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A  
S E R M O N

Preach'd before the

QUEEN

At St JAMES's Chapel,

On *Wednesday* the 8th of *March*, 170<sup>o</sup>.

Being the

ANNIVERSARY

Of Her MAJESTIES Happy  
Accession to the THRONE.

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By SAMUEL CLARKE, D.D. Rector of St James's  
*Westminster*, and Chaplain in Ordinary to Her  
Majesty.

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L O N D O N,

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2 Chron. XXXI, 21.

*And in every Work that he began in the Service of the House of God, and in the Law, and in the Commandments to seek his God, he did it with all his Heart, and prosper'd.*

**T**HERE is so necessary a Connexion between the Happiness of Governors, and that of the People committed to their Charge; that as there lies an indispensable Obligation upon Princes and all that are in Authority, to govern in the Ways of Piety and Righteousness, in order to the Welfare and Prosperity of the Publick, as well as upon account of their own private Duty to God; so the People have always great Reason to be very thankful to God, when under the Administration of pious and religious Princes, they enjoy both in the natural course of things, the unspeakable Advantages of Peace and good Government, and have moreover a particular Title to the extraordinary Blessings of Providence, and to all the Promises God has made in Scripture to the Righteous, of national Prosperity.

God, who is perfect Goodness, and who communicates to all his Creatures such proportions of Happiness, as is suitable to the Original or improved Capacities of their Natures; has



has so framed and constituted the Nature of Man in this present State, that as every particular Person, with regard to the Temper of his own Mind, is in great measure either Happy or Miserable within himself, in proportion as his Passions are more or less subject to the Direction and Government of right Reason; so Numbers of Men in Societies likewise, do proportionably either promote or destroy each other's Happiness, as their Dealings One with Another are either just and righteous, equitable and charitable, honorable and publick-spirited; or, on the contrary, base and malicious, deceitful and unrighteous, violent and oppressive. The Happiness which Mankind would enjoy even here upon Earth, if all Mens Passions were kept subject to Reason, and every private Interest made subservient to the publick, is greater than can be expressed in Words, or than can easily be conceived in the Imagination: And to preserve that Happiness constant and perpetual, among Persons of such a Disposition; there would be wanting little other *Government*, but that of Right Reason; and few other *Laws*, than only the Dictates of Conscience, which are the Law of the Most High. But this being the State, not of *Earth*, but of *Heaven*; not of the *present* World, but of that *New Heavens and New Earth*, wherein is to dwell universal Righteousness; That which in the next place is most desirable, and which is the highest degree of Happiness that

can in Fact be attained to by Mankind here upon Earth ; is, that the Practise of Righteousness and true Virtue may be established and encouraged by *Human Laws* ; that the *Execution* of those Laws be intrusted in Just and Wise Hands ; and that Governors, both Supreme and Subordinate, at the same time that they impartially administer Justice to others, be themselves *Examples* of that Virtue and Goodness, which the design of all good Laws is to promote the Practise of : That so, those who *fear not God*, nor *love Righteousness*, may yet either thro' *Shame*, or *the Fear of Men*, be in some measure restrained within the Bounds of their Duty ; and, if they will not, out of a Sense of Religion, endeavor to do *Good* in the World ; yet at least, by the Coercion of wise Laws they may be prevented from being able to do much *Mischief* in it.

As the *greatest Calamity* that can befall Mankind, is to be left in a State of *absolute Anarchy and Confusion*, to devour each other like wild Beasts ; in a State, wherein Force gives Right to all manner of Oppression, and Fraud and Violence are practised with all *Impunity* and without Restraint : And the *Next* to this extreme Calamity, is *bad Government* ; wherein either Laws promote the Mischiefs they ought to prevent, or Governors, against Law, encourage those very Practises which 'tis the whole Intention of their Office to restrain ; and Princes become Terrors to their Neighbors, and Destroyers

Destroyers of their own Subjects; and the Oppressed cry and no Man delivers them; and Violence sits in the Seat of Judgment, and Extortion and Rapine are established as it were by a *Law*: As such *bad Government*, I say, is the Next great Calamity to having *no Government at all*; So, on the contrary, *next* to that Angelical State, that *State of Paradise*, wherein there would be little need of any other Laws or Authority than the Fear of God; the *next great Blessing* Mankind is capable of, is *Good Government*: Government, which truly answers the design of its establishment; which in real Effects, represents the Divine Authority; which, by the whole Exercise of its Power, promotes the Honor of God in the World, and the publick Welfare and Happiness of Mankind.

