



GEORGE THE THIRD

A

True Israelite

A

FUNERAL SERMON

**THE SUBSTANCE OF WHICH WAS
PREACHED**

AT THE

BRETHREN'S CHAPEL IN

Haverfordwest

FEBRUARY 16, 1820

**BY THE REV. RICHARD GRIMES
Carmarthen**

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ΕΡΧΟΜΕΝΟΣ
ΤΟΥ ΧΡΕΣΤΙΑΝΟΥ

Η ΠΑΝΕΛΛΗΝΙΟΣ ΚΗΦΙΑ ΤΟΥ ΑΕΙΜΝΗΣΤΟΥ ΒΑΣΙΛΕΩΣ ΤΩΝ ΕΛΛΗΝΩΝ ΓΕΩΡΓΙΟΥ ΤΟΥ Α' ΤΗ. 20 ΜΑΡΤΙΟΥ 1913

ΧΡΗΣΤΙΑΝΟΣ
ΤΟΥ ΧΡΕΣΤΙΑΝΟΥ



The Funeral of George III

THE LOYAL INHABITANTS
OF
HAVERFORDWEST AND ITS
VICINITY

THE FOLLOWING

SERMON

INTENDED AS A MEMORIAL

Of The Piety and Virtue of Our Late

REVERED SOVEREIGN

IS INSCRIBED

By

THE AUTHOR



GEORGE THE THIRD A True Israelite

2 SAM. III. 38

KNOW YE NOT THAT THERE IS A PRINCE AND HAN FALLEN
THIS DAY IN ISRAEL GREAT



THE Almighty has, of late, in his visitations, given us such lessons on mortality, as our nation has not, for some considerable time, been accustomed to receive. It is within your recollection, how the whole nation, about two years ago, was appalled by the intelligence, that he, with one stroke, cut off two generations of the Royal Family, You, no doubt, now have some sensations similar to those, which you felt on occasion of the funeral of the late Princess Charlotte.

Little more than a year has elapsed since we assembled to contemplate the decease of the late Queen; when we were instructed, that death spares not even Royalty, whether the time of departure out of this life, be desired or not.

The demise of our beloved King has now called us together; and, while we reflect on his death, and the interment of his esteemed remains, we should not forget, that another branch of his illustrious family, has, since the commencement of this year, been called out of time, after an illness of a very short duration.

The particular hour of our assembling, was fixed on with a view, that our minds might be directed to the spot and the circumstances, on which are

centred the thoughts of the whole nation; and, that they might be imbued with the profitable instructions, which that place and those circumstances afford. It is true we have not within the observation of our bodily eye, the awful pomp of the funeral procession, the sepulchre opened to receive the Royal remains, the tearful sorrow of the Royal relatives and dependants; nor can we hear the low sounding organ, and the almost faltering voices of the singers, in the performance of the funeral dirge: but the recollection of the accounts that have reached us of the late Royal, interments, will aid our contemplations, and I hope, assist to render our present meeting, truly impressive and profitable.

It is my intention, as much as possible, to let the circumstances and character of our beloved Sovereign preach to you; and, as the variety of incidents relative to our departed, Monarch, and, of his observations, which I shall present to your view, is greater than I could well charge my memory with, I shall request, on this occasion, to be indulged with the use of notes.

Our text is taken from the remarks of David on the death of Abner, not so much because the circumstances of Saul's relative were parallel to those of our deceased King, as that they will afford me an opportunity to shew:—

- I. That our late King was, in the best sense of the word, in Israel.
- II. That he was a great man in Israel.
- III. That he has fallen in Israel, and now sleeps in Jesus. I am to shew:—

I. That our late King was, in the best sense of the word, in Israel. The Apostle Paul, in writing to the Romans, says, They are not all Israel, which are of Israel; and I believe it possible for a man to talk nicely on religious subjects, hold distinguished offices in an outward and visible church, and even preach the gospel in purity, and yet not be A true Israelite. You will perhaps then ask, "How are we, if this be the real state of the case, to know them that really belong to Israel?" There are infallible tokens of a true Israelite,—tokens necessary, in every instance, to the character of a real

child of God, which is what I consider a true Israelite to mean. I will briefly notice these tokens, and endeavour to illustrate our late revered Sovereign's possession of them.

A conscious sense of guilty a sorrow for sin, and a longing desire for pardon, are, I conceive, the incipient experience of all God's children. The degree of consciousness of guilt and sorrow for sin, is not alike in alls this may depend much on the peculiar course, character, and disposition of the individual, that is the subject of these dawns of spiritual life. But a sense of guilt, and a consequent sorrow for sin, are the unfailing effects of the Holy Spirit's operations; and wherever these really exist, there will accompany them an ardent desire for pardon.

