment of the Laws; so Men of Probity and Character should be upon their Guard, and not suffer their Minds to be poison'd with them. The Infection would be stopt, if they would sit down and recollect the Falsity of most of those Reports, that with great Confidence have been averr'd for Truth; and when any New One is propagated, to consider with themselves what more Reason there is for believing That, than the many Others they have heard with as much Appearance of Truth, but which a few Days has convinc'd them, were absolutely False. They should attentively look into the true and real Causes of all the Clamour and dreadful Apprehensions that are raised by these pretended Patriots, and they would soon find, that most proceeded from Resentment, Faction, Ill-nature, or Revenge; and that because they had not a Share in the *Legislative Power*, that therefore they were out of Humour

D

with

18 *The Authority of Princes,*

with it. But this is so Self-evident to all who will reflect calmly with themselves, and not be under the Delusion, that I shall spend no more Time in exposing the monstrous Baseness and Injustice of it; but for a Conclusion, exhort all such who Wish well to Their Present MAJESTIES, and Their Glorious FAMILY, to pay a willing and dutiful Submission to Them.

Tho' God, in the severe Dispensations of his Providence, has lately taken from us a *King*, in whom Wisdom and Understanding, Justice, Clemency and great Goodness, a tender Regard for the Rights of his *Subjects*, and an unshaken Zeal for the *Protestant Religion*, did all conspire to make his Reign a Blessing to us; yet in this *his Judgment*, has He remember'd Mercy, by preserving to us a Branch of the same *Royal Stock*, to repair that great and unexpected Loss, and bless'd us with a *Prince*, who, with the Crown, inherits the Royal Virtues of His Father; a *Prince*, who, by pursuing the same wise and steady Measures he took, has manifestly shewn, at his first setting out, in how high a Degree he possesses

and Obedience of Subjects. 19

possesses all the great Qualities requisite to make His Government Easy to himself, and Pleasing to His Subjects.

Instead of the weak part some other *Princes* have shewn, of courting their Enemies, and neglecting their Friends, He has began his Reign, with continuing Those in Power, His Royal FATHER had entrusted; Men of stanch Honour and Honesty, who nobly withstood the Temptations of Power and Profit, rather than give in to those Measures that were then pursuing against the Publick Good: Men who had always been true to Him and His Family: Men who had eminently distinguish'd themselves, had taken much Pains, and been at great Expence for the Support of the *Protestant Succession* in His Illustrious House: In short, such Men that had suffer'd much in their Zeal for it, from an Implacable and Restless Party, who were Betraying it, and their Country's Interest.

If we may make Presages from this and many other happy Occurrences at the Beginning of his Reign, there is just Reason for us to expect the Remainder of

20 *The Authority of Princes,*

it will be Glorious; and that he will make us a Great and Powerful People, by pursuing such Measures as manifestly tend to our Peace and Happiness. So that if we have any Regard to Ourselves, and our own Interests, we are not only Passively to submit to HIM and HIS ROYAL CONSORT, and pay them a cold and forced Obedience; but Actively promote their Glory and Honour, by a hearty and sincere, a willing and chearful *Obedience* to them.

It is a great Happiness to a Nation to have *Princes* fill the Throne, who are endowed with such Qualities, as in their own Nature, must command Obedience and Esteem from all ingenuous and unprejudiced Minds. This Happiness we at this Day enjoy, who live under the Government of a KING and QUEEN, who in all their Actions have discover'd those Royal Vertues, which even add a new Lustre and Authority to Government.

How gloriously did the One, at his first setting out in the Race of Honour, discover an inbred Greatness and Nobleness in his Blood, when at the Head of the
British

British Troops, He behaved himself with such Gallantry, that gained him the Esteem of all the *Confederates*? As His ROYAL FATHER had eminently signaliz'd himself in *Greece* and *Germany* against the Enemies of *Christianity*; so did He distinguish himself, in *Flanders*, against the Abettors of *Popery*, and exorbitant *Power*; and at the great and memorable Victory of *Oudenard*, give convincing Proofs, (whenever the Enemies of our Peace and Religion oblige us to it) that we have another *Prince* on the Throne, as well qualified to Lead an Army, as to Govern a Kingdom.

And as to His ROYAL CONSORT, how should our Hearts overflow with Love and Duty to a *Princess*, who so early discover'd her Zeal for the *Protestant Cause*, by rejecting the Offer of a *Crown* and *Empire*, rather than conform to the gross *Idolatry* of the Church of *Rome*! How can we sufficiently admire this rare Example of Self-denial in our QUEEN! How Great was the Temptation to Allure! how Noble the Resolution to Refuse! From this Instance of her Firmness to the *Protestant Religion*, express'd in a Private
Con-

22 *The Authority of Princes,*

Condition, what great Things may we not expect from Her, in that Exalted and Publick Station God now has Placed Her?

'Tis impossible, without incurring the Suspicion of Flattery, or being thought to aim at some Private Interest, to do Justice to Her MAJESTY, in this, as well as many other Instances of Her *Princely Virtues*. That noble Spirit in all Her Behaviour; that familiar Freedom in Her Words and Actions; that Care and Concern for Her Glorious OFF-SPRING; and that generous and sincere Affection for the Publick Good: As these are Graces, which, without the help of farther Panegyrick, deserve Admiration; so ought they to command the most grateful Returns of Love and Esteem, of Duty and Gratitude, from us.

And may the many Excellencies so eminently displayed in Both Their MAJESTIES, make us not only joyn heartily in united Thanks to God, for fixing them peaceably on the Throne; but in fervent Prayers to Him, for the Preservation of Their Persons, and the Establishment of Their Government. And since our Happiness evidently

and Obedience of Subjects. 23

dently depends upon the Continuance of our *Constitution* in Church and State, let us, finally, adhere to the present Settlement in this Illustrious FAMILY, which alone can secure us from the Cruelties and Oppressions of a *Popish* King, and a Tyrannical Government. In a Word, let us act with Fidelity and Zeal, with Love and Loyalty suitable to the great Blessings we enjoy; and by chearfully Obeying His MAJESTY, and readily complying with all reasonable Intimations of His Will, render His Reign Easy to Himself, and the Cares of HIM and HIS ROYAL CONSORT successful, for the Good and Welfare of Their People.

*Which pray God give us all Hearts to do, through Jesus Christ our Lord.
Amen.*

F I N I S.