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Dr. *Mayhew*'s

SERMON

Occasioned by the DEATH

OF THE

Prince of *Wales.*

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A

SERMON

Preached at

BOSTON in NEW-ENGLAND,

May 26. 1751.

Occaſioned by

The much-lamented DEATH of

His Royal Highneſs

FREDERICK,

PRINCE of WALES, &c. &c. &c.

BY

JONATHAN MAYHEW, D.D.

Paſtor of the *Weſt*-Church in BOSTON.

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A SERMON occaſioned by the Death of *His Royal Highneſs* FREDERICK, Prince of *Wales*, *&c.*

PSALM CXVIII. 9 V.

IT is better to truſt in the LORD than to put confidence in Princes.

IF we do not think too highly of ourſelves, but ſoberly, as we ought to think, it is very well. We are certainly weak, indigent creatures. Indeed all men are, in ſome degree, conſcious of their own natural and unavoidable imperfection. Why elſe do they not tarry at home, glorying in their own ſelf-ſufficiency; and take up ſatisfied with what they find there, inſtead of wandring abroad to find ſomething on which they may reſt ſecure; ſomething in which they may *be quiet from fear of evil*, and *in patience poſſeſs their ſouls?* Is any

any man ſo ſatisfied with himſelf? Does any man feel ſuch omnipotence within, as to make him ſcorn an alliance with every thing extrinſic to himſelf, in order to his avoiding evil and procuring good? No: All, all with one conſent, have recourſe to ſome foreign aid, to make up that deficiency which they find at home. They do not, indeed, all place their hope in the ſame objects; their expectations are variouſly founded, ſome on one thing and ſome on another. *Some truſt in chariots, and ſome in horſes*; while others *make gold their hope, and ſay unto the fine gold, Thou art my confidence.* And as all feel a certain internal want and poverty, which makes them go abroad to beg an alms, ſo all actually find that which ſerves to relieve them in ſome meaſure; to buoy up their ſpirits, and to preſerve them from that deſpondency into which they muſt unavoidably be plunged, had they nothing to truſt to but themſelves.

It is beyond the deſign of this diſcourſe, to ſhow what vain and ſlender props thoſe are in general, on which the moſt lean for ſupport, and reſt to their *weary* and *heavy laden* minds; how weak; how inſufficient they are for that purpoſe, while they are poſſeſſed; and how ſoon they muſt wholly fail. We are led more particularly to conſider, how little reaſon there is for us to place

our

our truſt even in the *Princes* and *Potentates* of the earth, who have doubtleſs the moſt natural claim to it of any thing in this world: And, at the ſame time, alſo to conſider the reaſonableneſs of placing it in *Almighty God*, who is *the confidence of the ends of the earth.*

It is natural and, indeed, reaſonable for people to exerciſe ſome ſort and degree of dependence one upon another; upon perſons in the ſame rank of life with themſelves; and to repoſe a mutual confidence in each others good offices. This is juſt; becauſe a Man may not only be *profitable unto himſelf*, as every one that is *wiſe* is; but his *righteouſneſs may alſo profit the ſon of man*, and be inſtrumental to the happineſs of others, as well as to his own. This makes it reaſonable for mankind in common to rely, in a certain meaſure and proportion, one upon another. But nevertheleſs, as we find it obſerved in the verſe immediately preceeding that which you heard me read, *It is better to truſt in the Lord, than to put confidence in* man.

Moreover,

As it is natural and juſt for men to place ſome hope in others, in perſons in common life, their equals; ſo it is ſtill more naturally and juſt for them to put their truſt in thoſe that are exalted

alted to ſtations of power and dignity ; in their kings and other civil rulers ; in thoſe who have, or are like ſoon to have, the adminiſtration of the public affairs devolved upon them ; in the good management of which, the welfare of every individual is more or leſs concerned. Theſe perſons, by how much greater their power and influence are, and their obligations ſtronger, than thoſe of men acting in a private ſtation ; by ſo much more are they the natural objects of our confidence. But ſtill *it is better to truſt in the Lord than to put confidence* [even] *in* Princes. An inferior and ſubordinate truſt may be fitly placed in thoſe who are called gods in this world ; but the God of heaven, whoſe miniſters for good, whoſe ſervants and inſtruments, they are, ought to be our firſt and laſt reſort ; the ſupreme object of our hope and dependence. This will equally appear, whether we conſider the moral or the natural imperfections of the greateſt monarchs of this world, compar'd with the perfections of Him whoſe *throne is in the heavens*, and who *judgeth among the gods.*

Trust in any perſon or being, if it be a reaſonable truſt, preſuppoſes in him certain qualities and powers as the proper ground of it. Otherwiſe you are ſenſible it would be as rational to put our truſt in the *ſerpent*, as in Him that was to

bruiſe

bruiſe his head ; as proper to put confidence in a bear or a tyger ; in an ape or a crocodile ; or in the idols of the heathen, which are *vanity* and a *lye* ; as in the living and true God.