Our late King had these tokens of a child of God; for, when, some years ago, in conversation with a person from whom he had reason to expect, he might derive some spiritual instruction, he lamented the guilty state of his soul, and spoke of his sins with deep contrition, inquiring how he might get rid of the burden, he felt, on being reminded of the regularity of his conduct, and the large sums he expended in charity, he replied, "That is not what I want to hear; I want to hear more of a Saviour." A true Israelite is distinguished:—

2. By, faith in Christ, as able to save to the uttermost all that come unto God by him. With a scriptural idea of the nature of sin, and the holy character of God, we see that there can be no possibility of our performing any expiation of our guilt, which shall be satisfactory to divine justice. And that no mere man can do it for us, is decisively declared in holy writ, in the words of the Psalmist, None of them can by any means redeem his brother, or give to God a ransom for him.

Yet a Redeemer if spoken of, and described in the Old Testament in such a manner, as, with the writings of the Evangelists and Apostles in our hands, to lead us to Christ, God manifest in the flesh; and to his blood and righteousness, the sure foundation of a sinner's acceptance with God. He was wounded, bruised, and slain, after having, by a spotless life, magnified the law, and made it honourable. Thus he loved his people unto death; and

when his dying is spoken of, it is recorded as a condescending act of wonderful humiliation, in these words:—

He humbled himself and became obedient unto death, even the death of the cross.

It is also recorded as an act of his power:—

No man taketh my life from me; but I lay it down of myself I have power to lay it down, and I have power to take it again.

Faith beholds in his death an almighty efficacy, rendering the harmony of the attributes of God apparent, and the sinner acceptable in his sight. It sees a virtue in his blood, fully suited to the cleansing and healing of the sinner's soul.

Upon this point, I will quote, in reference to our deceased Monarch, the remarks of a gentleman, who was in the habit of close and official attendance on the late Princess Amelia, during her whole illness. "His Majesty speaks to his daughter on the only hope of a sinner being in the blood and righteousness of Jesus Christ! He examines her as to the integrity and strength of that hope in her soul with calmness and delight to the conversation of her venerable parent, and replies to his questions in a very affectionate and serious manner.

If you were present at one of those interviews, you would acknowledge with joy, that the gospel is preached in a palace, and that under highly affecting circumstance. Nothing can be more striking than the sight of the King; aged and nearly blind, bending over the couch, on which the Princess lies, and speaking to her about salvation through Christ, as a matter far more interesting to them both, than the highest privileges and most magnificent pomp of Royalty, A true Israelite is known,

3. By a due reverence for God, and ardent prayer to him for every blessing calculated to aid his spiritual growth. Who is there that has become acquainted with his sins and guilt, and has perceived an almighty efficacy in the atonement of Christ, that can think lightly, or irreverently, of God;

or does not, with ardour of soul, beseech him for his blessing. Attracted by the love of God, displayed in the gift of his Son, and the bestowment of his grace, in the influence of the Holy Spirit and faith in Jesus, the believer humbly adores the Lord, and delights in communion with him. And when the heart is a line to its true interests, nothing will be permitted to interfere with the seasons of this sweet employment.

The late King took his crown from his head at his coronation, and laid it at the foot of the altar, when he approached the table of the Lord, the King of Kings, to receive the holy memorials of the dying love of our great Redeemer.

At the conclusion of that day, he wrote a prayer, petitioning particularly for blessings on his reign. On the subject of the Catholic emancipation, his late Majesty said to a noble Lord:—

"My Lord, I am one of those who, regard an oath; I have firmness to quit my throne, and retired to a cottage, will place my neck on the block, or scaffold, if my people require it. But I have not resolution to break that oath which I took in the most solemn manner at my coronation."

It is recorded of him, that when one of the young princes was hourly expected to die, he was sitting, on a Sunday, reading a sermon to his family, an attendant came in with the tidings of the child's death; the King exchanged a look with him, signifying that he understood his commission, and then proceeded with his reading till he had finished it.

On occasion of the meeting of some dissenting ministers at Windsor, five or six of them attended the Chapel Royal at the Castle and being put into a seat, exactly opposite that of the King, they had a good opportunity of observing his Majesty. They were much struck with the fervour, which he engaged in his devotions, and especially in the petition:—

"Vouchsafe, Oh Lord, to keep us this day without sin."

George The Third Funeral Sermon

The fact coincides with the remark, which is more generally known, that the fervour of his piety, when once witnessed in his morning devotions, could not be forgotten; and is further confirmed by the following:—

A person now resident in Hull, was at Windsor, his native place, about a year before his Majesty's malady last commenced; and wishing to see the late King, he went before 8 o'clock in the morning to the castle. As soon as the clock had struck eight, the gates were thrown open and he was conducted to the private chapel.

Shortly after came the Chaplain, who looked out the lessons, and sat down a few minutes after when a pair of folding doors opened, and his Majesty, led by his attendants, came in, followed by two of the princesses and Lady Cumberland.

After he had been conducted to his chair, service began, when his late Majesty acted as clerk through every prayer in a most audible voice.

At the petition, "*Give peace in our time O Lord!*"

The revered sovereign, with uplifted hands repeated,

"because there is none other that fighteth for us."

Then with the strongest emphasis added:—

"But only Thou, O God!"

What particularly struck the narrator was the late King's following the chaplain through the Psalms, almost as correctly as though he had possessed his sight, and had a book opened before him. A Scottish gentleman, present at the same time, declared that the sight of his Majesty in his chapel, had surpassed all the gratifying scenes he had ever witnessed. A true Israelite evinces.

