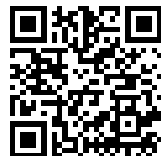


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A

**FUNERAL SERMON**

ON THE

**Death of His late Majesty,**

**GEORGE IV.**

DELIVERED ON 15th JULY A. M. 5590—1830.

BY

**MYER SOLOMON,**

AT THE

*SYNAGOGUE, ST. ALBANS' PLACE,*

ST. JAMES'S.

PRINTED FOR, AND SOLD BY

**ABRAHAM KISCH, SECRETARY**

TO THE ABOVE SYNAGOGUE.

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Presented by the Author  
A. H. H.

## INTRODUCTION.

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רחש לבי דבר טוב אמר אני מעשי למלך\*

The Psalmist says—

*“My heart is indicting a good matter, I speak of the things which I have made touching the King.”*

I feel deeply sensible, and I acknowledge, with great truth, the inability I labour under on one hand, to perform a task so difficult, so arduous, and so solemn; on the other hand, when I reflect what powerful eloquence and erudition are at this moment using their great talents upon the same matter of discourse, and perhaps despair of doing justice to so exalted a character, my humble genius drops her wings, conscious of her inability to undertake so arduous a task; the difficulty in which I find myself involved, is so great, under my very limited talents, that nothing could animate me to proceed but this reflection, that laboured discourses, rhetorical figures, and great efforts of genius, are not always successful, in this my difficulty is the more alleviated; as in the following discourse I shall stand in no need of the assistance of art, as Daniel said,—

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\* Psalms, chap. lxx. v. 2.

† ועתה אמת אנד לך

*“And now will I tell thee the truth.”*

But oh! how easy a task it is with truth to make the enlogy even of a great Monarch, when this consists in a faithful relation of his actions,—actions which even his enemies may envy, and malice itself was even compelled to applaud; animated with this, I begin to resume fresh spirit; confiding in the assistance of that Almighty and all-gracious Being, I shall say with Elihu in the book of Job—

• שמעו חכמים מלי וידעים האוינו לי • כי און מלן תבחון  
: וחד ימעם לאכל :

*“Hear my words, O! ye wise men, and give ear unto me ye that have knowledge. For the ear trieth words, as the mouth tasteth meat.”*

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† Daniel chap. xi. v. 2.

\* Job chap. xxxiv. v. 28.

## SERMON.



The text which I have selected, leaves no room to doubt of my intention to draw an inference and make a comparison between our deceased august Monarch, and the great King David; time will not permit me to enter into a circumstantial comparison between their actions, but generally I may venture to affirm with great veracity, that, in general, there is a very striking similarity between them in many of their public actions; as, in fortitude, magnanimity, justice, benevolence, charity, and humanity.

It is said in the Chronicles, of King David—

:ימת בשיבה טובה שבע ימים עושר וכבוד\*

*“And he died in a good old age, full of days, riches and honour.”*

These words of the sacred historian relate to David, King of Israel, and shew the circumstances in which he died, after a long, an active, and successful reign; circumstances that equally demonstrate the goodness of his character as a great and worthy prince, and that he enjoyed the peculiar protection

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\* Chro. chap. xxix. v. 28.

of Divine Providence. But princes may also have the art of amassing great wealth, and they have often done it by iniquity and violence, the most unrighteous exactions, and grievous oppressions of their people ; but such characters are infamous in their nature, and they who deserve them, will in the midst of all their ill-gotten wealth, die despised and hated by those they leave behind them, and be spoken of by posterity with the deserved detestation.—Of such princes it may be justly said—

“ ארץ נתנה ביד רשע פני שפטיה יכסה אם לא איפו מי הוא ”

“ *The earth is given into the hand of the wicked, he covereth the faces of the judges thereof, if not where, and who is he,*”

But when Kings rule in righteousness, and their characters are venerable for the qualifications of an excellent understanding, that empowered them for the government and care of a great Empire, with benevolence, prudence, and generosity, and thus die, as my text goes, **שבע ימים עושר וכבוד** “ *Full of riches, honour, and glory,*” they will have a claim to be numbered amongst the great and good, and prosperous, will die highly beloved, lamented, and esteemed amongst those who shared the benefits of their government, and will secure to their names and memories, the just veneration and esteem of future ages. It may be well said with our great King Solomon—

† מלך שופט באמת ודלים כסאו לעד יכון :

“ *The King that faithfully judgeth the poor, his throne shall be established for ever.*”

\* Job chap. ix. v. 24.

† Prov. chap. xxix. v. 10.

King David, who reigned over God's people, is spoken of in the sacred writings, in terms of high respect and commendation; our late lamented monarch reigned in the hearts of his people, and but few monarchs like himself have lived in a reign of general peace with all the world.