Those qualities in any being, which are a juſt foundation on which to build our hopes, are reducible to the heads of *goodneſs*, *wiſdom* and *power*. It is only an indigent creature, as was intimated before ; one that ſtands in need of ſome protection and aſſiſtance from without ; one whoſe abilities are not equal to his own wants and neceſſities ; it is only ſuch an one, that is the ſubject of that affection which we expreſs by the terms truſt, hope, confidence, and the like. It is incompatible to, and can take no place in, a being that is perfect, ſelf-ſufficient and independent. And as that affection of the human mind which is expreſſed indifferently by thoſe ſeveral terms, preſuppoſes a certain indigence and poverty of nature, from whence it ariſes, ſo, when rightly fixed and terminated, it equally ſuppoſes certain properties and affections in ſome other being, correſponding thereto ; or a being that is fit to have confidence repoſed in him : Who ſurely can be no other than one whoſe beneficent diſpoſition, whoſe knowledge and whoſe abilities, may afford a ſupply of that good and felicity, the abſence and deſire of which, are implied in truſt or hope. A being that

is averſe to the doing of good to us, is certainly unfit to have confidence placed in him for what we want: ſo alſo is one that either knows not our wants, or how to relive them: and he is equally ſo, who is unable to do it; tho' he had both a diſpoſition for it, and knowledge ſufficient to direct his actions.

You ſee then, that theſe three things muſt concur and unite, at leaſt in ſome degree of them, in that being who is, in any meaſure, a ſutable object of human confidence. And from hence the concluſion ſeems very obvious, That that being who poſſeſſeth theſe qualities in the greateſt meaſure, muſt alſo be the higheſt object of truſt. According to the proportion in which any one is inclined to befriend us; knows how to do it, and has ability for it; in the ſame proportion is our hope to be fixed on him. The moſt perfect being, then, muſt certainly be the fitteſt to be relied on, not only by us, but all other dependent creatures. And who this is, ſurely no one in this aſſembly needs to be informed.

But if you pleaſe, we will apply the general principle laid down above, a little more particularly to the point in hand, by ſome reflections on the apparent deficiency of all earthly princes and ſovereigns, with relation to thoſe qualities which

are

are the foundation of a rational truſt; while God is poſſeſſed of them, in an unconfined, unlimited manner. The order in which they have already been mentioned, may poſſibly ſerve our purpoſe as well as any other. We will therefore keep to it; and, accordingly, begin with *goodneſs*.

UNDER this term you will here underſtand the *moral qualities* in *general*; for, indeed, from this ſource they all flow; and in this they all terminate again; ſince *he that loveth another, hath fulfilled the law.* Juſtice and mercy; fidelity and righteouſneſs, and the like virtues, diſtinguiſhed one from another by particular names; ſeem only ſo many different modifications and exertions of that one great principle of goodneſs, regulated, as to the exerciſe of it, by reaſon, or wiſdom. And it muſt be acknowledged that many princes have been adorned with theſe moral excellencies in a great degree; ſo that their own ſubjects, and foreign ſtates in league with them, might have conſiderable dependence upon them; and indeed, have actually been happy under their ſmiles and patronage. Such glorious princes we ourſelves have been bleſt with. But ſurely it will be no reflection upon the beſt of earthly ſovereigns, to ſay that their goodneſs falls infinitely ſhort of that of the Univerſal Sovereign; who is good to all; righteous in all his ways, and holy in all his works;

and all whose subjects either have partaken, or do now actually partake, of his beneficence. For God is Love; and none absolutely good besides him. No earthly monarch is perfectly devested of moral imperfections: And those who have heretofore administred public affairs with the greatest integrity and clemency, have nevertheless deviated from the rule of right in some instances, to the hurt of those who confided in them. There are not wanting instances of those, who, in the first part of their reign, have justly procured to themselves universal love and respect; and yet have, long before the close of it, stained their hands, and royal character, with violence, oppression and blood: Becoming the curse and scourges, instead of the guardians, of such as trusted in them. Even *Nero* was esteemed a prince of great justice and clemency, the former part of his time: But what was he afterwards? A royal monster, and imperial butcher! The same is true of many others likewise. So that subjects can never have an absolute security, that even the best of kings will not alter their measures; and oppress and devour, instead of defending, them. They are as liable to fall, and *turn away from their righteousness*, as other men. It is a great mistake to imagine that any state of earthly power and greatness, can make a man *independent*; exalt him above the reach of temptation, or remove him beyond

yond a poſſiblity of doing the moſt cruel, unjuſt and ſhameful things. As men riſe to wealth and power and grandeur, their old paſſions often riſe with them ; or ſome new and unnatural ones ſtart up in their breaſts, to lead them aſtray. There are no bounds that can be ſet to human folly and extravagance, any more than madneſs can be controlled and regulated by reaſon — No bounds ſet, unleſs it be by Him, who ſays to the raging ocean, " Thus far ſhalt thou come, and no farther ; and " here ſhall thy proud waves be ſtayed. " Nor indeed does it appear (ſurely not in this age of the world) but that thoſe who are fixed in the higheſt ſeats of worldly power and magnificence, have ſtill their wants and cravings, of ſome ſort or other, as much as the vulgar ; and can be induced to as great and ſhameful wickedneſs. Any man may poſſibly be *drawn away of his own* unnatural *luſts and inticed*, how much ſoever he may be exalted above the reſt of the world : Whereas God, and He only, cannot be *tempted with evil* ; becauſe it is He, and only He, that is truly and properly independent.

