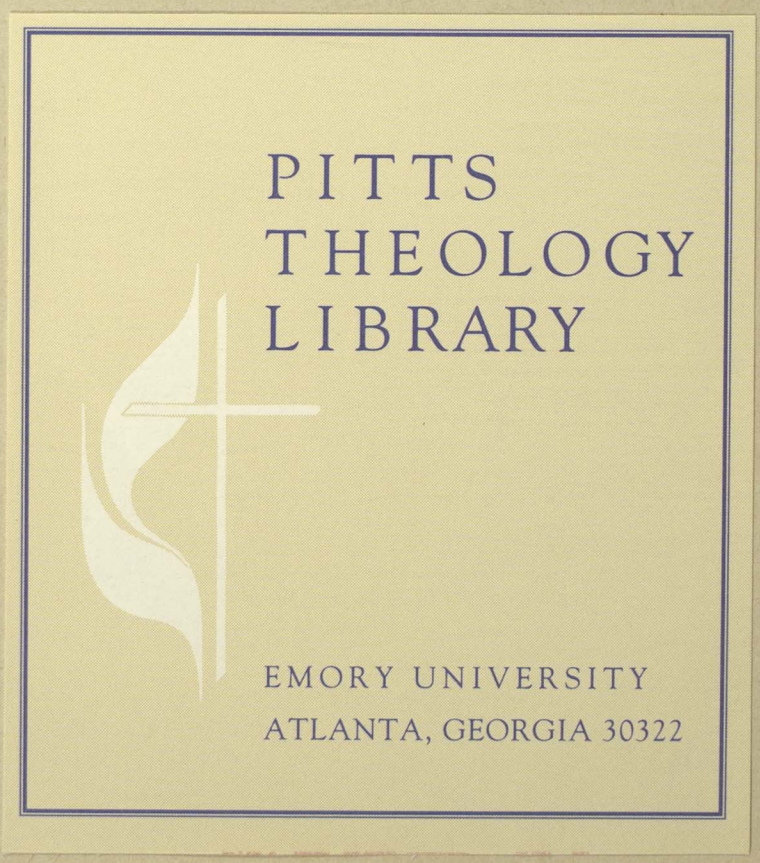
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THE DUTY OF Honouring the King, And The Obligations we have thereto:

Delivered in a

SERMON

Preached at RICHMOND in *York-shire*, on the *6th.* of *February*, $168\frac{5}{6}$. Being the Day on which His *MAJESTY* began His happy Reign. At a general Assembly of the Loyal *Gentry* of those Parts, held there on purpose to celebrate the KING's quiet and peaceable *Succession* to the *Throne* of His *Ancestors*.

By *Christopher Wyvil* M. A. Fellow of *Trinity Colledge* in *Cambridge*, and Chaplain to his Grace the Duke of *Ormond*.

Printed at the request of the Gentlemen that heard it.

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To the Right Honourable

CONYERS

Earl of *HOLDERNESS*, Lord *DARCY*, and *MEINIL*.

My Lord,

THE only Reason that obtain'd my consent to the publishing of the ensuing Discourse, was the Opinion they had who heard it, that it might be serviceable to his Majesty, by reducing some of His misguided Subjects into a right sence and practice of their Allegiance towards Him; to which end I beseech our good God to give it his blessing.

And the Honour I have to be related to your Lordships truly Loyal and Religious Family obligeth me to Dedicate it to your Lordship; most humbly begging your Lordship's acceptance of it as a Testimony of the Duty owing to your Lordship, from

My LORD,

Your Lordship's

Most obedient Grandson

and

Most humble Servant

Chris. Wyvil.

THE DUTY OF HONOURING THE KING.

1 Pet. 2. 17. *Honour the King.*

THat which in the Primitive Age of the Church raised many Enemies to the Christian Faith, and induced the Potentates of the Earth to endeavour its extirpation, was a groundless Suspition of its inconsistency with Civil Powers: a Calumny invented, no doubt, and spread abroad by the Devil and his Agents, on purpose to alienate the minds of men from making profession of it, and to bring it into the contempt and hatred of Kings and Princes; they being thereby perswaded that the Kingdom of Christ (howsoever it was taught not to *consist of this world*) was an encroachment upon their Dominions; that the preaching of the Gospel (howsoever it was said to *be the Gospel of Peace*) carried nothing else with it but Fire and Sword, wheresoever it was planted, that Faction and Sedition, Conspiracies and Rebellion were the only product of its Doctrine; and that they who Taught and embraced it,

Joh. 18. 36.

Eph. 6. 15.

were no better then common Incendiaries, Subverters of
Acts 24. 5. the public Peace and quietneſs, Seducers of the People
Acts 17. 6. where they came, and even *turned the world upſide down.*

But the vanity and the falſhood of this Suggeſtion, both by the Practice of Chriſt, and of the Writings of his Apoſtles, doth ſufficiently appear: For our Saviour did
Mat. 22. 21. not only give Commandment to his Followers to *render*
Mar. 12. 17, &c. *unto Cæſar the things which be Cæſar's*, as well *as unto God*
Luke 20. 25. *the things which be God's*; but, that he might confirm his
John 17. 11. Doctrine by his own Example, he patiently ſubmitted himſelf to the Juriſdiction of an Heathen Governour, freely owning the Power and Authority he had over him.