Both monarchs equally protected and encouraged the arts and sciences, merit and charity; they wanted no recommendatory patron to obtain entrance at their courts: there! virtue, truth, and honour, were sufficient passports, and were always admitted, respected, and rewarded; but not as some kings or princes, who are little better than state prisoners, and not to be approached by their subjects, but through the greatest favor of their attendants, and at times with bribery.

The tradition of our sages informs us of other circumstances relating to the death of King David, which equally occurred on the present mournful occasion; the Talmud says in *Mesachtath Shabbas*, folio 30,

דוד המלך מת בשבת

“ *King David died on the Sabbath day*”.

Our late lamented Monarch also died on our Sabbath day, both were ready and prepared to appear before that righteous and divine tribunal, where potentates are not only to give an account of their conduct like other men, but have the additional weight, to answer for the administration of their government, as dispensers of a power delegated to them by that Omnipotence, which constitutes them its vicegerents, to make their own truest happiness centre in procuring the greatest blessings to their subjects, and the greatest glory to their kingdoms, as is written—



• בי מלכים ימלכו ורזנים יחוקקו צדק • בי שרים ישרו ונריבים  
 כל שפטי ארץ :

*“ By me Kings reign, and Princes decree justice ; by me Princes rule, and nobles, even all the judges of the earth.”*

Our text informs us, *ימת בשיבה טובה זקן ושבע ימים*  
*“ David died of a good old age, full of days, riches, and honour.*

Should I proceed to illustrate this part of the parallel between the two monarchs, I should be guilty of an unpardonable trespass upon your patience ; but it is sufficiently known, the Sovereign whose obsequies we now celebrate, died at a period of the greatest opulence, grandeur, peace, and glory, hitherto unknown by this nation.

The happiness of a government does not always result from the number of years in which the prince sways the sceptre, but from the just manner of his governing and the wise maxims of his administration ;—piety to God, and a regard to the institutions, and toleration of all religions, is honourable in all men, in every rank and station of life whatsoever ; but more so in kings and princes, and never fails to excite the esteem and respect of the wise and good, wherever they discern it ; but it is more especially so in the kings and princes of the earth, whose exalted stations make it shine with a peculiar lustre, as it renders their persons more than respectable, even venerable and sacred, adds weight to their authority, is a check upon the profligate and profane, and

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\* Prov. chap. viii. v\* 15.

awes and charms those who behold it, into a willing imitation of their example,

• בדרך חכמה הרתיך • הדרכתך במענלי ישר :

“ *I have taught thee in the way of wisdom, I have led thee in the right paths.*”

It is the more honourable in them, as it is but rare and seldom, and it is in their station of life peculiarly difficult.

Education in Courts being seldom friendly to piety and virtue, and princes being trained up too generally amidst those amusements and pleasures that dissipate all serious thoughts,—amidst those flatterers that surround them and render them averse to all solid instructions,—amongst those bad examples that too early taint and corrupt their minds into those sentiments, that they are above all restraint and laws, as prepares them for the fullest gratification of their passions,—and with height of spirit, pride of heart, and imagination of their own grandeur, dignity and power, as makes them either forget that there is any power above them, or to fancy that they are exempted from regarding and obeying it: thus sayeth the great prophet Jeremiah,

† מי לא יראך מלך הגוים • כי לך יאתה • כי בכל חכמי הגוים  
ובכל מלכותם מאין כמוד :

“ *Who would not fear thee, O! King of Nations? for to thee doth it appertain; for as much as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.*”

These, and other like considerations, frequently banish all piety from thrones, and religion is but seldom seen in

\* Prov. chap. iv. v. 11.

† Jer. chap. x. v. 6.

the trains and palaces of earthly princes,—or if she is by chance admitted, it is only with pomp, vanity, and pride.

But when, by the peculiar favor of Providence, kings do admit her, and pay her the reverence she deserves, then how amply doth she reward them by the reverence; she procures them, the honour and approbation of God himself, the veneration and affection of all their *best subjects*, and the secret admiration and esteem of even their worst,

‡ בִּרְצוֹת ה' דָּרְכֵי אִישׁ נִם אֹיְבָיו יִשְׁלִים אֹתוֹ :

“ *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*”

In almost all the transactions of our lamented monarch's reign, he engaged in no great design without first consulting God with prayer and humiliation.

§ כִּי הַ צְבָאִית יַעַן וּמִי יִפֹּר • וַיְדוּ הַנְּטוּיָהּ וּמִי יִשִּׁבְנָה :

“ *For the Lord of hosts hath purposed, and who shall disannul it; and his hand is stretched out, and who shall turn it back?*”

In all his successes, wealth, and honours, he devoutly, publicly, adored him as the author of them; in all national afflictions, prayers were his relief, and the power and goodness of God his refuge.