Accordingly, the principal Instruments, which God generally makes use of, either in conveying his greatest Temporal Blessings to Mankind, or in inflicting his severest Punishments on any Nation or People, are *Good or Bad Princes*.

'Tis remarkable in the History of the Jewish Nation, that when *they rejected the Lord, that he should not reign over them*, 1 Sam. 8, 7; the Threatning wherewith the Prophet was commanded to endeavour to deter them from their disobedient Purpose, was this; *ver. 9. Protest solemnly unto them, and show them the Manner of the King that shall reign over them.—He will*

take your Sons, and appoint them for himself, for his Chariots, and to be his Horsemen; and some shall run before his Chariots: And he — will set them to ear his ground, and to reap his Harvest, and to make his instruments of War, and instruments of his Chariots; And he will take your Fields and your Vineyards, and your Oliveyards, even the best of them, and give them to his Servants. — And ye shall cry out in that day, and the Lord will not hear you. There have been some so unreasonable, as to interpret this Passage, not as a threatning of Punishment express'd in the Character of a bad Government, but as a Delegation of that Power which God intended all Governors should have a Right to exercise. But the whole Scope and Connexion of the Words, evidently shows the contrary. And the Histories of the Eastern Nations of the World, who have long lived under the Exercise of such absolute Arbitrary Dominion, shows how inexpressibly great a Calamity such Governments are to Mankind: And the Experience even of a neighbouring Nation alone, which from one of the potentest and most flourishing Kingdoms upon Earth, has been reduced even to the extremest degree of Misery; is a sufficient evidence of this Truth. Most reasonably therefore, and as a most proper Argument to deter the *Jews* from continuing in their wanton Disposition of rebelling against God's Government, might the Prophet threaten them with being made subject to such a Dominion.

On



On the contrary, in those Passages of Scripture, wherein are promised the greatest Temporal Blessings that God ever bestows on any Nation or People, such Promises are frequently and most emphatically express'd under descriptions of mild and gentle Governments; of Governments wherein Justice is establish'd by wise Laws, or administer'd by the Will of Righteous Princes. In the 72d Psalm, the Description of a Prince, the Greatness and Prosperity of whose Government was to be a Type of the Blessedness of the Kingdom of the Messiah; is this: *He shall judge the People according unto Right, and defend the Poor: — He shall keep the simple folk by their Right, defend the Children of the Poor, and punish the Wrong Doer: — He shall come down like the Rain into a Fleece of Wool, even as the drops that water the Earth; In his time shall the Righteous flourish, yea and abundance of Peace so long as the Moon endureth: — He shall deliver the Poor when he crieth, the Needy also, and him that hath no Helper: He shall be favourable to the Simple and Needy, and shall preserve the Souls of the Poor.* And in the 60th Chapter of *Isaiab*, the final restoration of *Jerusalem*, which perhaps is no other than a Description of the Happiness of the Heavenly State it self; because a nobler and loftier Figure could not be borrow'd from any thing to be found on Earth, is express'd by this Similitude: *ver. 17. I will make thy Officers Peace, and thine Exactors Righteousness; Violence shall*

*no more be heard in thy Land, wasting nor destruction within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise: — Thy people also shall be all righteous.*

Some Proportions of this Blessedness, both by the natural Consequence of things, and by the positive direction and interposition of Providence, do, even in this present mixt and uncertain State of things, always attend any Nation; when Unrighteousness and Debauchery are in any measure discourag'd by the good Disposition of the People, or by the pious Endeavours of a Wise and Religious Governor. We of this Nation have (thanks be to God) experienc'd good and very great Effects of this Kind; And, was it not for our Unthankfulness and Unworthy Returns for God's Blessings, might have reason still to expect more. The Jewish Nation, whose History was written for our Example, was always blessed with singular Prosperity, when under any pious Prince they lived in remarkable Obedience to the Law of God; and never in a more conspicuous manner, than in the days of that excellent Person, of whom it is recorded in the Words of the Text, *that in every Work that he began in the Service of the House of God, and in the Law and in the Commandments to seek his God, he did it with all his Heart; and Prospered.*