But if even the beſt of princes may not be abſolutely relied on, what will you think of the worſt ? or of thoſe that are no better than other people uſually are ? There are many princes in the world, or at leaſt there have been many, who could

could not be truſted at all; perfidious, cruel, deſpotic and unrighteous men; whoſe power has been employed for deſtruction, and not for ſalvation; for bringing miſery and ruin upon their ſubjects, inſtead of promoting the common felicity. You will all readily acknowledge that there have been ſuch princes in the world. And do you imagine that our own nation has been wholly free from them formerly, as, God be thanked, it has been for ſeveral of the laſt reigns? Have there not been kings upon the throne of *England*, who have impiouſly violated all their ſolemn oaths and engagements to their people; as if they had ſworn, only in order to ſhow how little they either feared God or regarded man?—Kings who have robbed their ſubjects of their rights and ſubſtance, by laying taxes upon them in an illegal manner?—Kings that have ſet up the moſt iniquitous and arbitrary courts?—Kings that have corrupted lawyers and judges, to uphold them and their creatures, in all their unrighteous and oppreſſive meaſures?—Kings that have been the encouragers and patrons of perſecution for religion?—Kings that were for taking away all our civil and ſacred priviledges?—Kings that were for introducing popery and arbitrary rule amongſt a free people?—Kings that were for governing, not by fixed, ſtanding laws, but ſtanding armies?—Kings, under whoſe adminiſtration no man's conſcience, or money,

money, or life, could be ſecure a ſingle day ?—— Are the very names of CHARLES and JAMES forgotten ! — Or do you not remember there was once a royal Houſe of *Stewart !*—One might almoſt venture to aſſert, that it were better to truſt, not only in the Lord, but even in the *Prince of the power of the air*, than in ſome other princes whoſe hiſtory we have read ; and in whom ſcarce any one ever truſted, without being deceived and mocked and abuſed ; and having reaſon afterwards to be aſhamed of his confidence.

So that you ſee it is by no means ſafe to place an intire truſt in earthly princes ; not even in the beſt, and much leſs in others. For *men of high degree are* often *a lie*, while *men of low degree are vanity.* Nor indeed are the *latter* ever more *vanity*, than in that blind and undue confidence which they often place in the *former.* But in God we may ſecurely confide. For he is immutably good and faithful. Tho' earthly thrones may be polluted and diſhonoured with falſhood and unrighteouſneſs ; yet *juſtice and judgment are* always *the habitation of His : mercy and truth go before His face.*

But if we could ſuppoſe the goodneſs of princes to be perfect, like that of God, ſo that we might always depend upon their beſt endeavours

deavours to ſerve us ; yet their wiſdom and ſagacity would not be equal to the goodneſs of their intentions. For which reaſon it would not be proper to place an unreſerved confidence in them. It is a very ancient obſervation, and ſufficiently verified by the experience of later times, that *great men are not always wiſe.* A king may be a *child* in more reſpects than one. Good ſenſe is not entailed with the crown, on the elder branch of the male line. Human laws cannot make wiſdom hereditary, tho' they may things of inferior value —thrones and ſcepters. And what great degree of truſt is there to be placed in a weak, ſhortſighted prince, whoſe head has nothing but a crown to *adorn* it ? Be his intentions ever ſo good, nothing conſiderable is to be hoped from him : and indeed he may probably deſtroy, while he means to ſave. Eſpecially ſince he is continually expoſed to be miſled by crafty and deſigning courtiers, who will ſtick at no meaſures, however ruinous to the public, in order to advance their own power and fortune. By theſe he may be prompted to make fooliſh wars and fooliſh peaces with his neighbours, to the impoveriſhing and diſtreſſing of his own ſubjects ; and to the loſs of many thouſands of their lives : And in ſhort, be led to do an hundred other things to the detriment of the public. Nor have there been wanting examples of whole nations brought to ruin, by well-

meaning, but impolitic, princes, under the influence of wicked counſels.

But let your prince be wiſe as well as good; what is human wiſdom at beſt, compared to that of *the only wiſe God?* All human policy and ſagacity, are mere ignorance, if put in competition with His, who ſees all the connexions and dependencies of things, not only within the limits of one earthly empire, but thro' the empire of the univerſe. The wiſeſt of kings might join with *David* in that humble acknowledgement — *O God, thou knoweſt my fooliſhneſs.*—God taketh the wiſe in their own craftineſs: and whatever he purpoſes, with relation to the welfare, or the deſtruction, of any nation, *there is no wiſdom nor underſtanding nor counſel againſt the Lord.* So that his wiſdom, no leſs than his goodneſs, may be ſafely confided in; tho' the beſt and wiſeſt princes may miſtake in their meaſures.