• בָּצַר לִי אֶקְרָא ה' וְאֵל אֱלֹהֵי אֶקְרָא וַיִּשְׁמַע כֹּהֵיכֵל  
קוֹלִי וְשׁוֹעֲתִי בְּאוֹזְנֵי :

“ *In my distress I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry did enter into his ears.*”

King David shew forth the loving kindness of God in the morning, and his faithfulness every night.

‡ Prov. chap. xvi. v. 7. § Isaiah chap. xiv. v. 27. \* 2 Sam. chap. xxii. v. 7.

In the Tabernacle he was a devout and constant worshipper, when he could be present in it; and bare with impatience his absence from it, when he could not attend the solemnities of devotion there. How many of King David's private hours were employed in those sacred composes which are transmitted down to us in his beautiful and sublime book, the Psalms, which we are informed by our best commentators, were not composed by him in the order they are numbered, but were written at such times and seasons he felt so disposed, according to occurrences and situations; and they are now used with reverence and delight in almost every religious worship; which testify the deep sense he had of God upon his own heart, and which discover the true spirit of poetry, which abound with nobler images and sentiments than can be found in all the writings of antiquity, and which the more they are understood will be the more admired, and will ever be read with great pleasure and profit, whilst good sense, a taste for the true and sublime, the spirit of piety, and a relish for rational devotion shall continue in the world; I may here well remark a proverb—

שפת אמת תכון לעד \*

*“The lip of truth shall be established for ever.”*

Add to this, the regulations he made before his death, for the orderly performance of the Tabernacle and Temple service; his immense preparations for the building of the

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\* Prov. chap. xii. v. 19.

Temple by his son Solomon, and that glorious acknowledgement he made to God, just at the conclusion of his reign and life, in the following sublime prayer—

\* יִבְרַךְ דָּד אֵת ה' לְעֵינֵי כָל הַקְּהָל וַיֹּאמֶר דָּד בְּרוּךְ  
 אַתָּה ה' אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם : עַד  
 וּמַהֲלֵלִים לְשֵׁם תְּפָאֲרֶתְךָ :

*“ And David blessed the Lord in the presence of the whole Congregation, thus said David, Blessed be thou, O Lord God of Israel! our Father for ever and ever,—thine, O Lord! is the greatness, power, glory, victory, and majesty, as all that is in heaven and earth is thine. Thine, O Lord! is the sovereignty and supremacy at the head of all; riches and honour is from thee, for thou hast dominion over all; in thy hand is power and might, and it is thy hand which can make great, and give strength unto all—and now, O our God! do we thank thee and praise thy glorious name,”—*

And the piety of this prince will appear ever in the most illustrious and amiable light, and he will be held in high and honourable estimation and remembrance to the end of time.

The constitution of this great empire is allowed to be the most excellent that human wisdom was able to frame, and perhaps approaches nearest to our Israelitish government, in which the kings and princes were equally restricted to the observance of the laws; experience has shewn that those princes who maintained the critical balance of power in this

\* 1 Chron. chap. xxix. ver. 10. 14.

singular form of government, in a steady and exact equilibrium, were ever the most prosperous and the most happy, but no one of them ever surpassed our illustrious and upright Monarch, under whom we, as Hebrews, have had every religious indulgence, with which he never once did interfere, but on the contrary, we have been assisted; as for instance, the Marriage Act, Divorce, and many others upon which I will not enlarge. Where, indeed, is the wonder? that a prince who adhered so closely to the religious and prudent maxims of our King David should like him too be generous, prosperous, and happy,—how very applicable it is written—

\* אֲשֶׁרִי אֲנֹשֶׁךְ וְאֲשֶׁרִי עֲבָדֶיךָ אֱלֹהֵי הָעַמִּים לִפְנֵיךָ תְּמִיד וְשִׂמְעִים  
: אֵת חִכְמַתְּךָ :

*“Happy are thy men, and happy are these thy servants which stand continually before thee and hear thy wisdom.*

Both established the principles of their government upon the secure and lasting foundation of moral rectitude; both well knew how to attemper justice with mercy. It is well known it cost our late compassionate monarch bitter pangs, with great reluctance, whenever he found himself obliged to confirm the sentence of death pronounced even upon the meanest of his subjects; and whilst he punished the crime, he at the same time pitied the criminal.

Both monarchs equally distinguished themselves as well in pardoning crimes, if it was at all to be done with propriety, as in rewarding services faithfully discharged.