Nor were his Diſciples leſs careful to imprint the ſame Doctrine in the minds of their Proſelytes, ſtrictly charging them as to live in unity and concord one with another; ſo more particularly to be obedient to Government and Governours, and to pay a juſt deference to the Civil Magiſtrat. St. *Paul* exhorteth *every ſoul to be*
Rom. 13. 1, 7. *ſubject to the higher Powers*, and to *pay tribute to whom tribute, cuſtom to whom cuſtom, fear to whom fear, honour to*
Tit. 3. 1. *whom honour* is due. And he chargeth *Titus* to *put* the People *in mind of being ſubject to Principalities and Powers, and to obey Magiſtrates.*

Which Subject is alſo proſecuted by St. *Peter* in this
1 Pet. 1. 1, 2, 13, 14. Chapter of my Text, where he exhorteth his own Countrymen the *Jews* that were diſperſed here and there throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, to *ſubmit themſelves to every ordinance of man, for the Lord's ſake, whether it be to the King as Supreme, or*

unto

unto Governours as unto them that are sent by him. And he had some special Reason for so doing; for there was then, as there is now, a Generation of men, that under a pretence of Christian Liberty, thought themselves under no obligation to temporal Princes, denying to pay them even civil Respect, esteeming all men as equal, and vainly imagining that no mortal man ought to be accounted a Prince or a Lord over them. It was therefore but necessary for our Apostle to put these men in mind of their Duty, and to require them *so to be free as not to use their Liberty for a cloak of maliciousness, but as the servants of God*, and *to fear God*, yet so as *to Honour the King* also. 1 *Pet.* 2. 16, 17.

And it is very considerable, that the Persons to whom he directs this Epistle, were at that time under the Supreme Government of the Emperour *Claudius*, a prophane Infidel, and a cruel Tyrant; a worshipper of the Heathen Idols, according to the custom of the ancient *Romans*, a Man naturally mercileſs and given to bloudshed, and yet such an unbelieving and bloudy Oppressor this blessed Apostle doth exhort the believing *Jews* to honour. Now if such deference was to be paid to him, how much more reasonably is it due to a Christian King? And with what alacrity should we be ready to yield it to our present Sovereign, who hath not only shewn himself merciful already to a great degree, in Pardoning the Lives of some of those Men whose hands were unnaturally lift up to take away his; but by his Sacred Word, (which was wont to be more unalterable then any of the Laws of the *Medes* and *Persians*) and by his repea- Suet. in vita *Claudii* cap. 34.

ted promiſes, (which he hath made unconſtrain'd, unaskt, unſought for; God Almighty bleſs his Royal heart for it) hath given us ſufficient aſſurances that he will ſupport and defend our Church?

It is one great excellency of our Holy Faith that as it is very conſiſtent with order and civil Society, and fitted for the proſperity and Happineſs of men of all degrees, So the juſt Rights and Priviledges of temporal Princes cannot be better ſecured then by the rules of its Doctrine, all perſons by the Chriſtian Religion being enjoyned obedience to thoſe in Authority *not only for wrath but alſo for Conſcience ſake*; every man as he is bound to *fear God* being alſo obliged to *honour the King*.

Rom. 13. 5.

And we cannot but admire and adore the Wiſdom and goodneſs of God, that when, for the preſervation of Order and Government in the World, he did ordain that Power and Authority by which Kings do reign and Princes decree juſtice, he did at the ſametime determine to provide for the ſupport of it; and took great care for the ſecuring of their Perſons from violence and their Crowns from contempt, as by many good Laws and precepts, ſo more eſpecially by that of *Honouring the King*: a Duty upon which many others do mainly depend; a duty incumbent upon all the Kings Subjects in what parts of his Dominions ſoever they live, by whatſoever Titles they are diſtinguiſhed, whether they be Noble or Ignoble, whether they be Lay-men or Eccleſiaſtical Perſons; a Duty which if rightly practiſed would tend to the univerſal good and welfare of the whole Kingdom, and of every member of it, 'twould

make

make the King great at Home and considerable Abroad, that we may therefore rightly understand it, that we may all duely practise it, and carefully avoid what is forbidden by it, I shall by Gods assistance in my following discourse endeavour to do these two things.

1. To explain the Duty, and the several parts of it, And

2*dly*. To shew the Obligations we have to it.

1. *First*, for explanation of the Duty; by Honouring the King may in short be meant, an awful framing and composing of the whole man respectively to his Authority. For it hath respect to the very cogitations of out hearts to which none but God and our selves are conscious; it concerns our speech, and puts a bridle upon our tongues; it hath an eye upon our actions, and directs the regulation of them. But that we may more fully discern what it doth positively require, what consequently it doth plainly forbid, be pleas'd to take notice of these following particulars.

1. Honouring the King doth require a Reverential esteem of him, an inward respectiveness of the soul to him, so as in our thoughts to have a worthy opinion of him, and to think of him very highly according to the dignity of his Office, and the eminent Character he bears amongst us. Such (no doubt) was that honourable account which the Subjects of King *David* had of him, when they own'd him to be worth *ten thousand of them*, as you may find in the Second Book of *Samuel* the 18*th*. Chapter and the 3*d*. verse: as likewise when in the same Book of *Samuel* the 21*st*. chapter and the 17*th*. verse, they held him to be the *Light of Israel*. Such were the

thoughts

thoughts which men conceived of *Zedekiah* (who yet was no very good King) when, upon his fatal Captivity under the *King of Babylon*, he was lamented by the character of *the breath of their nostrils*. Such every lawful Governour that sits upon the Throne of Majesty ought to be esteem'd, such apprehensions should every one of us have of our King.

Lament. 4.20.