It will farther illuſtrate and confirm the main point in view, if we conſider to what a narrow ſphere the power of the greateſt monarchs is confined: Whereas God's *kingdom ruleth over all,* and *none can ſtay his hand.* Our ſovereigns are, at beſt, but frail, weak creatures, being frequently unable to accompliſh their well-meant deſigns for their ſubjects; ſo that *the good which they would,*

they do not. They are not always able to preſerve peace at home amongſt their own people, or to protect them againſt the invaſions and violence of foreign enemies. But all nations, before the Almighty, are as *the ſmall duſt of the ballance. He ſtilleth the noiſe of the ſeas, and the tumult of the people; and maketh wars to ceaſe.*

THERE are many great and national calamities, which no earthly potentates have ability either to prevent or to remedy. For tho' *Solomon* ſays, that *where the word of a king is, there is power*; this is far from being true without any reſtriction. Will the king's word diſpel the tempeſt that hangs over us? Will it arreſt the thunder, and the lightning, anticipating the final conflagration, and ſtriking terror thro' a guilty world? Will the king's word ſteady the earth when it trembles to its centre, threatning to ſwallow up his towns and cities? What will the royal mandate ſignify againſt the murrain, the plague and the peſtilence, laying waſte his dominions? Will theſe obey his majeſty's command, and ſpare his ſubjects? Can the king call rain from heaven at his pleaſure, to refreſh the languiſhing earth? or keep his people alive in famine? Yea, do not contemptible inſects baffle his power and ſovereignty? the locuſt and the caterpillar; and prove themſelves mightier than he? Whither then can we flee for ſuccour,

under

under theſe and ſuch-like diſtreſſes, but to that God who ſways an univerſal ſcepter, and whom all things obey ?

Amidst the confuſions and diſorders ; the wars and tumults and mighty revolutions, of the world ; the numerous calamities we are daily expoſed to ; it is manifeſt that all human power is but a poor refuge. The only ſecurity we can have, is in the ſtrength and providence of the Almighty. It is he that is *our refuge and ſtrength* ; *a very preſent help in trouble*, when the help of man is vain. And *therefore*, ſays the *Pſalmiſt*, *will not we fear, tho' the earth be removed into the midſt of the ſea* ; *tho' the waters thereof roar and be troubled* ; *tho' the mountains ſhake with the ſwelling thereof— He that dwelleth in the ſecret place of the moſt high ſhall abide under the ſhadow of the Almighty — I will ſay of the Lord, He is my refuge and my fortreſs* ; *my God, in him will I truſt. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſom peſtilence : He ſhall cover thee with his feathers* ; *and under his wings ſhalt thou truſt.*

So far are the princes of the earth from being adequate objects of truſt and hope to us, that they are not always able to protect themſelves. They totter and tremble upon their

 thrones,

thrones, like *a reed ſhaken with the wind*; and muſt betake themſelves to God for ſupport, on whom is all their dependence. And is it not evidently vain for us to rely chiefly on thoſe, whoſe great hope and ſecurity muſt be placed in a power ſuperior to their own?

Besides 'tis to be remembred that we have a future; as well as a preſent, intereſt depending: our ſouls are to be provided for, no leſs than our bodies. And on whom ſhall we rely for the ſafety of them? Can our kings forgive our ſins; and calm our troubled conſciences? Can they preſerve us from the wrath to come? and beſtow upon us a bleſſed immortality? How great ſoever the power of our princes is, to ſuccour and befriend us, during this momentary life; yet ſurely when this has a period put to it, their power over us alſo ceaſes. When our mortal courſe is once finiſhed, *they have no more that they can do*, whether to harm or help us. As to what is to follow after we leave this world, our *only* dependence is to be placed where it ought principally to be placed at preſent; in that God whoſe power extends to our immortal, no leſs than our mortal, part; and who can either *deſtroy both ſoul and body in hell*, or cauſe both to live and rejoice in heaven. God can be our ſupport and comfort, not only in the ſun-ſhine of

life,

life, but in *the valley of the ſhadow of death*, which we muſt ſoon *paſs thro'*. When all outward ſuccour fails; yea, when our own *fleſh and heart ſhall fail us*; He is ſtill *the ſtrength of our heart, and our portion forever.*

Nor indeed can we be certain of protection from our earthly ſovereigns, even while we live, becauſe they themſelves may die before us. *It is appointed unto* kings and princes *once to die*, as well as to ſlaves and beggars. And what ſecure confidence can be repoſed in thoſe, who will in a few days loſe all the little power they have at preſent? Let your king be good; let him be wiſe; let him be great and powerful; the life of this earthly god is as precarious as that of men. The rulers and potentates of the world, are not commonly bleſt with firmer nerves and ſinews, and more robuſt conſtitutions, than the meaneſt of their ſubjects. They wither away, and fall with years, as others do; unleſs, perhaps, they find a premature death. A dagger, or a cannon-ball, or poiſon, is as fatal to the prince as the peaſant. The lives of the great, are in continual jeopardy, either from ſecret treachery, or open violence. Sickneſs does not reverence the head that wears a crown, any more than one which has not ſo much as a cowl, or a cap to cover it. Death enters the royal court, as boldly as the cottage; the palace,

palace, as the priſon. Too many of the rulers of the earth, are indeed apt to forget, in the greatneſs of their pomp and power, and while they are giving law to others, that themſelves are ſubject to the great law of mortality. But ſearch the tombs and monuments of the dead, and you will find royal duſt and aſhes and bones, as well as beggarly. And he that was, perhaps, once the terror of one half the world, and the hope and confidence of the other, is long ſince become the prey of virmin. The accuteſt antiquary might be puzzled to diſtinguiſh the ſcull of *Cæſar* or *Alexander*, from that of *Lazarus*, were they yet intire; and the hand that ſuſtained a ſcepter, from that which held a ſpade or a plough. * Death levels all; and is more properly an univerſal monarch, than any one who has yet aſpired to that character. The great and ſmall will *lie down alike in the duſt, and the worms ſhall cover them.* This is the concluſion of all earthly power and ſplendor: —— the end of human greatneſs and majeſty. And *verily every man at his beſt eſtate is altogether vanity.* ——