4. An inviolable attachment to the person and character of the Redeemer.—When Mary, who is emphatically styled the sinner, had experienced the mercy of Jesus in the pardon of her sins, to show her attachment to her gracious Lord, she would surmount apparently insuperable obstacles. The

haughty air and supercilious conduct of the Pharisee, in whose house Jesus was, were not to retard her from entering his presence; nay, the sanctitude of the Pharisees house, the etiquette of his company, and the retirement of a meal, were not sufficient to prevent from seeing and singling him out from among the guests, coming behind him, saluting his feet, bathing them with her tears, and wiping them with her hair. And now hear the divine comment on her conduct. Her sins which are many, are forgiven for she loved much: to whom little is forgiven, the same loveth little.

This attachment caused our lamented sovereign to purchase copies of Dr Lowlands, *View of Deistical Writers*, and, to the amount of £100 in value, for the purpose of distribution among his personal friends that their minds might be fortified against the poison of infidelity, and preserved in the way of truth.

This attachment he manifested also in the following occurrence: "when walking morning on Windsor Terrace, a person in waiting introduced a gentleman to him, as the honourable and reverent clergyman, who preached before his Majesty on the preceding day, when the King replied, "the sermon might do very well for a lecture on philosophy, but there was nothing of Jesus Christ in it." Farther marks of a true Israelite are:—

5. A love to the cause of Christ and a dedication to his service. The possession of the tokens already enumerated, prompted the apostle Paul to say, when it pleased God to reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. And what a zealous and devoted servant of Christ was he.

The Acts of the Apostles and his own Epistles clearly show, that, he did not count his life dear unto him, so that he might finish the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.

His zeal for the honour of his Divine Master, and the promotion of his glory in the salvation of sinners, were the means of the establishment of many, very many, of the primitive churches, and widely spreading, the knowledge of it is said of our late highly esteemed Sovereign, that "Great Britain's King rose early, visited first the Home of God; and that his duty to his people came next to that which belonged to his Maker and Saviour."

Of such conduct he gave promise in his first address from the throne, when he said:—

The civil and religious rights of my people are equally dear to me with the most valuable prerogatives of my crown, and as the sure foundation of the whole, and the best means to draw down the Divine favour on my reign, it is my fixed purpose, to countenance and encourage the practice of true religion and virtue, it was in fulfilment of this purpose, that he liberally encouraged benevolent institutions and gave his patronage to a plan benevolence,—a plan by which thousands of poor children might be taught to read, in the same time and with less expense, than was formerly necessary to instruct hundreds.

This also prompted him to say, that, “ he hoped to see the day when every poor child in his dominions should be able to read his Bible, and should have a Bible to read.” Another evidence of a true Israelite is:—

6. A love to the people of God. Wherever the former tokens exist, a love to God’s people is an unfailing concomitant. Hence the words of St. John:—

If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

This should lead us to examine the state of our hearts; for if there be not in us that special love to the household of faith, which is the fulfilling of the new commandment that our Lord gave to his disciples, we have reason to conclude, that we do not belong to that household, which is not made up of only those who bear the same sectarian name with ourselves, but of all on whom is impressed the divine image, through faith in God our Saviour, to the exclusion of others, whatever be their denomination.

This love is what distinguishes the children of God from the children of the world, according to the words of Christ: By this shall all men know that ye are my disciples, if ye have love one to another. The principle upon which these words are grounded, constitutes the unalterable truth, that, from their enmity to God, the children of this world cannot but hate his

image whenever it appears; Whereas the children of God love one another, for the sake of what they see in each other of the existence of that image.

By what I shall here advance, I think you will perceive our late Sovereign was, in this respect, a genuine Israelite, who loved those that were really children of God, whether they belonged to the same outward communion with himself or not. A man, while working in the King's garden at Windsor, unconscious of being observed, sung a hymn, in the course of which he espied the King near him, when he immediately ceased.

The King approached him, and inquired why he did not continue singing, and wished him to continue, saying, "I like the words." The man, surprised and confused, could hardly reply; when the Sovereign asked him to what place of worship he went; and, being informed, to Mr. Redford's meeting, his Majesty added, "O yes, Mr. Redford is a very good man," Thenceforward the King took notice of this gardener, and frequently conversed with him; which was observed by the other servants, and excited the envy of some of them, so that the man was removed from his place.

On missing him, the King inquired the cause of his absence, and was told that he was no more in his Majesty's service; and on farther examination into the circumstances of the case, not finding them satisfactory, his Majesty insisted on the man's being restored to his post.

A young lady, who lately departed at Clifton, near Bristol, was of such figure and circumstances as to introduce her to most of the courts of Europe, and particularly to our Royal Family. In the midst of all the gaieties of life, when Chancellor Hoare preached in one of the Churches in Bath, she heard him, and afterwards said,

"He was the first preacher I ever heard, who seemed himself to believe what he said. I was much impressed by what I heard, and have since been enabled to devote my heart, which before was a bubble of vanity, to the Lord my Saviour."