The Words are part of the Character of that pious Prince *Hezekiah* King of *Judah*, of whom the Scripture tells us, *that he did that which*  
*was*

was right in the sight of the Lord, according to all that David his Father had done; and that he kept such a Passover, as had not been kept before, from the days of David unto that Day; and that he wrought that which was good and right and truth, before the Lord his God; and in every work that he began in the Service of the House of God, and in the Law, and in the Commandments to seek his God, he did it with all his heart: And the Text adds, that he Prospered; and that God blessed him according to his singular Piety. For when Sennacherib King of Assyria came up against him and against Jerusalem with a mighty Host to take it, the Lord sent an Angel, (2 Chr. 32, 21.) which cut off all the mighty Men of valour, and the Leaders and Captains in the Camp of the King of Assyria, so that he returned with shame of face to his own Land; And the Lord saved Hezekiah and guided him on every side, and he was magnified in the sight of all Nations from thenceforth, v. 23. We cannot in this profane and licentious Age, apply to our selves the Zeal wherewith the Inhabitants of Jerusalem assisted their pious King in his earnest Endeavours to restore among them the Religion and Piety of their Ancestors: Neither, if we could, had we any warrant to expect such *miraculous* interpositions of the immediate hand of God on our behalf, as his peculiar People then experienc'd; But the endeavours of that pious Princess whom God has now set over us, to discourage all Immorality, Debauchery



chery and Profaneness, and to promote the practice of true Religion and Piety in this Nation; are not inferior to the good Dispositions of any of the pious Kings of *Judah*: Nor are the Successes wherewith the Providence of God has bless'd us in this Auspicious Reign, against the common Enemies of our Religion and Liberties; much less remarkable, than the Deliverances work'd formerly by direct Miracle for the Children of *Israel*.

In the Words we may observe,

1. That the first and principal care of good Princes, is to promote the interest of true Religion and Virtue among the People committed to their charge. *In every work that he began in the Service of the House of God, and in the Law and in the Commandments, to seek his God; he did it with all his Heart.* Princes are the Vicegerents of God upon Earth; intrusted with Power from him for the Government of Men in Societies, and for the maintenance of Peace and Justice and good Order in the World, This Power is vested in different Hands, and limited with different Regulations, and exercised in different Manners, according to the Laws and Customs of different Nations; but the Power itself is of Divine Original and Appointment, being the Ordinance and Constitution of God; For which reason Governors, both Supreme and Subordinate, are stiled in Scripture *Gods*, and the immediate Ministers of God. Having therefore this Power by Divine



Appointment, and representing God in the Exercise of it; 'tis manifest their first and chiefest Care, ought to be to imploy it in advancing *his* Honor and Glory, from whom they received it. Power without Goodness, and Wisdom not imployed in the promoting of Righteousness, is the justest Object of Mens Fear and Aversion: But when those who are the Ministers of God in the exercise of Power, imitate him also in that more lovely Perfection of Goodness; and make it their principal Business to encourage that universal Virtue, the Establishment of which in the World, is in the most acceptable manner fulfilling the Will of God, and promoting his Honor and Glory; then do they most eminently verify that Character the Scripture gives of them, *I have said ye are Gods, and ye are all the Children of the Most High.* The Instructions upon this Head, given by *David* in his dying Words, are very remarkable, *2 Sam. 23, 1. These be the last Words of David: David the Son of Jesse said; and the Man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel said; The Spirit of the Lord spake by me, and his Word was in my Tongue; The God of Israel said, the Rock of Israel spake to me: He that ruleth over Men must be just, ruling in the Fear of God: He must Himself rule in the Fear of God; and he must make it his chief and principal Care, to cause Others to fear him likewise.* Accordingly we find the principal

cipal part of the Character of all the good Kings of *Judah*, whose History is related in Scripture, taken from their Zeal to promote the Service and Worship of God, and the Establishment of true Religion in their Kingdom. Many of the Methods they used, agreeable to the then present State and Circumstances of Things, and to the extraordinary Commissions they had; are by no means indeed to be imitated under the Gospel-State, or drawn into Example by the practise of Christian Princes, who have no such special and immediate Warrants from God: But in general it is still their Duty, by all wise and Christian Methods, by all Methods suitable to the Nature and Design of the Gospel, to imploy the Power and Authority God has given them, in promoting the Interest of true Religion, in encouraging Virtue and discouraging Vice. It is still true, that *a wise King scattereth the Wicked, and bringeth the Wheel over them*, Prov. 20. 26. It is still true, that *Rulers are not a Terror to good Works, but to the Evil*; that the Magistrate, supreme or subordinate, *beareth not the Sword in vain*; for *he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil*, Rom. 13, 4; that he is *sent of God for the Punishment of evil doers, and for the Praise of them that do well*, 1 Pet. 2, 14.