One would think that we, and indeed the whole britiſh empire, have lately had ſuch an affecting example of human frailty and mortality,

* Vid. Mr. *Emlyn*'s Sermon on the death of K. William.

as might, in a manner, ſuperſede the neceſſity of all other arguments, and fix our thoughts on the *ever living* God, as our only ſure dependence and confidence. That illuſtrious perſonage, who is lately fallen like other of the Princes, and for whom at leaſt three nations mourn, was not indeed actually inveſted with the regal character and dignity; but only an heir to them: And according to men's way of gueſſing at future events, (for they can do no more than gueſs) was likely in the courſe of a few years to fill and adorn the *Britiſh* throne. His royal Father being already ſo full of days, that we cannot expect to enjoy the bleſſing of his life and reign much longer: Eſpecially as the national impiety gives us too much reaſon to apprehend, that God may *viſit our tranſgreſſions with a rod, and our iniquities with ſtripes.* But while our preſent legal and gracious Sovereign has been haſtning towards the decline of life, and the end of his righteous adminiſtration, the hopes of his ſubjects have been fixed on his royal Son, the heir of his crown and dominions. Nor, indeed, have there been many Princes riſing up in the world, in whom the confidence of their future ſubjects could be ſo juſtly placed, as in Him — the heir, not only of the authority and higheſt titles, but of the princely qualities, of his royal anceſtors.

INDEED

INDEED one muſt be little acquainted with the ſtate of the world at preſent, or the hiſtory of former times, who is not aware how ſmall a ſtock of real merit will uſually go a great ways in perſons of high birth and diſtinction; eſpecially in thoſe who have that great merit of having a crown in poſſeſſion or reverſion. A ſmall ſhare of good ſenſe is enough to gain even the remote candidates for future empire, the reputation of wiſdom; and *Solomon* himſelf muſt be robbed of his name, to grace half-fools and idiots. As little piety and virtue are alſo ſufficient to procure perſons in the higher claſſes of life, the character of excellent men, and even of *Saints* — While eminent goodneſs among the vulgar and middle ſort, paſſes wholly unobſerved, or at leaſt without its due praiſe; the ſame, or a much leſs degree of it, in people of figure and diſtinction, opens every mouth in its commendation; and all vie with one another in fulſom flattery and extravagance. The good fortune of theſe dignitaries, whether in church or ſtate, together with the folly and wickedneſs of paraſites, are ſet in a ſtrong and beautiful point of light by the poet, whoſe words may be thought ſufficiently grave for this place—Unleſs my memory fails me they run thus——

" 'Tis from high life, high characters are drawn,
" A ſaint in crape, is twice a ſaint in lawn:

" A

" A judge is juſt, a chanc'lor juſter ſtill ;
" A gownman learn'd ; a biſhop, what you will ;
" Wiſe, if a miniſter ; but if a king,
" More wiſe, more learn'd, more juſt, more
ev'ry thing. "

It is in ſhort, ſo common and ſhameful a practice to extol perſons of mean accompliſhments and little worth, merely becauſe they poſſeſs great power and wealth and external dignity ; that one is almoſt afraid to ſpeak honourably of real merit in ſuperior life, leſt it ſhould be looked upon as words of courſe, and baſe, ſervile flattery ; the bad effects of which are not, perhaps, leſs, or fewer in number, than thoſe of calumny and detraction. The conſideration now mentioned, together with that of the difficulty of coming to any certain knowledge concerning the true character of great men at a diſtance, either while they live, or ſoon after they are dead ; theſe conſiderations (not to mention my own inſufficiency for ſuch a taſk) have, in a manner, diſcouraged me from ſaying any thing particularly concerning the illuſtrious Prince, lately deceaſed. But leaſt a total ſilence upon ſuch an occaſion, ſhould be imputed to a worſe cauſe, and conſtrued into ſomething far more criminal than caution and diffidence ;

I ſhall juſt obſerve,

That if credit is due to reports that have croſſed the *Atlantic*; to the general voice of the nation, and thoſe particularly who have had the beſt opportunity to acquaint themſelves with this Prince's character; we might have juſtly expected in Him, a *good King*; a true Father to His people; and ſuch a common bleſſing as would have gone as far as any thing, towards allaying the national grief, when it ſhould pleaſe Heaven to deprive us of Him, who now holds the *Britiſh* ſcepter.

His *Royal Highneſs* had given ſufficient proof of his being bleſt with ſuch a degree of good ſenſe, and ſolid underſtanding, as were neceſſary to make him a diſcrete and wiſe ruler. Nor was his education in the principles of ſuperſtition and tyranny, but ſuch as became an Heir to the imperial throne of *Great-Britain*. His application to reading and ſtudy, eſpecially in the laſt years of his life, was very great, and, perhaps, ſomething ſingular in a *modern* Prince. Nor were his ſtudies turned, as thoſe of ſome other Princes have been, to ſuch things as were rather ornamental, than uſeful; or as tended only to debaſe royalty into pedantry: But to thoſe things which ſurely every *Britiſh* King ought to know—His duty to God and man — Himſelf — Human nature, and the various tempers and paſſions of mankind; in the knowledge of which is chiefly founded the true art of

governing

governing—The nature and ends of civil government—The conſtitutions, and various intereſts of the ſeveral nations and ſtates of *Europe* ; and particularly of thoſe nations which He was to govern, had not Heaven determined otherwiſe. —

His attendance upon the worſhip of God was both more conſtant and more devout, than that of princes and courtiers uſually is. And this, together with that excellent example of the perſonal and ſocial virtues, which he exhibited, had a very favourable and promiſing aſpect upon the morals of the nation ; the great need of reforming which, He was deeply ſenſible of.