We must have so great thoughts of his high Calling as to look upon him to be Gods immediate Vicegerent within his own Dominions, and to be accountable to him only for what he doth; for *where the word of a King is there is power and who may say unto him what dost thou?* we must esteem him under God to be the Supream Governour, and not imagine that any man or any number of men either within or without his Realms hath any power or Superiority over him. In which respect it was that *Saul* was said by *Samuel* to be the head of the tribes of *Israel*, & the King is called *Supream* in this very chapter of my text, and by the good Lawes and Constitutions of this Land our present Sovereign is declared to be. So in all Causes and over all persons, to think otherwise of him is to wrong him, and detracts from that honour which by the Laws of God & man belongs unto him. Let the Votaries of the *Church of Rome* who think the *Pope* to be above him, and the upstart Sect of *Presbyterians* or Independents that would have him truckle under the Cognizance of their *Classical meetings*. See how at the last great day they will answer to God their denyal of this part of his just prerogative. The Loyalty of the Church of *England* teacheth us another Doctrine, we all

Eccles. 8. 3.

1 *Sam.* 15.17.

1 *Pet.* 2. 13.

all being thereby obliged to believe that the King hath all Power both Eccleſiaſtical and temporal; and ſo long as we are members of this Church, we muſt do him that right and afford him that honour in our hearts, as to be firmly perſwaded that no humane Authority is above his, or equal to it, that none may conſtrain or limit it.

And as we are not to leſſen his Sovereignty in our thoughts, ſo neither ſhould we think ill of him, much leſs deviſe or contrive any evil againſt him. Honour is properly an inward act of the Soul, which if it be true and ſincere cannot afford harbour for any baſe intentions or treacherous deſigns. evil purpoſes and malitious imaginations can no more conſiſt with it then Light with Darkneſs, or love with hatred; and for a man to profeſs that he honours the King and at the ſame time to entertain thoughts and deſignes of harm againſt his Crown and Dignity, is like *Joab* to ſpeak fairly and friendly to his Neighbour, and preſently to ſmite him under the fifth rib to the very heart. The imaginations of our hearts ('tis true) are only known to God; But, if they be void of that due regard we ſhonld have for our Sovereign, if they give way to any bloody intendments and Teaſonable Practices, although no mortal man that is not made privy to them can make them known, yet that all-ſearching eye that pierceth into the very ſecrets of the heart can, and often doth diſcover them (be they never ſo cunningly & cloſely contrived) by wayes & methods ſufficiently declaring his care and providence in the protection and preſervation of his Vicegerent. And be-

2Sam:3. 27. 2Sam; 20.10.

cauſe the perſons of Princes are more Sacred then the perſons of private men, therefore God hath promiſed in his holy word that *curſes tho' but in the heart conceived againſt them* ſhall be detected by the *Birds of the Air*, that is, in ſome Notorious and Remarkable manner if by ordinary means they cannot be revealed. So deteſtable in the ſight of God are but the leaſt intentions of evil againſt the *Lords anointed*. And may all thoſe Deviliſh devices be confounded, and thoſe falſe and evil thoughts blaſted, that ſhall at any time be hatched in the breaſt of any man againſt the Life or againſt the Honour of our Lord the King.

Eccleſ: 10.20.

Now when this Reverential Eſteem and Awful regard for the King is once well ſetled and grounded in the heart, it will ſoon exert it ſelf in real and ſubſtantial matter in outward and viſible Signes that may plainly teſtifie and manifeſt our inward reſpect. Honour conceived in the thoughts will not reſt wholly there, but will be productive of apparent indications of it; 'tis the *root* that gives life and nouriſhment to the *branches* that ſprout up from it; the Original and Spring from whence ſeveral conſiderable Duties, as ſo many rivulets from the Fountain-head, do naturally flow. 'tis not ſufficient to pretend an inward reſpectiveneſs, without giving an outward and ſenſible evidence thereof, for that would be but vile mockery; as on the other hand an outward ſubmiſſiveneſs without an inward, hearty and ſincere reverence would be but downright hypocriſy: Wherefore,

(2dly)

(*2dly.*) Honouring the King doth require that we ſhould ſpeak Honourably of him, ſeldome making mention of his name but in ſuch a manner as may Savour of reſpect and beſt expreſs the eſteem and awful regard which we do bear or ought to bear towards him; upon good occaſions giving him his due Titles, and ſuch appellations as either the word of God or the Lawes of the Land, or the Cuſtome of the Age we live in, do allow and approve of. Such was that common phraſe which we ſo often meet with in the Old Teſtament *my Lord the King*. Such is that ſtyle which the Acts of Parliament do commonly make uſe of, *the Kings moſt Excellent Majeſty*. Such are thoſe honourable epethites which our Liturgy hath given him, *Our gracious Sovereign, Our Dread Sovereign, Our moſt gracious King and Governour*. Such expreſſions as theſe carry with them a Specimen of reſpect, and do well denote the ſenſe we have of his high Calling and Authority over us.

1 *Sam.* 24. 8. 26. 19. 29. 8. 2 *Sam.* 9. 11. 13, 33 14. 15, 17 18, 28. *Jer.* 38. 9. *Eſther.* 1. 1. 4.

Our words oftentimes are good indications of our mind, and whoſoever he be for whom we have a real honour, we cannot but ſometimes by our very ſpeech make a diſcovery of it. but to let the tongue fly out in evil Language and bitter expreſſions againſt him are no way conſiſting with it, What ſhall we then think of thoſe railing *Rabſhakey's* and curſing *Shimei's* (If there be any ſuch now living) that make it their buſineſs to traduce the Sacred Majeſty of their Sovereign not only with Sawcy, impudent, reproachful, and

ſcandalous but falſe names? What ſhall we ſay of thoſe two Arch-Traytors the late *Duke of Monmouth*, and the late *Earl of Argile*, that in their Traiterous Declarations had the brazen Confidence to call His preſent Majeſty a *Tyrant* and *Uſurper*? Words that our very Souls ſhould abhor to think of; but they had the Fate they deſerv'd, and may all ſuch revilers of Authority fare no better!