The King who was partial to her, and extremely fond of sacred music, on account of the subjects it celebrates, sent her an invitation to attend one

of his Sunday concerts; but, notwithstanding such invitations are generally considered equal to a Royal command, and if disobeyed, are so only in case of ill health, she, not deeming even such concerts the best employment of that sacred day, returned a polite note to the lady, through whom she had received the invitation, declining it. It was now thought, his Majesty and the Royal Family would be offended with her. But on the following day, the King, accompanied by the Queen, went and paid her a visit; and, on coming out of her house, his Majesty was observed by his attendants to have been weeping greatly.

When someone remarked that the young lady's conduct betrayed a degree of overstrained stiffness, the Sovereign replied, "She obeys first the King of Kings, and then the King. I wish all my courtiers were like her " In a true Israelite we expect to find,

7. A conduct compatible with God's will. —St. Paul, in his Epistle to the Thessalonians, declares, This is the will of God, even your sanctification, meaning that the old man of sin must be put off, the flesh with its affections and lusts crucified, that they should have the mind of Christ, and grow in his likeness, bringing forth the fruits of the Spirit. And this is written for our learning, that we through patience and comfort of the Scriptures might have hope: and, giving all diligence might add to our faith virtue; and to virtue knowledge; to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in us and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

The unanimous voice of the weeping nation attests the conduct of George the Third to have been highly virtuous, and that of those who are the fittest judges on this point, that it exhibited the fruits of the Spirit. Of these fruits, humility is not the least lovely.

It is perhaps the most difficult of growth in such an elevated station of life as that of Royalty; yet the following anecdotes will assuredly prove, that it arrived at no small degree of maturity in the heart of the late King. At the time Salisbury Cathedral was repaired, his Majesty went to see it; and,

looking over the list of subscribers, gave a cheque for £1000, directing it to be put down, as the subscription of “A Berkshire gentleman.”

The late Sovereign, on hearing a flattering Sermon, desired that his Chaplains might be told, that he came to Church to hear GOD praised, not himself. The King during the construction of the Royal Sepulchre, where his remains are now funereally depositing, is said to have pointed to one of the superior niches, and observed, “*Here I shall lie, and, I believe, I shall be one of the worst of those who shall lie in this vault.*” Humility is the loveliest flower of all the Christian graces: it blooms and flourishes nowhere but under the cross of Christ. It was here our beloved monarch found it; hence it derived its nurture; and under the cross it was perfected in him. And now I will endeavour:—

II. To shew that our departed Monarch was a great man in Israel. He was a great man,

1. In reference to his possessions. Not to speak of his temporal possessions, as the King of the most powerful and exalted nation in the world, let me call your attention to his spiritual riches and power: and here, I would remark, that he was rich in the possession of the Holy Spirit's influence, whereby he was abased in his own eyes, that he might be exalted of God.

He was rich in faith, whereby he became interested in all the un-searchable riches of Christ, and in all the precious promises of scripture, and was made an heir of God, a joint heir with Christ. He was rich in possession of the love of God, which was shed abroad in his heart by the Holy Ghost, and which is better than life itself.

He was rich in Christian courage and fortitude. Having committed the keeping of himself to God, how composed was he, when he was shot at, and when his life was at other times in danger. He was rich in the possession of the love of all God's children, of whatever name, who are now deploring the loss of a beloved earthly King, and at the same time congratulating an elder and highly esteemed Brother on his obtaining eternal joy and an unfading crown. He was rich in possession of the full assurance of hope.

This was the cause of his sitting so loose to this life, and being ready to leave it, at any time, or in any manner, the Lord should be pleased to appoint, or permit.

He possessed the privilege of being a child of God; for, receiving the Lord Jesus by faith, Christ gave him power to become such, whereby he was enabled to love God, to trust in Jesus as his almighty Saviour, and to obey his commandments, living a sober, righteous, and godly life in this present evil world. He possessed the power of prevalence in prayer, alluded to by the Apostle, where he says. The effectual fervent prayer of a righteous man availeth much. This is evident from the blessings resting on his reign, in answer to his prayer on the evening of his coronation-day. Thus our beloved King possessed, such a confluence of honour, greatness, riches, power, and enjoyments, as far exceeded all which even this great kingdom could bestow.

2. Our late King was a great man with respect to his understanding.—His Majesty's mind was above being biased by the prejudices of education; for we are informed, that his tutor, the Earl of Bute, endeavoured to instil sentiments so favourable "to Scotland, into the mind of his Royal charge, that, had they prevailed, would have been prejudicial to England. But the whole tenor of his long reign, manifests the superiority of his own judgment, in paying a proper attention to the interests of both countries.

Though some unworthy insinuations have been thrown out in reference to the understanding of our lamented King, (and who is there, occupying a post of eminence, and that is a good man, but is evil spoken of?) the opinion given of him, by the learned Dr. Johnson, and the elegant Dr. Beattie, which is before the public in the account of their interview with his Majesty, and the King's own remarks on those occasions, incontestably prove him to have been a man of good understanding.