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\* 2 Chron. chap. ix. v. 7.

Both were indefatigable in labouring for the good of their subjects, and in those hours of tranquil repose, gave relaxation to the greatest part of their people—they, even in an advanced age, greatly improved their kingdoms in the arts and sciences, patronized them, and continued their watchful guardians, and were attentive to, and laboured for, the safety of the whole community.

To conclude, therefore, this part of our comparison, we may truly say the same of our late sovereign, which the inspired Asaph said of King David—

וַיִּרְעֵם כְּתָם לִבָּו וּבִתְבוּנוֹת כַּפָּיו יָנַח\*

*“So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.”*

I have shewn one part of their resemblance in their domestic government; I acknowledge indeed that our late august monarch had not so many opportunities of showing his prowess in war; but even in that point instances are not wanting in his early life of his valour and capacity.

If David had force and dexterity enough to overcome wild beasts and conquer lions and bears,

† נָסַח אֶת הָאֵרִי נִסַּח אֶת הַדָּבָר הַזֶּה עֲבָדְךָ :

*“Thy servant slew both the lion and the bear.”*

King David had also great prudence, and honesty, and integrity of heart, for though Saul was his persecutor, had several times attempted his life, and sought by all the methods of fraud and violence to destroy him, yet

Ps. chap. lxxviii v. 72.

† 1 Sam. chap. xvii v. 36.

when he had him twice in his power, and his officers urged him to take the advantage, which he rejects with indignation, he tells Saul, with appealing to God—

\* ה' ישיב לאיש את צדקתו ואת אמונתו \* אשר נתנך ה'  
היום בידי ולא אביתי לשלח ידי במשיח ה':

*“The Lord render to every man his righteousness and his faithfulness, for the Lord delivered thee into my hands this day, but I would not stretch forth my hand against the Lord’s anointed.”*

Our sovereign exerted his great skill and resolution, for he did, by his address, consummate resolution, and prudence, quell the pride of the *proudest usurper* upon earth, to an acknowledged sense of his superiority, and he reconciled the fierceness of factions and contending parties; he did more, for he obliged even the ferocity of the disaffected to acknowledge that their well-being was inseparably connected with their loyalty,—this he effected more by moderation and benignity than by force of arms.

Both monarchs when they engaged in any war, always founded it upon the justice and rectitude of its cause; and whilst they took the most proper measures and made the best human dispositions, always implored divine Providence to grant them that assistance, on which alone depends victory and safety; both always returned the most devout and public thanksgivings to that Providence for their happy successes—

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\* 1 Sam. chap. xxvi. v. 23.



כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹהִים חַן וְכֶבֶד יִתֵּן ה' לֹא יִמְנַע טוֹב  
לְהוֹלְכִים בְּתַמִּים :

*“For the Lord God is a sun and shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly.*

If the history even of our own kings be impartially considered, how few of them will be found to have lived honoured by the nation, or died generally lamented by their subjects. Good princes shine the brighter by comparison; I have therefore chosen our learned and honoured king David as mine: our kings, some of them involved us in all the calamities of civil wars; some were wicked and profligate; others, weak, contemptible pedants; others, arbitrary and tyrannical; others, oppressed the nation by illegal exactions; others, libertines without principle or conscience; some, furious and obstinate bigots, who have particularly persecuted our nation; and others, unhappy by becoming the property and prey of evil designing men, who wickedly sacrificed the national interest to their own ambition and revenge:— we have, indeed, had a Henry, an Edward, an Elizabeth, a William and Mary, whose reigns do some honour to our English annals,—but the others, what have they mostly been? Let those who know their histories, pass the proper judgment upon them. But their houses are extinct, or if there are any remaining branches of them, they are aliens from our common-

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\* Ps. chap. lxxxiv. v. 12.

wealth, strangers to our country, and without inheritance here, as enemies to our holy laws and religion.

But of late years God hath provided better for us, by introducing a Royal Family, sprung from our ancient kings, with all the dispositions necessary to render these nations glorious and happy; the first of this illustrious house was, a wise, a steady, and a righteous prince, and worthy to be remembered with double honour, as he left his crown to an equally good successor. Also his late majesty, who was the father of his country, the friend of his people, the great promoter of the arts and sciences, the improver of his country and the great encourager of inventions for the better preserving the healths of his subjects; had the Almighty preserved him amongst us longer, improvements would have been carried on to great perfection.