The only Caution here necessary to be us'd, is; that true Religion, in the promoting whereof the principal Care of good Princes is to be employed,

employed, be always understood to consist; not in Matters of Notion, Speculation, and Dispute; not in Questions of Controversie, and uncertain Opinions; not in Matters of mere Humane and Temporary Authority; but in Obedience to the plain Precepts of the Gospel of Christ; in the great and Fundamental Duties of Piety towards God, Righteousness towards Men, and Temperance in the Government of ourselves; on the Practise of which depends the Happiness of this Life, and of that which is to come: And that the things to be principally discouraged by them, are Profaneness and Impiety, Unrighteousness and Iniquity, Debauchery and all Immorality.

Now as the *Nature and Derivation* of their Authority itself, so likewise the *End and Design* of all Government, obliges good Princes to make the promoting of Religion and Virtue among the People, their principal and greatest Care. For the ultimate End and Design of all Government, is the Peace and Safety, the Welfare and Prosperity of the Publick, of the Society or Community united under such a Form of Government. Now 'tis manifest that nothing promotes this great End, so much as the practise of Religion and true Virtue: For Virtue and a true sense of Religion, obliges every Subject, every Member of the Society, in whom it is found; it obliges him *before-hand*, by a much stronger and securer Tie, to do all the same things *freely and willingly, heartily*

*til* and sincerely, in publick and in private; which the best and wisest Laws can but compel those who want such a Sense of Religion, to do *unwillingly, slightly and superficially, in publick appearance only, and in the sight of Men.* Religion therefore and true Virtue, if they prevailed in the World, would obtain the same End *fully and effectually*, which the best and wisest Laws can do but *in part*; and Laws are made only to supply, in the best manner they can, the want of true Religion and Virtue among Men. *The Law is not made for a Righteous Man, but for the Lawless and Disobedient, for the Ungodly and for Sinners, for the Unholy and the Profane,* 1 Tim. 1. 9. For the same reasons therefore, that 'tis very necessary for the establishment of good Government in the World, that Men should be perpetually under the restraint of wise and wholsom *Laws*; for the same reasons it is much more desirable, (and ought to be the great Aim and Design, the main and constant Endeavour of those in Power and Authority,) that *Religion and true Virtue* should universally prevail; the want of which only it is, that introduces the necessity of any coercive Laws or Penalties at all.

The *Means* by which good Princes are to promote the Practise of true Religion in the World, is not (as was before observed,) by putting difficulties upon such as are weak or erroneous, in matters of Speculation and Dispute, or in the Externals of Religion; but by securing

ring



ring the Foundation of Virtue and good Manners, upon which the Happiness of a Nation does most immediately depend; by maintaining the Honor of God, and keeping up a due sense and acknowledgment of his Providence, in the Minds of Men; by preserving Faithfulness and Truth, Integrity and Uncorruptness in the transacting and managing of all publick and private Affairs; and by effectually discouraging all Immorality and Debauchery, which enfeeble the Spirits, and destroy the Power and Honor of a Nation. This is principally done by good *Example*, and by countenancing such as are desirous to follow it: For as the Sun diffuses Heat and Vigor, together with its Rays of Light, thro' the spacious Universe; and insensibly promotes in all things, by its powerful Influence, Life and Growth, Motion and Action; so the Example of a pious Prince, gives far more countenance to Religion, than the strictest Laws; encourages well-disposed Persons, and gives Life and Spirit to all pious Designs; makes Vice and Immorality ashamed to show its Head; or at least gives a check to the more open Profaneness of such as would publickly despise and throw Contempt upon Religion: Whereas, on the contrary, when the Supreme Authority of a Nation, when the *Light of the World*, is it self *Darkness*; how great must that *Darkness* be? When the *Head is sick* and *the whole Heart faint*, what Health and Soundness can the whole Body enjoy?