The late Dr. Watts somewhere says, that one must read a great deal to know what one ought to read. With this sentiment of the extensively learned Doctor, the King's judgment appears to have coincided: for we are told, that he was not a great reader: and why was he not? Because he could employ persons of ability to read books, and convey to him their

substance. Thus, without the loss of the time, which great readers spend in ascertaining what they ought to reject, and what they should retain of that which they read, the mind of our Sovereign was stored with the treasures of the best writers, without their admixture of dross. And he was left in possession of more time for thought and reflection, and for the high duties of his exalted and laborious station. That he performed these duties with becoming diligence, is attested, as well by other innumerable proofs as by the fact, that every paper which he perused, contained good notes on its contents, written in the margin with his own hand.

The liberality of his sentiments, and his superiority to the prejudices, too frequently entertained by little minds, appear in the following circumstances: “The Dissenters belonging to the Royal household, never suffered the smallest diminution of his favour on account of their religious tenets, and his Majesty took pains to accommodate them, that, they might attend at their own places of worship. The Royal Family, in the younger branches, also pay a just regard to the rights of conscience in matters of religion, in respect of their domestics and dependents.”

The King was one day passing in his carriage through a place near one of the palaces, when the rabble were gathered to interrupt the worship of the Dissenters; his Majesty stopped to know the cause of the disturbance, and being answered, it was only some affair between the town’s people and the Methodists, he replied, loud enough to be heard by many:—

“The Methodists are a quiet, good kind of people, and will disturb nobody; and if I can learn, that any persons in my employ disturb them, they shall be immediately dismissed.”

The King’s most gracious speech was speedily repeated through the whole town, and persecution has not dared to lift its head there, since that period.

At the York Assizes in 1803, a clerk to a mercantile house in Leeds, was tried on a charge of forgery, found guilty, and condemned to death. His family, at Halifax, was very respectable, and his father, in particular, bore an excellent character. Immediately after the sentence was passed upon the unfortunate young man, the late Dr. Fawcett, a Dissenting Minister of

the Baptist persuasion, who had long been intimate with the father, presumed to address his Majesty in a most moving petition, soliciting the pardon of the son of his friend. Fully aware it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hope of success; but, contrary to his expectation, his petition prevailed, and the reprieve was granted.

That the solicitation of a private individual, should have succeeded, when similar applications, urged by numbers, and supported by great interest, have uniformly failed, may excite your surprise, and deserves particular observation. The following circumstances, will, however, fully explain the singularity of the fact In the year 1802, a dignified divine, preaching before the Royal Family, happened to quote a passage, illustrative of his subject, from a living writer, whose name he did not mention. The King, who was always remarkably attentive, was struck with the quotation and, immediately noted the passage for an enquiry.

At the conclusion of the service, he asked the preacher, from whom his extract had been taken: and, being informed that the author was a Dissenting Minister, in Yorkshire, he expressed a wish to have a copy of the original discourse. The Royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense, which the writer entertained of the honour conferred upon him. His Majesty was so well pleased with the production, as to signify his readiness to serve the author.

The case of the before mentioned young man, shortly after afforded this amiable and disinterested Minister an opportunity of supplicating at the hand of the Monarch, the exercise of his Royal Prerogative; and that the Sovereign, after having forgiven the general assurance of his Favour to an obscure, but meritorious individual, should be induced rather to depart from an established rule, than violate the sacredness of his pledge, displays dignity of mind, and a benevolence of heart, which cannot fail to elevate his character.

Lord Mansfield on making a report to the King of the conviction of a Catholic priest, who was found guilty, in the county of Surrey of

celebrating mass, was induced, by a sense of reason and humanity, to represent to his Majesty the excessive severity or the penalty, which the laws imposed for the offence. The King, in a tone of the most heartfelt benignity, immediately answered:—

“God forbid, my lord, that religious difference in opinion, should sanction persecution, or admit of one man within my realms suffering, unjustly: issue a pardon for him immediately, and see that he is set at liberty.”

Our revered Monarch was a great man:-

3. With regard to his Achievements. Solomon says, “*He that ruleth his spirit, is better than he that taketh a city*”; and a very pious commentator has observed on it, “How honourable is it for one, surrounded with every incentive, and opportunity of gratifying his passions, to rule over them with steady authority, and to spend his life in glorifying God, and doing good to men.”

Are we not here led to suppose the writer had our lamented Sovereign in his eye, when he wrote that sentence, and, in a few words, indicted a description of his character. The rectitude of his judgment, the inflexibility of his resolution, the unflinching fulfilment of his promises, and the uprightness and consistency of his conduct, yielded, under the blessing of God, a great solace to himself and much support to his government, when the vacillancy of surrounding governments, struck terror into many of the strongest minds: yea they have given a tone to the morals of the nation. By his unshaken faith and Christian conversation, he put infidelity to the blush, strengthened many that were ready to faint. Thus he fought the good fight, finished his course, kept the faith, and has now the crown of righteousness, which the righteous Judge gave him on the day of his consummation.