Our feelings of poignant sorrow were very great at the first knowledge that our late venerated monarch's malady being pronounced hopeless; although with mournful anticipations, still we fostered hope, which is seldom extinguished so long as life remains, to offer up our supplications to the universal being—

: אשר בידו נפש כל חי ורוח כל בשר איש \*

*“In whose hand is the soul of every living thing, and the breath of all mankind.”*

that the life of the venerated monarch might for some

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\* Job chap. xii. v. 10.

time longer be spared unto the nation, by his gracious Providence.

But the Supreme Disposer of events, had ordained otherwise; and it is our duty to submit to his high decree with pious resignation.

: כִּי הוּא יִכְאֵיב וְיַחְבֵּשׁ יָמָיו תִּרְפִּינָה : ||

*“For he maketh sore, and bindeth up, he woundeth, and his hands make whole.”*

Cherishing the hope that the august successor **WILLIAM THE FOURTH**, in reaping the royal inheritance of the British Crown, will be heir also to all the bright and rich regal qualifications which for several successive reigns have shed their lustre upon the diadem, and made the sceptre of our monarch a sceptre of righteousness, an emblem of glory, of peace and prosperity; with hopes, under the indulgence of the King of Kings, that our late amiable and beloved Sovereign, George the Fourth, has only departed this transient life of care, for the regions of eternal bliss, where peace undisturbed will attend his illustrious manes.

It is no small matter of recommendation, but one of the principal glories of his Majesty's character, that he was a firm friend to the toleration of every religion, the assertor and patron of religious and civil liberty, and an utter enemy to all methods of persecution for conscience' sake,—in this point he is particularly

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\* Job chap. v. v. 18.

to be compared to our beloved King David, who en-joined his son to walk in his ways, and which he very closely followed. We are delighted in reading that king's very beautiful and liberal prayer he made to the Almighty on his having finished the temple, where, after praying for the welfare of Israel, and the glory of the temple, he emphatically prays thus:—

“וּגַם אֶל הַנְּכָרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבֹא מֵאַרְץ רְחוֹקָה לִמְעַן שִׂמְךָ הַגָּדוֹל וַיִּדְד הַחֹזֶק וְזִרְעֶךָ הַנְּשׂוּיָהּ וּבֵאוּ וְהִתְפַּלְלוּ אֶל הַבַּיִת הַזֶּה : וְאַתָּה תִּשְׁמַע מִן הַשָּׁמַיִם מִמְּכֹן שְׁבַתְךָ וְעִשִׂית כְּכֹל אֲשֶׁר יִקְרָא אֵלֶיךָ הַנְּכָרִי לִמְעַן יִדְעוּ כָּל עַמֵּי הָאָרֶץ אֶת שִׂמְךָ וְלִירְאָה אֶתְךָ כַּעֲמֹךָ יִשְׂרָאֵל וְלִדְעַת כִּי שִׂמְךָ נִקְרָא עַל הַבַּיִת הַזֶּה אֲשֶׁר בְּנִיתִי :

*“ Moreover, concerning the stranger, which is not of thy people, Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm, if they come and pray in this house—then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house, which I have built, is called by thy name.”*

I would ask, can any thing be more sublime, more liberal and more honourable than this extract of the prayer of King Solomon, in which he invoked the Almighty, for the stranger not of his religion.

\* 2 Chron. chap. vi. v. 32.

In some former reigns all were strictly commanded, and expected to follow the conscience of the public in all things relating to faith and worship; and the religion of a parliament, was thought as sacred and inviolable as the Ten Commandments; and the ecclesiastical and civil powers tried all the methods of severe persecution, to make all men's minds of one complexion and length, and all men's worship of the same fashion and dress,—an attempt as ridiculous in its nature as impossible in its execution. King William, of glorious and immortal memory, established liberty of conscience, and a toleration for all religions; our late monarchs were so steadily attached to those principles, and have so inviolably adhered to them, that we have no ground to apprehend the invasion of our rights, or that we shall ever be laid under any further difficulties for the sake of our conscience in following our holy laws and religion.

Indeed, his beloved late Majesty's integrity, regarding his word and steadiness to his engagements, was a known and universally acknowledged part of his good character; I have heard it observed, to his honour, that he never departed from his promise, and his word was as sacred as his crown,—this is a noble and native honesty and sincerity,—a virtue not too common amongst the princes of earth, but which renders them infinitely more respectable, more worthy of the veneration and esteem of their subjects;—and as to all national transactions and foreign engagements and treaties, no prince ever acted with greater point of honour, than our late beloved Majesty.