But

But to proceed : The next means, by which good Princes may promote the interest of Religion, and the practise of Virtue in the World ; next to the encouragement afforded by their own good Example ; is by taking all fit care, that Men be not corrupted in their first Principles by Ignorance and gross Neglect, by Carelessness and want of due Instruction. It is recorded of *Jehoshaphat* King of *Judah*, as a most remarkable part of his good Character, *That he sent to his Princes, and appointed Levites and Priests to teach in the Cities of Judah ; and they had the Book of the Law of the Lord with them, and went about throughout all the Cities of Judah, and taught the people ;* 2 Chr. 17, 7. And in this particular, as her present Majesty has exceeded the Piety even of the best and most religious Princes among her Predecessors, by considerably augmenting out of her own Revenue the maintenance of those who by Divine Appointment are set apart to the Office of teaching and instructing Men in matters of Religion ; so That charitable disposition, which seems daily to increase and spread in the Nation, of educating and instructing poor Children in the Principles of Religion, and in the Methods of Industry and honest Labor, it may reasonably be hoped will contribute in due time to the accomplishment of that Prophecy, that *the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Seas.*

2. It is observed in the Text, that the *Effect* of Princes making it their chief care to promote the Interest of true Religion and Virtue; is the *Prosperity of Themselves and their People*. In every Work that he began, in the service of the House of God, and in the Law, and in the Commandments, to seek his God; he did it with all his Heart, and Prosper'd. In the parallel place, 2 Kings 18, 7, the Word *Prospered* is thus more largely expressed; *The Lord was with him, and he prospered whithersoever he went forth*. We find in the Histories both of ancient and modern times, that it has *sometimes indeed* happened otherwise; and that good and pious Princes, have for the Sins and Iniquities of their People, or for other secret and wise Reasons of Providence, been very unsuccessful in their Affairs, and fallen under great Calamities; But generally speaking, and in the usual course of Providence, good and religious Princes have been blessed with Success, and great Prosperity. And of this, there are two obvious reasons. *First*, the Natural Tendency of the thing itself. When Princes govern in the Fear of God, according to Law and Equity, being Ministers of God to the People for good, and having no other Interest but the Welfare of the Publick; *Mercy and Truth* will preserve their Persons, and their Thrones will be upholden by Mercy, Prov. 20, 28. When Kings become nursing Fathers, and Queens nursing Mothers to the Church of God; and



the Example of their Virtue and Piety, renders them as conspicuous as their high Station: the Hearts of the Subjects will naturally be filled with Love and Affection, with Esteem and Veneration for them, as well as with a Sense of Duty towards them; and the Authority they are vested with, will be only such a paternal Care, in the exercise of which they will justly be lookt upon and honored as *Benefactors*. This is very elegantly express'd by *David* in the place before-cited; where, after those Words of Instruction, *He that ruleth over Men must be just, ruling in the Fear of God*, he immediately adds, *And he shall be as the Light of the Morning, when the Sun ariseth, even a Morning without Clouds; as the tender Grass springing out of the Earth, by clear shining after Rain*, 2 Sam. 23, 4. When, in consequence of this, the People obeys, not only for Fear, but also for Conscience-sake; and not for Conscience-sake only, but also out of Love and Choice, in a Sense of their own Happiness; when they become unanimous in their Counsels and Designs; and every one, free from all Fear of any Ineroachment upon their just Rights, their Liberties and Properties, discharges his Duty in his proper Station with Fidelity and Cheerfulness: this, in the nature of things, will establish a Government with firmness and security at home; and spread Dread and Terror, upon its *Enemies abroad*. *Righteousness*, in the natural Tendency of the thing



thing itself, will exalt a Nation ; as, on the contrary, Sin will be a Reproach to any People. But *Secondly*, the Providence of God, does moreover in a peculiar manner most frequently concern itself, in blessing and prospering the Designs of pious Princes : *The King that faithfully judges the Poor, his Throne shall be established for ever*, Prov. 29, 14. Notwithstanding the greatest natural Security from second Causes, yet, *except the Lord keep the City, the Watch-man Soldier may awake in vain* : Here therefore is the establishment of the Throne of the Righteous ; that it is under the sure protection of *him*, whose *Kingdom ruleth over all*. We read, 2 Chron. 17, 10, (where is set down the good Character before-cited of *Jehoshaphat* King of *Judah* ;) that the *Lord was with him*, and *established the Kingdom in his Hand* ; and *the fear of the Lord fell upon all the Kingdoms of the Lands that were round about Judah, so that they made no War against Jehoshaphat*. And We of this Nation enjoy at this Day the happy Effects of the Blessings of Providence upon the pious Princess he has set over us ; in giving Her such signal Successes against the common Enemy, as we may reasonably hope will soon terminate, in a Safe, Honorable, and Lasting Peace.