We cannot but conſider, and ſhould ſeriouſly lay it to our hearts, how that St. *Paul*, having call'd *Ananias* a whited Wall, no ſooner was told that he was the high Prieſt but he retracted his word and acknowledged his errour, ſaying, *I wiſt not brethren that he was the high Prieſt, for it is written, thou ſhalt not ſpeak evil of the ruler of thy people.* And St. *Jude*, amongſt great Sins reckons up a deſpiſing of Dominion, and ſpeaking evil of Dignities. Should we be admitted into the King's Preſence, and had we the honour to ſpeak to Him face to face, doubtleſs our behaviour would be profoundly reverent, and our words accordingly. And is it then proper or becoming us to give our tongues the liberty of ſpeaking any ways contemptibly of him, or with leſs reſpect unto him behind his back? Wherefore, O all ye that pretend to honour the King, let it be your care that it may be known by your words that you really do ſo.

Acts 23. 5.

Jude 8.

3*dly*. Honouring the King doth require that we ſhould actually do ſuch things as may contribute to his honour, promote the grandure of his State, and

be

be a Means of his making a good Figure both in his own Dominions and amongſt his neighbouring Princes. For the perſons whom we heartily honour, we cannot but endeavour to advance in their credit and reputation in the world, and do all we can that may be for their well-being, and make them great and happy. Now thoſe things that may obtain that bleſſed end I conceive to be theſe. *Firſt*, ſupplying of his Wants; *Secondly*, aſſiſting him againſt all his Enemies; and *Thirdly*, praying unto God for him.

Firſt, Supplying of his Wants, whether it be by paying of him his juſt Tribute and Cuſtom, or by raiſing a freſh Contribution for Him, as his preſent occaſions ſhall require: Then the doing of which nothing ſeems to be more reaſonable; for how otherwiſe ſhall he be enabled to provide for the Public, and to maintain his People in Peace and Safety? It is he that acts for the Public Good and Happineſs of all his Subjects, and it cannot ſurely be deem'd unreaſonable that he ſhould be ſupply'd out of the publick Stock: They that deny him that Juſtice, do as much as in them lyeth to open a gap for any Intruder to diſpoſſeſs him of his Throne, and to work the Ruine of his Kingdoms. The fulneſs of the King's Treaſures is next under God the Strength and Sinew, the main Support and Bulwark of the Land; and if we ſuffer that to be very low and remain in an ebbing condition, we then deprive him of all Capacity of doing us good, expoſe our ſelves to divers unavoidable Calamities. So that

keep Him bare and Poor is in effect to be injurious to our own ſelves, to cut off our ovvn hands, and diſenable us from helping and relieving our ſelves upon any emergent Occaſion.

We do uſually account it unnatural for a ſon to deny his Father, in his Neceſſity, ſeaſonable Relief and Comfort: how much more reaſonably ſhould it be ſo eſteemed to withhold Supply from the *King*, who is *Pater Patriæ*, the common Father of his Country, upon whoſe Happineſs and Proſperity ſo much public Good doth mainly depend?

Beſides, without ſuch ſupply he cannot keep up the Port and Dignity, the State and Majeſty of a King ſo as to live with Credit, or in any tollerable Splendo befitting the Quality and Office whereunto God hatl called him, which muſt neceſſarily expoſe him to the Ignominy and Contempt of other Crown'd Heads, who upon that account may make nothing of Deriding and Deſpiſing him, and even Trampling him under their Feet.

Mat. 17. 27. Our Saviour Chriſt thought the payment of Cuſtom to be ſo very right and equitable, that he wrought a Miracle to pay Tribute-money, and hath commanded us (as in the beginning of this Diſcourſe I took notice of) to give unto *Cæſar the things that be Cæſar's*; and the ſupplying of *Cæſar*'s Wants is as much *Cæſar*'s Due as any thing whereof we have a rightful Poſſeſſion may properly be called our own.

Mat. 22. 21. *Mark* 12. 17. *Luke* 20. 25.

To conclude therefore this point, if we love the King, as we are bound to do; if we value his honour

which

which ſhould be dear unto us; if we have any regard to our own temporal happineſs which is much bound up in his and cannot well be ſeparated from it. Let us then not be backward or unwilling to afford him ſuch a pecuniary ſupply as his important affairs may demand or the great Council of the Nation may at any time think fit to tax us with.

Secondly, Aſſiſting him againſt all his Enemies is another means whereby we may promote the Kings Honour, which if they ever prevail againſt him muſt conſequently be much impaired and eclipſed. The Kings enemies are ours, and we ſhould be as active and vigorous in helping him to overcome them as if their Swords were directy level'd at our own hearts.

Now the Kings Enemies are either Forreign or Domeſtick; his Forreign Enemies are the Inhabitants of other Nations, with whom he may at any time be obliged for his own honour or his Kingdoms good to wage War; againſt whom we are bound to fight, and ventured our Lives and Perſons in his juſt defence, which ſhould be as much at his Command and Service as our Eſtates and Fortunes.

His Domeſtick Enemies of the two are the worſe; for a man can have no worſe Adverſaries then thoſe of his own Houſhold. *a Kingdom divided againſt it ſelf cannot ſtand; and if an houſe be divided againſt it ſelf* (unleſs the good hand of Providence intervene) *the ruine of that houſe muſt needs be near.* Now his Majeſties Domeſtick Enemies are thoſe of his Natural

Mat. 12. 25. *Mar.* 3. 24. *Luk.* 11. 17.

Subjects

Subjects, that being instigated by the Devil, do bear an ill will to his Person, and carry on evil Designs, and evil Practices against his Government.