His late Majesty seems to have been in his natural disposition, a lover of peace ; and every wise and good king always will be so ; he was entirely free from that ambition which hath for its object a glory which arises from pride of conquest, increase of dominions and extent of power and empire, without regard to truth and justice, and the calamities and miseries of wars, and the spilling of blood which such a temper and conduct naturally occasion amongst mankind. But still he had great spirit and resolution, knew what he owed to the dignity of his crown and the honour of his kingdom, and would not sit down a tame spectator of the insults of his enemies and the injuries they offered to his people, for whose rights, possessions and liberties, he had so jealous and sensible a concern ; how nobly would his language flame out to his parliament on such occasions, with the true magnanimity and spirit of a brave prince !

Can there be a doubt then, that one who possessed so much humanity, rectitude of heart, charity and benevolence, is now enjoying glory ? It would be very extraordinary to find any one so ignorant as not to know, that pious and good men, of all religions, are certain of receiving the reward of their good deeds in a future and everlasting state. Our sages have affirmed this in the most express terms, in various passages, and to some few of which I mean to infer ; and as now so fair an opportunity offers, I feel it my duty, for general satisfaction, to endeavour to prove this point ; and I hope

I shall be able to fix it beyond the power of doubt, that the Almighty does not in his omnipotence withhold his protection, and remembers in a future state, the good actions of departed souls of all religions.

The celebrated Rabbi Ychoushua, in the Talmud Senbedrim, the last chapter, says—

ישוּבוּ רשעים לשאולה כל גוים שכחו אלהים \*

“*The wicked shall be turned into hell, and all the nations that forget God.*”

The second part of the text is a comment upon the first, meaning, that the wicked who will be punished by perdition, are those who are so iniquitous as to have entirely forgotten God.—

Another remark will show our Rabbins opinion upon this subject.

† The Emperor Antoninus, surnamed הצדיק ‘*the just,*’ put the question to Rabbi Judah, who was himself a prince of the line of David, very learned, and at the head of the college; the Emperor convinced of his great sincerity, and that he was incapable of flattery, desired him to tell him whether he could hope to enter into the felicity of the world to come? the sage answered in the affirmative, without hesitation:— Our great proverbist says צדקה תרוכס נוי † “*Righteousness exalteth a nation, but sin is a reproach to any people.*” In Ezekiel we find, ונתתי את כבודי בגוים ‡ “*And I will set my glory among the Heathen.*”

\* Psalms, chap. ix. v. 18.

‡ Prov. chap. xiv. v. 34.

† Angwoudo Zoro. p. 10.

‡ Ezek. chap. xxxix. v. 21.

The decided opinion of our learned men is, that the bare circumstance of having been born or educated in one religion preferable to another, gives no exclusive-privilege to admittance into Heaven. The pious and virtuous of all nations, especially those, the fundamental basis of whose religion consists in a pure and divine morality, may be certain of a glorious reward of their good actions, in a future state; but it is incumbent upon us as Israelites, not only to be the most exact observers of the moral, but also of the positive precepts which compose the divine treasure of our most holy law.

Our great commentator רלב"ג Rabbi Levi ben Gershon, writes on the verse,

וְנִסְלַח לְכָל בְּנֵי יִשְׂרָאֵל וְלִגְרַם הַגֵּר בְּתוֹכָם \*

*"And it shall be forgiven to all the congregation of the children of Israel, and the stranger that sojourneth among them,"*

"It is particularly necessary to mention 'the stranger,' as when the priest made an atonement for the whole congregation, every tribe brought a separate offering, and it might be imagined the strangers were not included in those offerings. It is (he says) therefore particularly said in the text, וְלִגְרַם הַגֵּר בְּתוֹכָם 'And the stranger that sojourneth among them,' and were included with the tribe in which they sojourned."

\* Num. chap. xv. v. 26.



The חזקוני *Chezuni*, a commentator greatly looked up to, expounds the following verses,

• וכי יגור אתכם גר או אשר בתוכם לדרתיכם תעשה אשה ריח ניחה לה" כאשר תעשו כן יעשה: הקהל חקה אחת לכם ולגר הגר חקת עולם לדרתיכם ככם כגר יהיה לפני ה' תורה אחת ומשפט אחד יהיה לכם ולגר הגר אתכם :

*"And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord, as ye do, so he shall do; one ordinance shall be both for you of the Congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the stranger be before the Lord. One law, and one manner shall be for you, and for the stranger that sojourneth with you."*

The reason of these repetitions is, to remark two things, the present and future generations, and particular for other nations and strangers not of our religion, if they should bring an offering, and not send the drink-offering with the burnt-offering, in that case the drink-offering shall be provided from the purse of the Congregation.

האבן עזרא אמר על הצווי בעשרת הדברות • לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך ותרד  
אשר בשעריך :

Our great commentator, *Aben Ezra*, writes upon the verse in the commandments regarding the keeping the sabbath—

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\* Numb. chap. xv. v. 14.