4. Our deceased Sovereign was great, in his Munificence.—Most Christians are ready to allow, that the various dealings of God with the Israelites of old, were ensamples for our admonition; but how few take which the hint the Lord hath given us in the appointment of tithes, by a

devotion of the tenth of all that we possess to his service, to sanctify the remainder for our own purposes. Were this observed by a conscientious disposal of the tenth part of our incomes in the promotion of religious and charitable objects, what a blessing might we expect to rest, on our use, or application of the residue. The Lord having promised to pay again that which we give.

But our late beloved King was not satisfied with merely dedicating the tenth of his private income; he added, as the acceptable fruits of his faith, no small amount of thank and free-will offerings. In illustration of what I affirm, it appears that his Majesty applied about one-fourth of his income to benevolent purposes.

Of this fact we are informed the public papers, many of which agree in stating, that during his Majesty's illness, in 1789, a committee was appointed to examine the state of the privy purse, when out of an income of £60,000, it was found that he never gave away less than £14,000 a year in charity! Yet it is evident, from what has been already remarked of the King's instructions to Princess Amelia, that he considered the blood and righteousness of Jesus Christ, as the alone hope for a sinner in the prospect of eternity This he evinced even so late as the commencement of his last long affliction, in the dereliction of his mental powers. And now we come to contemplate,

III. Our late revered Sovereign, as fallen in Israel, and consequently as now sleeping in Jesus.

Having already shewn that he was, while living in this world, in the best sense of the word, in Israel, a true Israelite, or child of God, at least as far as he evinced his faith in Christ, and its unfailing fruits, up to the time

Of the last lamented affection of the Royal mind, we have reason to conclude, he who first called him by his gospel endued him with his Spirit, and preserved him in his ways, did not then, though he permitted a dire affliction to befall him, withdraw from him his favour, or withhold his grace. having led him all his life, the Lord, no doubt granted him, in this peculiar situation, spiritual strength according to his day.

In this opinion I am supported by an eminent living writer, who says:—
“Withdrawn from all but those who watch to supply his necessities, In silence and in darkness, to him there is neither sun, nor moon, nor kingdom, nor wife, nor children, nor subjects. He is alone in the midst of the living, and almost as far removed from them, as those that sleep in their graves.

The little world, in which he dwells, is a solitude, peopled only by imagination; but, the inhabitants of it are not those that haunt the guilty mind, even when reason is not overthrown; it is said, that ministering angels are the companions his thoughts, in the loneliness of that circle by which he is cut off from rational intercourse, either with this world, or the next, Yet is he not forsaken in his hoary hairs and deep humiliation, by him, whose loving kindness is better than life, and all its pleasures, could those pleasures be enjoyed for ever.

The venerable Father of the British Empire, we have reason to believe, whatever, else may have failed him, is happily conscious of that presence, which is the hope of earth and the joy of heaven.

To this I will add, we have been informed that his Majesty had, in the early part his bereavement, many lucid intervals, and in one of them he played on the piano, and joined by the late Queen, sung one of Dr. Watts’s hymns, and then kneeled down with her and prayed for the nation, his family, the Queen, and that the Lord would be pleased, if it were according to his will, to restore him to soundness of mind; but, if not, that he would grant him resignation: Then bursting into a flood of tears, he became again incoherent.

In another he heard the bell toll, and inquiring for whose funeral it was, he was told the name of the lady— said his Majesty, “*I knew her, she was a very good woman, I hope I shall meet her in Heaven*” After a life of faith, and a growing hope of eternal glory, can we suppose the subject of our mourning to have been left in the awful crisis of the separation of soul and body? No: for the Lord has said to each of his children, I will never leave thee, nor forsake thee. And could our beloved Sovereign have intimated the confidence of his heart, he would no doubt have adopted the

language of the Royal Psalmist:-

“Through I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me”.

For our further assurance that the demise of our departed Sovereign was not under the displeasure of the Lord, let us remember another eternal truth, recorded by Isaiah:—

“Israel shall be saved in the Lord with an ever lasting salvation, ye shall not be ashamed, nor confounded, world without end.”

Belonging to Israel, our late Monarch was saved with an everlasting salvation. And Jesus, in conversation with Martha, says,

“I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.”

Then, as we have given proofs of our late King’s possession of spiritual life manifested by prayer and praise, and by faith exhibited in good works, he cannot have died; yet his soul has put off the body, which is now interred in the earth, to mingle with its native dust. So devout men carried Stephen to his burial, but it is said of him, after he had prayed, Lord Jesus, receive my spirit, then he fell asleep. Yea the entombing the dead remains of our beloved; Sovereign, is a laying of them in the earth, which the Lord has sanctified as his people’s resting place until the morning of the morning of the resurrection, when they shall awake to immortality and glory.

Meanwhile the spirit, already joined to the Lord, and become one with him, has been taken from a world of trouble, sorrow, and affliction, into the bliss and glory of heaven, where the life, and employment, begun in the state of being, shall be continued world without end. Thus has closed the mortal life George Third, King of Great Britain after a continuance of 81 Years and 7 Months, more than 59 years of which, he righteously swayed the sceptre of these realms.