He was a zealous promoter of liberal arts and ingenuous learning in the nation ; not chuſing, as ſome politicians have done, to rule over fools and brutes, but wiſe men — A great encourager of huſbandry, manufactures and commerce ; (the true ſources of national wealth and felicity :) And of all other deſigns in which he apprehended the public intereſt was concerned ; of which he was doubtleſs among the beſt judges. And as he well underſtood the conſequence and importance of the *Britiſh* Settlements in *America*, he was accordingly deſirous of cheriſhing and encouraging them. Nor had NEW-ENGLAND in particular, a ſmall ſhare in His royal grace and affection.

To which, indeed, one may ſay with modeſty, it had not a leſs juſt claim, than any other remote part of the *Britiſh* dominions whatever; whether in reſpect of its ſtedfaſt loyalty to the illuſtrious Houſe of *Hanover*; or its beneficial ſervices to the crown and nation; the real intereſts of which, 'tis to be hoped, will never be thought ſeparate, but the ſame.

The Prince's conduct in domeſtic life; his tenderneſs and fidelity to his moſt excellent Princeſs; his paternal care and affection; his good œconomy, and every thing he did within the walls of the palace, ſhew'd the good and noble, the generous and princely mind. This they did no leſs than that part of his conduct which fell under more general obſervation. And indeed every man's true temper and character are much better diſcerned, by his behaviour in common and private life, than in public; wherein goodneſs is more frequently aped and counterfeited, than really practiſed. Conſider'd in this view, the Prince always diſcover'd the humane and juſt, the well-natur'd and courteous man: which he did without degrading himſelf in the eyes of thoſe about him, or forgetting that he was born to wear a crown. And had he lived to this, there is no reaſon to doubt but thoſe virtues which appear'd ſo amiable, and ſhone ſo bright, in a narrower

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ſphere, diffuſing joy thro' his palace, would have been drawn forth into more public view, and exerted from the throne with peculiar advantage ; to the joy and felicity of his *greater family*, the people of *Great-Britain :* All of them, I mean, except thoſe *ſtrange* men, who had rather be ruled by a *papiſt*, and *Italian tyrant*, than a *proteſtant Prince*, under the reſtriction of ſalutary *laws*.

And this leads me to obſerve, that the Prince had a due abhorrence of popery and arbitrary government, as being both of them contrary to reaſon and chriſtianity ; inconſiſtent with the natural rights of mankind, and the trueſt happineſs of human ſociety. His own good ſenſe doubtleſs ſuggeſted to him the impiety of ſuch a religion ; the injuſtice of this ſort of government ; and attached him firmly to the *proteſtant* intereſt, and a limited monarchy ; ſuch as our own. But it is not improbable that he was the more eſtabliſhed in theſe glorious principles of a free government and free religion, by reflecting upon his diſcent ; which was from an illuſtrious Houſe, the Patrons and Bulwark of *Liberty*, from the very beginning of the reformation. Which reformation the prince himſelf was, indeed, deſirous of ſeeing carried into greater perfection, and brought nearer to the primitive and chriſtian model ; eſpecially in *England*. For it is ſaid He was a great promoter of

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that late, important propoſal for a *Review*; in order to the altering and amending of thoſe numerous things in the national church, which have been ſo long grievous, not only to *non-conformiſts*, but alſo to great numbers of the *beſt* and *wiſeſt* men of the eſtabliſhed religion.

The Prince's charitable donations towards the relief of the poor and ſick; towards propagating chriſtianity in the world; and upon other occaſions, were many and liberal; ſuch as become a prince. And we may reaſonably ſuppoſe, that he was not a chriſtian in name only, but in temper; having that divine principle in him, which *worketh by love* and good deeds; and forms the manners.

I do not remember that His Royal Highneſs had ever an opportunity afforded him, to diſcover his military virtue.—However we know he diſcover'd a much more excellent ſort of heroiſm, than that which is ſhown in fields of battle, and the greateſt martial atchievements. For *he that is ſlow to anger, is better than the mighty*; *and he that ruleth his ſpirit, than he that taketh a city.*

Such, in brief, was that excellent man, that good Prince, whoſe death the nation does now, and may, perhaps, long lament. And ſurely ſuch qualities in the heir apparent, might juſtly raiſe

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the hopes and expectations of all, as they promiſed a wiſe and pious, a righteous and clement ſucceſſor, to the *Britiſh* throne: than whom a greater bleſſing of a temporal nature, ſcarce Heaven itſelf could have beſtowed upon us. A perſon that ſo well underſtood how to govern *himſelf*, amidſt the ſnares and temptations of *a court*, where it is not (God knows) always *the faſhion* to be wiſe and virtuous; could not eaſily have fail'd to govern *others* with juſtice and wiſdom; or, in the language of ſcripture, to have *fed them according to the integrity of his heart, and guided them by the ſkilfulneſs of his hands.* — But he is gone — gone from an earthly Kingdom, liable to changes and revolutions; to poſſeſs another, which hath more ſtable *foundations*; *a kingdom that cannot be ſhaken*; and in the peaceful enjoyment of which, there will be no *pretender* to diſturb him.