*“Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.”†*

He says, *in these words*, ‘upon this express condition shall the stranger dwell within thy gates, that he shall not do any work on the Sabbath and on the Day of Atonement; that he shall guard against fornication, as also from eating blood.’ And again we are commanded, *והייתה לכם לחקת עולם בחדש השביעי בעשור לחדש תענו את נפשותיכם וכל מלאכה לא תעשו האזרח והגר הגר בתוכם כי ביום הזה יכפר עליכם וגו’*:

*“And this shall be a statute for ever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you, for on that day shall the priest make an atonement.*

The same author explains, “although you are commanded not to let the stranger work on the Day of Atonement, you are not to compel him to fast on that day.”

I will not trouble my auditory with further proofs, and I hope I have proved, beyond a doubt, the decided opinions of our doctors; that the good deeds of any one not of our religion, are stored up on their account, by the Omnipotent, for the future benefit of their departed souls.

† Exod. chap. xx. v. 10.

\* Numb. chap. xvi. v. 29.

To sum up the whole, our late august monarch proved his piety to his latest hours; when informed of the dangerous state of his malady, with pious resignation to the Almighty Power, he reverently expressed, 'God's will be done;' this speaks volumes, and shews he was religious, without superstition,—just, without rigour,—charitable, without profusion,—rich, without covetousness,—humane and tender, without weakness and effeminacy,—sincere in his friendship,—a lover of his people, without relaxing the vigour of his government,—a supporter of the laws, without relentless severity,—a punisher of vice, whilst he pitied the offender,—a friend to all sects,—a lover of liberty, whilst he curbed licentiousness,—steady, without obstinacy,—yielding to the circumstances of the times, without descending from his dignity,—true to his word, without evasion or perfidy,—calm in prosperity, but not unthankful for it,—patient in affliction, but not insensible,—a lover of peace, without sacrificing any valuable interests to the name of it,—averse to war, but of spirit to carry on a just one,—successful, without vanity and self-elation,—victorious without pride,—rich in the treasures of his people.

But God was pleased in his all-wise Providence to deprive us of the further blessings of his government.

Here I conclude, beloved brethren, my very imperfect elogy, and very unequal panegyric;—let us, humble individuals, take example and learn to divest ourselves from pride and vanity, as neither emperors, kings, or princes, can ward off the pangs of death when that awful day arrives.

• כי אין שלטון ביום המרת :

*“ There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death, and there is no discharge in that war.”*

Death is a most formidable conqueror ; he enlarges his empire daily, and amidst the fluctuating state of empires and kingdoms here below, this terrible potentate is extending his conquests, and adding to the number of his triumphs every moment,—making the very emperors and kings who, but a few moments before, ruled over millions, instantly become his subjects ; as I observed, *מרת ביום המרת* † “ there is no power in the day of death ;” let us, brethren, therefore, remember our duty to God, when in the time of good health and prosperity.

I acknowledge, and I very much regret, my very limited capacity, that I have it not in my power to do adequate justice to the exalted character which I have attempted to elucidate. Let us hope so good a monarch cannot fail enjoying celestial glory. It was happy for our nation, and what undoubtedly must have been a singular satisfaction to the good king, that he saw his successor to his dominions at full maturity, and exceedingly capable of holding the reins of government, and such an amiable character as shewed him worthy of his hereditary honours, and promises every thing a great nation could wish for: his successor has given noble indications of a manly piety and virtue, and dis-

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\* Eccles. chap. viii v. 8.

covered all those great and excellent qualifications that are necessary to maintain the dignity of his royal character, to support the honour of his government, and secure his people's prosperity; he hath had that princely education, and shewn his manly courage in the great arduous service he rendered in the Royal Navy, and for which he is justly noted.

Our late lamented king was awake to honour, as my text says. It is well known he was ever determined in his councils, and never to be moved from pursuing prudent measures, as his honour dictated; so he was as firm in the execution of them, as we have witnessed when he was Regent, in the late long wars with France and Spain, when their armies were beaten and flew before his victorious troops; their strong holds and forts demolished, or possessed by his forces; their fleets broken and dissipated, and their whole marine almost entirely annihilated; in a word, his successes have been so many, so important, so rapid, as eminently to discover the hand of Providence, and cause all of us to cry out with admiration—

מאת ה' היתה זאת היא נפלאת בעינינו:

*"This is the Lord's doing, it is marvellous in our eyes."*

Let me add one thing more, which was both his Majesty's honour and happiness, that he lived to see all parties and ranks of men firmly united in their affection to his royal person, and attachment to his govern-

\* Psalm cxviii. v. 23.