George The Third Funeral Sermon

And now, by way of conclusion, permit me to excite you to the gratitude which is due for the blessings of his long reign.—During the reign of George the Third, the boundaries of science, owing in a great degree to his patronage, have been much enlarged.

The science of legislature has been considerably improved. The judges have been appointed to their office for life, and thereby they are rendered independent; and superior to the inducements of bribery. Trial by jury has become increasingly sacred.

The parliament, however defective, still continues to be the bulwark of liberty. Many salutary laws for the improvement of the empire have been made; and the constitution of the country resigned into the hands of our present Sovereign, in such circumstances, that it is adopted as, the model, by which the governments of other states are regulating their own. This is not to be wondered at, when we remember, that in George the Third we possessed a King, of whom it was said, that he would live on bread and water to save the constitution from injury.

The discoveries and improvements in agriculture that pillar of the state, have been amazing, A board of Agriculture has been instituted, during his reign, and many Societies for its encouragement, formed in various parts of the kingdom. Surveys have been made of the different counties, with a view to the adoption methods of cultivation, peculiarly suited to their circumstances, and thousands of acres of waste land have been enclosed.

To stimulate Agriculturists, various experiments have been made in the King's own farm at Windsor, That nothing useful might remain unknown and unproductive. Botanists have been sent into every country, to introduce into ours, every kind of medicinal and other plants and, If I recollect right, the garden at Kew, has been particularly appropriated to their cultivation. The sciences of Geography and Astronomy, have, during the late reign, been greatly extended. For the extension of the former, voyages of discovery were undertaken by Captain Cook and others; and what Christian mind is there, that is not elevated on knowing, that, by such means, nations of our fellow men, have become acquainted with those, who know the true God, so that his nature and his will are declared to such

as were without God, and without hope, and would, in all human probability, have otherwise remained in savage ignorance and barbarity.

Travellers too have been sent forth to search out tribes till then unknown, whose discoveries being followed by consequences similar to those made by the maritime endeavours, cannot fail to produce like sentiments.

By the encouragement, astronomers have received, the heavens have been further explored, and a new planet, and other most wonderful proofs of the almighty power of the great creator and preserver of the universe, discovered. In short, a more general diffusion of Science, resulting from the Royal Institutions, and others, similar to them, in different parts of the country, has spread the pleasing effects of knowledge, and greatly raised the standard of the British mind.

Trade and Commerce, though at present, from the effects of the late long and destructive war, labouring under considerable embarrassment, have, on the whole, increased, and the nation has become more wealthy. Property has been rendered more secure. Manufactures, encouraged by patents and prizes, have been carried to a very high pitch of perfection. Industry has become much more general, while vast colonies have been obtained, and rendered serviceable to the parent state.

Civilization and Improvement of manners, have been more generally effected by wholesome laws, by Societies for the Suppression of vice, and, particularly, by the greater spread of vital religion. It is impossible to forget, that the Abolition of the Slave Trade in this country, has led to serious consideration of the subject, the European and American governments, and resulted in the almost universal adoption of this act of common humanity and justice.

Unwilling that Religion should be considered as a mere Science, I reserve the following brief sketch of its benefits till the last. May your highest gratitude be excited for the advancement of true godliness! Divine truth is become more generally known and certainly our country at this time, contains more decided Christians than are anywhere else to be found. Our late King was sworn to maintain the Protestant Religion, and he inflexibly

adhered to his oath; and this is not from bigotry and worldly policy; for surely what has been said and quoted respecting him, has proved, that he was a bright example of its power, Regular in his attendance of divine worship, he seems most loudly to have invited his subjects to a steady performance of this duty.

If I have been rightly informed, the number of the evangelical ministers in the Church of England at the commencement of his Reign, was very small and that most of them engaged each other to set apart one hour in the week, to pray for a succession and increase of gospel ministers in the establishment: but now we know there is a goodly company, who preach the doctrines of the cross, and in their lives are examples of its power.

The present number of such devoted servants of the Lord, in that communion, is greater than it has ever been since the Revolution; and that of the decidedly serious, attendant on their ministry is highly encouraging. Other Denominations have been protected. No disposition to encroach on the Presbyterian form of government and worship in the Church of Scotland has been manifested.

The same may be said in reference to his Majesty's Roman Catholic subjects in Canada. All classes have enjoyed liberty of conscience and worship; and the toleration and countenance dissenters have enjoyed, have been attended with the erection of thousands of places of worship and a great increase of vital godliness among the different sects. Village preaching, has received the sanction of the legislature; and bigotry hides its face with shame for its past boldness, effrontery, and blood.

Even the Roman Catholics enjoy more privileges, than they have ever had, since the Protestant Faith has been predominant; and, though they have not a perfect equality or civil rights, they have been abundantly favoured with religious freedom. The heart expanding influence of Religion, has awaked in our country a lively interest for the Heathen World; which has issued in the formation of various Missionary Societies, and the going forth of many heralds, proclaim salvation through Jesus, to the most benighted Gentiles: and, it is perhaps not too much to assent, as nearly all the protestant Missions in the world, were, during the late war, under

British protection, that our late king was literally, “*The Defender of the Faith*” throughout the World.