Of which some (perhaps) may be in open Rebellion, and with a bare face commit Acts of Hostility against him. And a Man would really wonder that there should ever be such Monsters in Nature, such unnatural bruit Beasts as thirst after the Bloud of their own Father, endeavour to rip up the Womb of their own Mother, and seek the subversion of the Place of their own Nativity; the which all they may be suppos'd to do that draw their Swords against their Liege Lord and Sovereign, and by a civil War disturb the public Peace. And it is but the last Years Revolution that makes us experimentally know that there may be Devils upon Earth in humane shape, as well as there are really Devils in Hell, and as these rebel against God, so do they rebel against Gods Vicegerent. Now when Rebels are got to such an Head, as to appear in open Arms, it is the part of good Subjects to shew themselves for the Kings side, by resisting and opposing them, by preventing their Numbers to encrease, by cutting them short of Relief, by Declaring openly against them, by animating each other to withstand them, all of them in their several Capacities contributing some way or other to quell and subdue them.

Again

Again, others there are of the King's Domestick Enemies that appear not so openly, but yet covertly manage the same mischievous and treasonable Designs. And they are by so much the more formidable & dangerous by howmuch the more unperceivable and unsuspected their ways and methods of Proceeding are: such are they who will not professedly declare and level War against him, but they will lay cunning Plots and privy Conspiracies to deprive him of his Life. Others will profess an abhorrence of such a bloody Enterprize, and declare that they have no ill will towards His Person, but yet they will not stick at seizing of his Guards, taking Him out of the hands (as they think) of evil Counsellers, and keeping Him under a Restraint till he shall be forced to comply with their unreasonable Demands, or they will endeavour (as was the Saying, and the Design of that ungrateful Traytor the late *Earl of Shaftsbury*) || *leisurely to walk His Majesty out of His Dominions*, by setting up factious Clubs, and Cabals of disaffected and discontented People; by subtile and crafty Insinuations, withdrawing the Vulgar from the Duty of their Allegiance, infecting their Minds with seditious Principles, and making them fit for any sudden Assault and Insurrection: which things they do, some for some particular disgrace, which they deservedly received at Court, seeking to revenge their private Quarrel, by setting the whole Nation on a Flame; some out of Pride and Ambition, not thinking themselves sufficiently rewarded for their former Services; some

|| Declaration of the late Conspiracy, published by his late Majesty's Order, *Pag.* 9.

out of a vain affectation of Popularity, desiring to be esteem'd the Head of a Party; some out of a design to fish in troubled Waters, and to become gainers by public Destractions; and lastly some for the meer sake of doing Mischief, like the Scottish *Ferguson*, that remorseless Villain, that, when the accursed Treasons of his Confederates were hapily detected, had notwithstanding the boldness to profess that ‖ *for his part he would never be out of a Plot as long as he liv'd.* Now when such men are busied upon such hellish Contrivances, it is the Duty of all those that truly Honour the King, to be assisting to him in counterplotting their Designs, in suppressing their Meetings, in making (if possible) a discovery of their Actions, and bringing their Persons to condign Punishment.

‖ Declaration of the late Conspiracy. *Pag.* 69.

Particularly it should be the Endeavour of all inferior Magistrats and subordinate Officers, who are to be *a terrour to evil Works*, to take care that the King suffers no wrong by such Workers of evil; that none of His just Rights and Prerogatives be invaded and violated by them; to keep the Populacy *quiet*, and make them *do their own Business*; to suppress seditious Tumults in time, lest by connivance and forbearance they become too headstrong and unruly; and by a vigilant Circumspection, to look well to the Trust which their great Master hath reposed in them.

Rom. 13. 3.

1 *Thess.* 4. 11.

Nay, it concerns all the loyal Party, when the Faction grows insolent and daring, it mainly (I say) concerns us all to be no less couragious and active accor-

cording to our power, in asserting the King's Cause, and vindicating his honour, and not to suffer it to be run down by Noise and Clamour, and by Fury and Violence: in such a Case to sit still and be afraid to own Him, is to betray him, and quietly permit him to become a Prey to those that hate him: we should speak our Minds freely and act boldly in the Defence of him, and chuse rather to be buried in the Ruines of the Royal Family (if that must fall) then part with our Loyalty, and side with their Enemies. But,

Thirdly, As we may be very instrumental in promoting the King's honour by relieving his Wants, and by assisting him against all his Enemies, so likewise may we be so in praying unto God for him: which, as it is a Duty enjoyn'd us by St. *Paul*, *exhorting us to pray as for all Men*, so more particularly for *Kings*, so it is in its self most easie and in every Mans power to perform. For whereas all men have not wherewithal to contribute towards the relief of the King's wants, all men may nevertheless pray for Him. The poorest man in his Dominions can make him this Offering, and the richest can afford him nothing better. He that begs his bread from door to door, and is himself destitute of present Sustenance, may enrich his Prince by the Tribute of his Prayers, and advance him higher then all the Kings of the Earth. And again, whereas all the King's Subjects are not, nor indeed conveniently can be actually engaged in his Service by fighting for him, and assisting him

2. 1 *Tim.* 2. 1. 2.

againſt his Enemies, yet they may all pierce Heaven by their Prayers, and derive down ſhowers of bleſſings upon his Armies, and make them Succeſsful and Victorious.

Now thoſe things which we ſhould chiefly beg of God for him are, that he may be endowed *Firſt*, With all Spiritual bleſſings with the Piety of *David*, with the Wiſdom of *Solomon*, and with a daily ſupply and encreaſe of all other gifts and graces that may be needful for him; 2*dly*. With all temporal bleſſings that he may be delivered from all dangers incident to his place from Private Conſpiracies, from Tumultuous Factions, and from Open Rebellion; that he may overcome and ſubdue all his Enemies, that they may have no advantage over him nor the Wicked approach to hurt him; that his Life may be long and his Reign happy, and that all his Subjects may *lead a quiet and peaceable life in all Godlineſs and honeſty.*

1 *Tim.* 2. 2.