It will not be imagined that what has been ſaid above, concerning the deceaſed and lamented Prince, is from any certain knowledge of the ſpeaker; which is impoſſible upon many accounts. I preſume no farther, therefore, than to ſay, from the beſt intelligence I have been able to gain in theſe remote parts, and in my low ſtation, that nothing has been ſaid but plain, ſober truth; and that more might have been ſaid with equal juſtice. It ſeems not conſiſtent with the religion of JESUS

CHRIST

CHRIST our bleſſed Redeemer, in whoſe *mouth there was no guile*; or indeed with a principle of manly ſimplicity and integrity, to flatter even living princes, and much leſs, dead ones, *as the manner of ſome is.* And one would think that a good man would rather loſe the faculty of ſpeech intirely, than proſtitute it in beſtowing that praiſe, which is due only to virtue and wiſdom, upon vice and folly, however dignified by ſounding titles, wealth and authority.—

THE death of this excellent perſon in the midſt of his days, while his royal Father is in the decline, and his royal Son, only in bloſſom or bud, of life, is one of thoſe dark and intricate ſteps of divine providence, which human reaſon is not able to trace, and throughly comprehend. That a Prince ſo well form'd for government; ſo calculated to make a people happy; ſhould be cut down at the middle ſtage of life, without ever having ſcope and opportunity to exerciſe his regal virtues, by poſſeſſing his hereditary throne — cut down at a time when he was likely, in the common courſe of human affairs, to be ſoon called upon the moſt public and important ſtage of action — at a time when the general expectation concerning him was raiſed to ſuch a pitch; more nations than one, hoping to *ſit under his ſhadow with great delight* —and when the next heir to the crown, (whom God

God preſerve and bleſs) is, by ſo many years, a minor :—this, ſurely, is one of thoſe *ſecret things* which *belong to God* ; and for which he has certainly wiſe reaſons, however inſcrutable to us. Infinite wiſdom and goodneſs never act at random, *extempore*, and without deſign ; but always according to the exacteſt rules, and for important ends : Nor, indeed, at all the leſs ſo, becauſe ſhort-ſighted, *mole-ey'd* man, is not able to diſcern them.

While, therefore, we mourn this, to us, calamitous event, as every good *Briton* does, we ought humbly and patiently to acquieſce in it, as what was perfectly wiſe and righteous ; ſaying with the inſpired apoſtle upon another occaſion — *O the depth of the riches both of the wiſdom and knowledge of God ! How unſearchable are his judgments, and his ways paſt finding out !* Indeed however unable we may be to *dive* to the bottom of this and ſuch-like providences, which are *a great deep* ; we may be pretty ſure that one uſe we are to make of them, is the learning of humility. We are to be diſciplined by them to a modeſt temper and deportment ; to an implicit, humble ſubmiſſion to the will and conduct of the Almighty ; not preſuming ourſelves to be competent judges of all the ſteps He takes in his adminiſtration of the world. So that our *ignorance* is, in a ſort, our

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instructor and *school-master*, in one most important branch of human wisdom; — the knowledge, and habitual sense, of our own folly and weakness. Nor let us disdain to learn even of such a *preceptor* — that *pride was not made for man.* God would not have such creatures to be vain and arrogant; or addicted to find fault with every thing they cannot perfectly understand, in the course of his providence; but to *be still, and know that he is God; the Governor among the nations.*

ANOTHER lesson we are to learn from this event, is doubtless that which was the subject of the former part of this discourse, namely, That *it is better to trust in the Lord, than to put confidence in princes.* We are admonished hereby, not to place our great security and happiness, in the governors and princes of the world; whose *life is a vapor*, like that of other men; and may perhaps be suddenly dissipated, both when we least expect it, and most need their assistance. From such weak and vain dependencies, we are naturally led up to the great Author of all our beings; the source of all our good; the sovereign Ruler of the world, by whom kings live and *reign and decree justice*: And at whose pleasure they also die — To Him we are led, as our rock and fortress; our only sure refuge, the only adequate object of our hope and confidence. And since

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we are under his almighty care and guardianſhip, we need not deſpair of having all our reaſonable wants ſupplied; or of eſcaping thoſe very evils, of which ſurely we have ſome reaſon to be apprehenſive, with relation to the untimely death of this good Prince. Nothing is to be deſpaired of, that is truly good and proper for us, while infinite wiſdom, power and goodneſs govern. The world, depend upon it, the world will never ſuffer ſhipwreck, and be wholly caſt away, if God is pleaſed to take the helm, to ſteer and conduct it; tho' all other pilots of the ſtate ſhould be waſhed over-board, and drown'd. So that even in the moſt dangerous and tempeſtuous ſeaſons, we are not without conſolation: We know where to take harbor and ſanctuary, from *the ſtormy wind and tempeſt*; where to caſt the anchor of our hope, *till the ſore calamities are over-paſt.* Whoever dies, God ſurvives; with whom we may *acquaint ourſelves*; *and be at peace.* He lives and reigns *the King eternal and immortal*, tho' *inviſible* to mortal ſight; and *only wiſe* alſo, tho' human folly does not diſcern the wiſdom of his conduct. Wherefore, while *the Lord reigneth, let the earth rejoice*; *let the multitude of the iſles be glad thereof —Make a joyful noiſe unto the Lord, all ye lands —For the Lord is good, his mercy is everlaſting, and his truth to all generations — Happy is he that hath the God of Jacob for his help*; *and*

whose hope is in the Lord his God, which made heaven and earth; the sea, and all that is therein.