It would be highly ungrateful in me, were I, as a member of the Church of the United Brethren, commonly called Moravians, not to acknowledge the flourishing state of their Missions among the heathen, to be a proof of the favour which our lamented Sovereign bore towards such institutions. In unison with the spirit that dictated the enlightening of the Heathen by the ministry of the gospel, were the efforts that led to the formation of the Bible Society which aims at leaving no family in the world without the Word of God, as a solace in affliction, and as a lamp to their feet to guide them, in the way to life eternal.

The advantages of this institution are as incalculable, as they are important in their happy consequences. The introduction of Sunday, and other Benevolent Schools, took place in the late Reign; and what has been before remarked, on the late King’s patronage of the Lancasterian Schools, goes far to prove, that his Majesty took real pleasure in them.

I might greatly enlarge in enumerating the almost numberless Societies for the Relief of the Poor, at home and abroad, to support them more comfortably in age and comparative health, or to aid them in sickness,—Hospitals of every kind, county Infirmaries, Dispensaries, and Charitable Associations. And surely, to be indifferent to these benefits, bestowed upon us under the Reign of our deceased Monarch, or to be ungrateful for them, would increase our national and individual guilt.

But I cannot close this address, without calling your attention to our late King's example, that you may be excited to follow it.—Remember his faith. It was fixed on the Lord Jesus Christ, “His blood and righteousness, as the only hope of a sinner.” It was unshaken by the blasts of scepticism, and unmoved by those sweeping torrents of infidelity, which inundated Europe at the time of the French Revolution. It was a faith that wrought by love,—love to God and man, many proofs of which, have been mentioned. —Practise his humility.

Before his God, he deemed himself the worst, not only of those, who should lie with him in the Royal sepulchre; but also, I really believe, of

all those, who shall dwell with him in glory; and, perhaps, considering his advantages of Divine influence and human instruction, of all his living fellow sinners.

Towards men, not only his inferiors, but such as were in the lowest walks of society, he was condescending and affable. Shall the Sovereign enter cottages, and familiarly converse with their inhabitants, and shall his Subjects treat their inferiors, as though God had not made all men of one blood?

How amiable does the character of our late beloved Monarch appear in the following narrative!

In the severe winter of 1784, his Majesty, regardless of the weather, was taking a solitary walk on foot, when he was met by two boys, the eldest not eight years of age, who, although ignorant that it was the King, fell on their knees before him, and wringing their little hands, prayed for relief. “The smallest relief,” they cried, “for we are hungry, very, hungry, and have nothing to eat.” More they would have said, but a torrent of tears, which gushed down their innocent cheeks, checked their utterance. The father of his people raised the weeping suppliants, and encouraged them to proceed with their story. They did so, and related that their mother had been dead three days, and still lay unburied, that their father, whom they were afraid of losing, was stretched by her was stretched out on a bed of straw, in a sick and hopeless condition, and that they had neither money, food, nor firing, at home.

The artless tale was more than sufficient to excite sympathy in the Royal bosom. His Majesty, therefore, ordered the boys to proceed homeward, and followed them until they reached a wretched hovel. There he found the mother dead, apparently through the want of common necessaries,—the father ready to perish also, but still encircling with his feeble arms, the deceased partner of his woes; as if unwilling to survive her! The sensibility of the Monarch betrayed itself, in the tears, which started from his eyes; and, leaving all the cash he had with him, he hastened back to Windsor, related to the Queen what he had witnessed, sent an immediate

supply of provisions, clothes, coals, and everything necessary for the comfort of the helpless family.

Revived by the bounty of the Sovereign, the old man soon recovered; and the King, to finish the good work he had so gloriously begun, educated and provided for the children — Follow him in his Holy life.

You have not heard, (at least I have not) of his giving way, in a single instance, to intemperance. His chastity was exemplary. His performance of the relative duties, such as rendered him beloved and revered. And his devotion, having been already brought before your view, need not be again described.

His example of good works, is worthy of your imitation. Permit me again to remind you, that in alms-giving and in furthering the cause of God, we are not left merely to the capricious choice and inclination of our own hearts; for, as only stewards of what we possess, we may, in the appointments of God with Israel, and the discourses of Jesus and his Apostles, see the specific instructions of our Lord to us in that character.

Be persuaded to a similar confidence in God with that of your late King. Commit the care of your persons, families, and circumstances into the hands of a faithful God; and rely on him, who neither slumbers nor sleeps, and is the Keeper of Israel, who knows your wants, your cares, your concerns, your best interests, and will protect and bless you, exceeding abundantly above all that you ask or think. Contemplate the assured hope of the lamented Monarch. This elevated him above the world, gave him a superiority over its vicissitudes, and kept his mind, even in its aberrations, in intercourse with angels, by some of whom, when the hour of high and Divine appointment, for his admission into glory arrived, he was translated to its full fruition in the presence of his ever-blessed God and Saviour,—to whom be all the praise of what he was, and what he is!

Amen



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