Such were the Petitions which the Primitive Chriſtians put up to God for the Heathen Emperours, praying for their very Perſecutors, *vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, &c. a long life, à ſecure Empire, a ſafe family, Valiant Armies*, and ſo on as *Tertullian* tells us; the example therefore binds much more when a King hath ſubmitted his Scepter to the ſtandard of Jeſus, and maketh profeſſion of the Chriſtian faith.

Tert. Apol: *cap.* 30.

Nor indeed can we reaſonably expect that the King ſhould be happy and proſperous, without our ſincere obſervance

King (which one would think ſhould be exempted from ſuch Uſages) Satyrically expoſed and libelled? much leſs ſhall we give entertainment and harbour to ſuch Scurrilities, and not rather with indignation and abhorrence reject and tear them?

But then he that gives vent unto them, and makes them public, ſpreads the malignity of them, and is not perhaps well aware what great Injury as well as what great Indignity he thereby doth the King; but if he be aware of it, if he knows the harm and conſiders the Miſchief that may from thence ariſe, and yet forbears not to hand them from one to another, he is a Traitor to the King, a betrayer of His Honour, and an enemy to his Kingdoms. In a word, they that make them, they that keep them, they that diſperſe them are all Blameable. If we do indeed heartily honour the King, if we have any value for the preſervation of His Credit and Renown, as we ſhould never make ſuch Libels our ſelves, ſo having found them, being made we ſhould preſently ſeek to ſuppreſs them, and make them quite away. So likewiſe ſhould we do in reference

Secondly, To ſcandalous Reports, whether they be true or falſe; if true we ſhould forthwith ſtifle them in their very firſt birth, keep them wholly to our ſelves, and prevent the farther growth of them; if falſe, we ſhould contradict them, rectifie the Miſtakes, and diſcover the Cheat and Malice of them, and not only ſo but do all we can to keep them from ſpreading; for if ſcandalous Reports do but once take air, how ſenſeleſs

and

and unreasonable soever the grounds for them may be, yet they will not only find entertainment with credulous and easie People, but also be apt to encrease in the telling; such I make account are those that concern bad News, misrepresentation of the Kings actions traducing of his good ones, missinterpretation of his words, odious reflections on the Government, the raising of Fears and jealousies, and the like. All which, or any of them, may by degrees lessen the King in the esteem and regard, the Love and affections of his People; may make them weary of his Government, and breed in them an aversion and hatred to his Person; such Reports are of very pernicious consequence, and may have a malignant influence upon the honour and the happiness of the King and his Kingdoms. And therefore as it should be the great concern of us all to beware of them, so more particularly is it the Duty of all Masters of Families to take care that neither their Children nor Servants nor any under their Authority be the broachers or the publishers of such reports let them not suffer them to have the liberty of talking of State Affairs, or censuring the Actions of their Superiours, or making any reflections upon them, or shewing their islike of them, or setting themselves up for Politicians and reformers of what their idle fancy may think amiss; and let no man amuse himself or others with fears and jealousies of ills to come, we know not when nor how, to perplex our selves with such thoughts and to vent them abroad, is not only to

wrong

wrong the King's Justice, the King's Wisdom, and the King's Goodness, but to distrust the Providence of God too.

Thirdly, The blazoning abroad the King's personal Errours and Failings, may also be very prejudicial to his honour, and make some of his weak Subjects conceive an ill Opinion of him. It is I suppose, a Saying in the common Law, that the King can do no wrong, that is, no wrong which any humane Law or Judicature can call him to an account for. But as he is a Man, and subject to the like Frailties with our selves, He may have several deviations from the Law of God, to whom only he is responsible for them. There is no man upon Earth that liveth and hath not some Failings, and is not guilty of some Miscarriages and Sins, and happy is he that hath the fewest and the least to answer for; and we cannot expect that the King, who is subject to greater Temptations then other men should be wholly without. But then for us to pass our Censure upon them and make them the subject of our daily Discourse is not only the height of rudeness and unmannerliness, but a great Affront to his Sacred Person, and directly tends to his public Defamation. We should rather endeavour to conceal them and not talk of them at all; or if we do, it should only be to extenuate and lessen them, and as far as we can make good excuses for them. That Christian Charity which obligeth us not to judge our Brother will much less suffer us to do so of our King. What Man would be pleas'd to have his

Mat. 7.1 *Luk.*6.37 *Rom.* 14. 10, 13.

own Failings, or the Failings of his own Father publickly expos'd, and made the common talk of the Country? And is it fitting that we should deal less respectively with the Father of it? The King's Reputation ought to be as dear unto us as our own, or any of our neareſt and deareſt Relations and Friends; and if we have a true honour for him, we muſt not, nay we cannot do any thing that may ruine it, that may but leſſen or ſhake it.