But you will remember that this is such an happiness as none can be intitled to, but those who love and obey the God in whom they trust. It is a solecism and contradiction for any to pretend to a pious confidence in God, and to solace themselves in contemplating his power and providence; while they live in wilful rebellion against him; while they abuse his mercy, despise his justice, and scorn his thunder. If we would exercise a rational trust in God, and enjoy the happiness naturally resulting therefrom, we must be reconciled to him thro' the great Mediator betwixt Him and man; and obey his holy commandments. Otherwise the divine wisdom and power, and even goodness, are rather a just ground of terror, than of consolation, to us. For *there is no peace, saith my God, to the wicked.*

The great and sorrowful event we have been considering, may also serve as a warning to all persons, exalted to power and dignity in the world, not to grow vain and imperious; not to plume themselves upon their grandeur, and superiority over others: But to remember that *they* are also *once to die*, sooner or later; and to give an account of themselves to Him, who *regardeth not the per-*

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ſons of princes ;—to give an account, to what uſe they have applied their wealth and ſuperior talents ; whether to the glorifying of Him that gave them, and the good of their fellow-men ; or to the diſhonoring of the One, and the injury and oppreſſion of the other—Alas ! how many are there, with reſpect to whom this will be a moſt awful and terrible reckoning.—

THERE is, as there ought to be, a wide difference of rank and circumſtance amongſt mankind, in this world : But in the other, and before the judgment-ſeat of Chriſt, where all nations are to be gathered, theſe temporary diſtinctions will be all laid aſide. In that vaſt multitude, *which no man can number*, there will be no diſtinctions of high and low, rich and poor, bond and free ; there will be neither prince nor ſubject ; emperor nor ſlave. You will ſee none in purple robes, with crowns and ſcepters and diadems ; none in chains and ſhackles ; but all, common men, the ſinful poſterity of *Adam* and *Eve*, waiting their final ſentence from *the Judge of all the earth* : Who will *do right*, rendering to every one, not according to his former rank and ſtation in the world, but *according as his work has been.*

WHEN we behold the princes and ſovereigns of the world, daily doing homage to the *king of ter-*

terrors; caſting down their crowns at his feet, and leaving all their royal pomp and honors in the duſt; this ſurely admoniſhes us to guard againſt pride and inſolence; againſt valuing ourſelves upon thoſe little advantages and diſtinctions which we are ſo prone to over-rate, and ſet a greater price upon than they deſerve. 'Tis a ſolemn lecture againſt that vanity; againſt thoſe ſwelling thoughts; againſt thoſe towering imaginations, which are but too common in perſons of wealth and power; of figure and diſtinction in the world. It bids them remember, that how high ſoever they are; yea, tho' they *exalt themſelves as the eagle*, and *build their neſt among the ſtars*; yet there is a God above who is able to bring them down; and to abaſe thoſe that walk in pride: AGod, *in whoſe hand their breath is, and whoſe are all their ways.*

Many perſons, when raiſed to great wealth and dignity, have been ready enough to flatter themſelves, and have actually been flattered by others, that they were not ſubject to death, like the vulgar ſort. But alas! theſe *immortal* Mortals are, nevertheleſs, long ſince *dead*, and become the ſport of voracious inſects! This alſo will be ſoon thy lot, O man! whoſoever thou art, that now exalteſt thyſelf, and *denieſt the God that is above. After thy ſkin, worms will deſtroy thy fleſh*, living and rioting on thee for a while, and then dying them-

themſelves. Yet there is after this, another worm; one that *dieth not*; and a *ſecond* death, far more terrible than the *firſt*. Wilt thou not then, O vain and thoughtleſs Mortal, forſake thy folly, till it is too late to be wiſe? In ſeaſon conſider thy latter end,—what thou art coming to; nor put far away from thee the evil day. For behold, "All fleſh is graſs, and all the goodlineſs thereof "is as the flower of the field; the graſs withereth; "the flower fadeth. Surely the people is graſs." Neither wiſdom nor power; neither ſplendor nor wealth, will reverſe that ſentence—"Duſt thou "art; and unto duſt ſhalt thou return." To uſe the words of the prophet, therefore, or rather of God himſelf; "Let not the wiſe man glory in "his wiſdom; neither let the mighty man glory "in his might; let not the rich man glory in his "riches: But let him that glorieth, glory in this, "that he underſtandeth and knoweth me, that I "am the Lord, which execute loving-kindneſs, "judgment and righteouſneſs in the earth."

THE END.

Advertiſement.

THE foregoing diſcourſe was written in an haſty manner, without any intention to publiſh it: And tho' ſome alterations *have ſince been made in it; yet* the Author *fears they are neither ſo many or great, as* the Reader *will think were* neceſſary.

J. M.