3. It remains in the Third and last place, by way of Application, to consider briefly what the Duty of Subjects is, who have the Happiness of living under such Governors.

as follow the Example, and answer the Character given of good King *Hezekiah* in the Text.

And 1<sup>st</sup>. It is their Duty to return Thanks to God, for the Benefits they enjoy, under the Happy Influence of a Pious Example and a Wise Administration. It is St *Paul's* Exhortation, not only to *pray*, but also to *give thanks*, for *Kings*, and for all that are in Authority, as being those under whose Protection we lead a quiet and peaceable Life, and by whose Care we are encouraged to live in all Godliness and Honesty. To be Thankful to God, whose Instruments and Vicegerents pious Governors are, and who is therefore in this respect in a more especial manner the Principal and Supreme Cause of the Blessings conveyed to Us through Their Hands; is rendering unto God the things that are Gods, at the same time that we make just acknowledgment to *Cæsar* of what is due to *Cæsar*.

And as we must not be unthankful to God, for Blessings received; so we must take care, not to express our Joy and Gratitude in an improper manner. We must declare our Thankfulness, not by unseemly Mirth, not in Rioting and Debauchery; but by the sincere Practise of That Religion, the Preservation of which is the Conclusion of all our Prayers; and by Acts of steady Affection to That Government, the Support of which is the Foundation of all our Hopes.

2<sup>dly</sup>. It

2dly. It is the Duty of Subjects under pious Governors, not only to acknowledge, that *seeing by Them they enjoy great Quietness, and that very worthy Deeds are done unto the Nation by Their Providence,* therefore they accept it always and in all places with all *Thankfulness*; But they must show forth their real Gratitude, by imitation of the Example set them from the Throne, and by a strict Observation of the Laws against Profaneness, Debauchery and Immorality, so often recommended to them from thence, as the only certain means of securing the Continuance of the Favor and Blessing of God, both upon them and their Prince: They must show forth their Gratitude by uniting all Hearts and Hands to promote each in their proper Station with all Diligence and Faithfulness, the Safety and Honor of the Government; by laying aside all private Animosities and Contentions among themselves, and by putting a stop (as much as in them lies) to all groundless Jealousies and unreasonable Suspicions, which tend to abate Mens Affection towards their Governors, and to bring Difficulties upon the Administration of publick Affairs.

3dly. It is the Duty of Subjects under All, and much more under Pious and Religious Governours, to offer up constantly for them, according to the Exhortation of the Apostle, *Supplications, Prayers and Intercessions*: That  
God

God would be pleas'd to give them Understanding and Knowledge, Strength and Ability, *to go in and out before a great People* ; that he would enable them to bear the great Weight and Burden of Publick Business, assist them to undergo the manifold Difficulties arising from the Uncertainties of all Human Affairs, and bless them in all their Just Undertakings, with Prosperity and Success. God has hitherto blessed her present Majesty with unparalleled Success, against the Common Enemy of our Religion and Liberties : It is Our Duty to pray for a Continuation of the same Success, till the War abroad shall be brought to its desired Conclusion ; and that, after That, we may be made a happy People at home, by Peace and Unity and mutual Confidence among our selves ; by a firm Establishment of the wise Constitution of our Government, for a *Succession* of many Generations ; by a sincere Reformation of Manners among all sorts and degrees of Men ; and an universal Hearty Concern for the great and weightier Matters of Religion, more than for things of Controversie and uncertain Dispute : That Humility, Love and Peaceableness, Righteousness and Equity, Diligence, Faithfulness and Truth, may possess the Hearts of Men of all Ranks and Conditions among us : That God would be pleas'd to inspire Her Majesty with a discerning Heart, a wise and understanding Spirit ; to bless Her with Able Counsellors, with  
Righte-



Righteous and Just Officers in all Places of Trust ; with a Dutiful and Obedient People : That *the Queen* may rejoice in thy Strength, O Lord, and be exceeding glad of thy Salvation ; That thou mayest give Her her Hearts Desire, and not deny Her the Request of Her Lips : That thou mayest prevent Her with the Blessings of Goodness, and make her Honor great in thy Salvation, and crown Her with Glory and great Worship : That thou mayest give Her a long Life here, and a longer and happier hereafter, even for ever and ever.

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