5*thly*. Honouring the King doth require, that we ſhould ſubmit our ſelves to him, and obey all his juſt and lawful Commands, readily and cheerfully without murmuring, without regret, without repining at, or complaining of them. We ſhould behave our ſelves towards him like the Soldiers of the *Centurion in the Goſpel, to any of whom if he ſaid go, he went, or to another come and he came; or to another do this, and he did it.* Mat. 8. 9. Without this Submiſſion & Obedience, we ſhall but imperfectly fulfil the Duty of my Text: For to pretend to honour the King, and at the ſame time to diſregard his lawful Commands is in effect a manifeſt rejection of his Authority, a great affront to his Sovereign Power, and a plain violation of that dutiful reſpect that is due unto him. Honour is that which an Inferior ought to pay to a Superior, nor can he better evidence the reality and ſincerity of it, then by his obedience to what ſhall lawfully and juſtly be impoſed upon him. Whence it is that thoſe whom we heartily honour we are ever ready to obey, cheerfully attending

ding upon the Execution of their will and pleasure, designing thereby to testifie the deference and regard we have for them: Nor can we do less towards the King's Majesty, if indeed we sincerely and unfeignedly do honour him. Nay, we have somewhat a greater Obligation to be obedient to Him then to any other Man; for all the King's Laws and Commands, so far forth as they are not contrary to the Laws and Commands of God, do bear the Stamp of a divine Sanction; and those things that in their own Nature are purely indifferent do then cease to be so when by him they are enjoyn'd or forbidden; And he being God's Representative upon Earth, they do upon that account expect and demand our just compliance with them. If indeed his Laws should plainly interfere with the Laws of God, if he commands any thing that is manifestly contrary to the will of God revealed in his Word, if what he enjoyns be in it self directly sinful, we must then say with the blessed Apostles of our Lord, *that it is better to obey God then Men.* But we that live under the happy Government of these Nations, and in the Reign of so just a Prince, need not trouble our thoughts with such Supposals: however neither upon such an account, nor upon any other pretence whatsoever should we use any violence towards him, or make any resistance against him: but we are by Scripture, by Reason, and the consent of Antiquity strictly obliged either actually to perform his Will, or patiently suffer his will to be done upon us. This is the Doctrine of

Acts 4. 19. 5,29

the Catholick Church, This the Doctrine of the particular Ghurch of *England*, this the opinion of all Orthodox Loyal and good men, This was the profession and Practice of the Primitive Christians.

6thly. And lastly, Honouring the King doth require that we should at some certain time and in some solemn manner celebrate the memory of any notable atchievement performed by him, of whatsoever deliverance out of Eminent dangers, or happy success in great undertakings, or extraordinary blessing upon his Person and Government hath through Gods Providence befallen him, or us through him; and that we should endeavour the best way we can to testifie the joyfulness of our hearts and our sincere thankfulness to God Almighty for the same. The doing of which as it is a very good and laudable Custom (received in all Countries, practised throughout all Ages) so it is a direct Honouring of him; we thereby giving some demonstration that we love and respect him, that his Happiness and his Life are of great Concern to us. Solemn times of Festivals and Public Thanksgivings for the Divine favours and Benedictions confer'd upon our Sovereign do well express the sense we have of them and are a good Sign that we highly value and Esteem them: and for a man upon such occasions to give no indication of joy, no testimony of gratitude to God for them looks as if he were discontented at the Kings Prosperity, or not well pleas'd with it or could heartily have wish'd it had been otherwise.

And

And if any Nation under Heaven ever had a juſt cauſe of ſuch Solemnities, certainly we of this have not the leaſt. For if we call to mind what mercies and deliverances God was graciouſly pleas'd to vouchſafe our King both before and ſince his coming to the Crown; how after a long and tedious Baniſhment from his native Country, he was again with his late Royal Brother brought back in Peace; how miraculouſly he eſcaped the danger of Shipwrack in the *Gloceſter* Frigate; how Providentially he was delivered from the Barbarous aſſaſſination intended at the *Rye*, And Laſtly, how wonderfully Succeſsful his Arms were in the Suppreſſion of the late Rebels both in *England* and *Scotland*; when (I ſay) we reflect upon theſe things, we cannot but diſcern and adore the good hand of God that out of ſuch Perils both by Sea and Land, hath reſerved Him at laſt to Sway the Scepters of theſe Kingdoms, and proſpered the beginning of his Reign with a Victory ſo Remarkable and ſo much conducing to the good of his Subjects. But particularly ſhould we affectionately upon this Day Commemorate his quiet and peaceable Succeſſion to the Throne of his Anceſtors. For when were conſider how maliciouſly the Minds of ill men were not long ſince ſet againſt him; what endeavours we made uſe of to exclude him from his juſt Rights, (Him the next Heir to the Imperial Crown of this Realm, Him the intirely beloved Brother, the only Brother of that moſt merciful Prince King *Charles* the

Second,

Second, Him the Son of that Royal Martyr King *Charles* the First, Him that had often hazarded his Royal Life in the defence of this Nation, and by his Courage and Conduct had gain'd Credit and Glory to it,) and farther what Rumors and Stories to that end were made of Him; what bandyings and Consultations were held to work his Ruine and Subvertion, and thereby to involve the whole Land in a Miserable Confusion and Sea of bloud; and yet that, notwithstanding all this, all those restless endeavours of unreasonable men should be quite frustrated and brought to nought, that the Strivings of the People should so soon be converted into a joyful reception of him, and that he should so quietly and so peaceably enter upon the Entire Possession of his just Birthright and full Power, without Bloudshed, without Tumults, without any Opposition, with the joyful Triumphs and Acclamations of all good men, and receive no disturbance till the Late Unnatural Risings; when (I say) we consider all this, how great reason have we to Rejoyce Unfeignedly, and most heartily to give the most Merciful God all Thanks and Praise who so wonderfully and so happily brought to pass the quiet Settlement of his Anointed, and thereby delivered him and us from those Direful effects that must necessarily have been the sad Consequents of that *black Bill* of *EXCLUSION.*

Nor can it be any diminution of the honour or any reflection upon the memory of Our Late most Gra-

cious

cious Sovereign to make the Day on which he deceased a day of Joy and Thansgiving. For we cannot but at the same time gratefully commemorate the many blessings we enjoy'd during the Reign of that most excellent Prince; and in the midst of our Holy Triumphs for the happy Succession of the next Heir, we cannot but affectionately remember that it was He next under God who by his Vigilant care and Prudent management of affairs, allayed the heats and madness of the People, stem'd the current of Popular fury, brought the face of things to so good an issue, and made the entrance to the Throne so plain and so easie for his Lawful Successor.

It was God's great mercy to us that he Lived so long to do so great things, that he Died a quiet and a natural Death, and after all the Storms and Tempests he strugled with, left his Kingdoms in so serene a posture.

Wherefore, whilst we endeavour to express our Joy and our Thankfulness to God for the King's quiet and peaceable Succession, let us not forget him who through God's blessing was the great cause and instrument of it. So shall we honour the King that now is, and not wrong the Memory of the King that is dead.

And I beseech you my Friends, give me leave to exhort you to celebrate the Feast of this Day thankful-

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ly, cheerfully, and ſoberly; not in Rioting and Drunkenneſs, not in Licentiouſneſs and Diſorder, leſt whilſt you pretend to obſerve it in honour of the King, you ſhould by your Intemperance diſhonour God.

Having thus at large explain'd the Duty of *Honouring the King*, and ſhewn you the chief Parts whereof it doth conſiſt, I ſhall in the

2*d*. Second place, but very briefly touch upon the Obligations we have to this Duty, and ſo conclude.

1*ſt*. The firſt of which may be taken from the Conſideration of the Authority, by which he Reigns, and that is no leſs then Divine; *for by me* (ſaith God) *Kings Reign and Princes decree Juſtice, by me Princes rule, and Nobles, even all the Judges of the earth.* He derives not his Power from the People, (for they are but his Natural Subjects) nor from the Solemnity of his Coronation, (for that is but a Ceremony of State) nor from inherent or infuſed Grace, (for the moſt graceleſs *Heathens* have been inveſted with Sovereign Dominion,) but from the Conſtitution and appointment of God, *for there is no power* (St. *Paul* tells us) *but of God, the powers that be are ordained of God.* Whence it is that all Kings and Supreme Rulers are called in Scripture the Lord's Anointed. And particularly *Cyrus* the *Perſian* Monarch by Profeſſion a meer Heathen is in *Iſaiah* ſaid by God himſelf to be

Prov. 8. 15, 16.

Iſa. 45. 1

his

his Anointed; and all civil Magistrates, those especially that have the Supreme Jurisdiction are also upon this accouut said to be Gods, of whom God himself saith, *I have said ye are Gods*: and that very fitly and properly, for they only act in his name by his Power, upon his account; and as God is the only Supream Governour over all the World, so are these under him in their respective Dominions, and so there may be as St. *Paul* saith, *Gods many and Lords many.* Usurpers that by Violence and Rebellion step into the Throne of Majesty, such as was the Late Protector, falsly so called, have not this Prerogative, nor is their power from God; of such it is that God speaketh, in the 8*th.* of *Hosea* and the 4*th.* verse *they have set up Kings, but not by me, they have made them Princes, and I knew it not.* But all Lawful Governours that come in by right and Lawful means (such as beyond all condradiction is Our present Sovereign) have their Character from the God of Gods and derive their Authority from a Divine Sanction.

Psal. 12. 16.

1 *Cor.* 8. 5.

Wherefore looking upon the King not barely as a Man, but as a man by Gods appointment Reigning over us, we cannot but find our selves oblig'd to Honour him. Forasmuch as by honouring him we Honour the Ordinance of God; and by not honouring Him, neither do we Honour the Ordinance of God. We should Honour him for the Lords *Sake*, who hath alwayes esteem'd any affront

1 *Pet.* 2. 13.

or disrespect done to His Anointed as if it had been directly offer'd to himself. And if there be some degree of Honour due to the Kings Ambassadours abroad as they are his Representatives, and to all Inferior Magistrates at Home as they act by his Commission and are sent by him, how much greater Honour doth there then belong to the King himself, who is the Publick Minister of God and his immediate Vicegerent?

2. Another Obligation to this Duty may be taken from the Advantages that accrue to us through his Government; for he is set over us for our good and makes it his business to take care of us and protect. And therefore to do him honour is but a just Retribution for the Benefits we receive by him.

3. To which, thirdly and lastly, we are obliged from the Principles of our Holy Catholick Religion, as it is derived throughout all Ages from Christ himself, and as it now stands planted and reform'd in the Church of *England*. Which Church as it teacheth us all true Faith towards God, so it obligeth us to all true Loyalty to the King. Nor can we any longer be good Members of this Church, nor consequently good Christians, then whilst we remain firmly Loyal. The *King* hath often Declared himself well satisfied with the Principles of our Church, as they are for Monarchy and Loyalty, and if we would not have our actions contradict our Principles, if we would have them

them still preserved in that good Opinion he hath of them, we must honour him in all those particulars which I have mention'd to belong to this Duty; which whosoever doth not conscientiously observe cannot be a truly Loyal Man, nor doth he well deserve to be accounted (as by being Members of this Church we all justly profess our selves to be) a Member of the Catholick Church.

My Friends and Gentlemen, I am very sensible that I have detained you very long; But the Subject I have handled is Great and Noble, Copious and Seasonable, nor could I have in any tollerable degree discharged my Duty had I said less of it, tho' I could say much more. But I will make no Apology for the tediousness of this Discourse, well knowing that a Congregation that Loves and Honours the King, (such as I believe this to be) cannot be displeased tho' it may be tired with Exhortations to Loyalty: Nor shall I detain you any longer, then till I have Concluded with that short but comprehensive *Form of Blessing the KING*, or wishing well unto Him, which was so frequently made use of in Times of Old, which is so suitable to the Day and my Text, and wherein I doubt not but I shall have your hearty Consent; and that is, *God save the KING.* Amen.

2 *Sam.* 16. 16. 2 *King.* 11. 12. 2 *Chr.* 23. 11.

FINIS.