ment; his ministers acting with mutual confidence; his councils united; all the various classes of his subjects contented, notwithstanding the distress of the times; no murmurings; no illegal meetings held; but easy and contented in the protection they enjoyed. This we may very properly call, as our text says, 'full of honour;' that as his late Majesty was full of honours, and died in the possession of them, so he was full of 'riches.' Some, perhaps, may think this is no great recommendation to a king; but if they were not raked together by violence and oppression, by perverting the application of public money, to the straitning and extinction of charity and beneficence,—if they were not misapplied to pervert the laws, to promote arbitrary measures, and endanger the constitution,—if they were the produce of honour, and in some measure absolutely necessary to support the dignity of the nation, becoming the majesty they descended from,—if they are wisely distributed amongst them, and partly appropriated to purposes that could not be otherwise provided for,—surely such riches of a prince thus circumstanced, cannot but be laudable, and argue prudence, generosity, and justice. There is another kind of riches,—the riches of a king are in the possessions and riches of his people; if he governs well, and hath their affections, he hath their purses too, and is always sure of their assistance in the most liberal manner whenever wanted, for every purpose that can contribute to the splendour and magnificence of his

government, and the safety, welfare, and prosperity of his kingdom. His late Majesty in this respect was, I say, immensely rich; instance the public buildings, the growing improvements, the conveniencies and ornaments of our immense metropolis and kingdom at large, the numerous public charities that everywhere abound amongst us, in which his name is to be found the first enrolled; in this consisted the wealth, the property, of his late Majesty, and in this he exceeded all the princes of the age he lived in. As my text says, he died full of riches and honour,

מת בעושר וכבוד :  
 Thus lived, and thus died George the Fourth, King of a great empire, in the midst of all his honours, unfaded and undiminished, loved, desired, esteemed and lamented by all his people; respected and feared by his enemies; wise and just, the guardian of his people's liberties, the defender of their colonies, the scourge of foreign enemies, the conqueror of their armies, who dispersed, who took, who destroyed their fleets, who humbled their pride, diminished the source of their riches and naval power, and reduced it to a contemptible state; justly revenged their perfidy, disappointed their threatened invasions, and insulted their own coasts; repelled their incursions into his distant dominions, and freed them from the apprehensions of all future ravages; dispossessed them of their colonies, and reduced them to his obedience; who made them feel the just vengeance of his power in all the four parts of the habitable world; and who

hath so strengthened the foundation of his people's safety and prosperity that, judging by the probability of second causes, and trusting in the protection, power, and goodness of the Almighty, it cannot easily be interrupted by them for many years to come.

The good king, his successor, has begun his reign with founding his government upon morality, devotion, and religion; the same causes always produce the same effects; and as Our Gracious Sovereign has descended from the same royal parents, and inherited together with the crown, the virtues of his predecessors, we may be assured that the felicities we have hitherto enjoyed, will prove an equal portrait of those we may most justly expect to enjoy.

What less can we expect from a king whose first declaration to his council seems to be an emanation from the divine spirit of king David, and Solomon, his son; I shall only produce the text without comment; David says,

|| עיני בנאמני ארץ לשבת עמדי הלך בדרך תמים הוא ישרתני

“*Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.*” And Solomon says,

§ רצון מלכים שפתי צדק \* ודבר ישרים יאהב ;

“*Righteous lips are the delight of kings, and they love him that speaketh right.*”



From such promises and declarations what may not we expect? as morality and religion are the grand basis of kingdoms, and is the surest means to preserve them in loyalty, and to acquire the preservation and prosperity of the empire, as well as to propitiate and procure the divine grace and protection in the day of battle; our mighty and religious Majesty attending to the certainty of this maxim, made it the first care of his reign to issue a most excellent and moral proclamation, to reform manners, and to recommend the exercise of morality and devotion.

Let us, beloved brethren, show ourselves on all occasions, not only loyal subjects, but let us be exact observers of all his royal orders and acts; let us avoid giving the least shadow of offence; let our conduct be such, that we may not be unworthy of his benevolent protection; let us implore blessings for our merciful monarch, from that divine and ineffable majesty; let us invoke with fervour and zeal the omnipotent Being, to grant force and valour to our monarch and to all the ministers of his cabinet, and that he may be pleased to exalt the crown of his anointed, **להרם קרן משיחו**.

Let us beseech the Almighty, that our Monarch may for many years to come, be happy in the protection and blessing of his providence, may his reign be long and prosperous; the righteous flourish with abundance of peace; let us say with the prince of prophets,

**\* ונחה עליו רוח ה' רוח חכמה ובינה רוח עצה ונבורה רוח  
דעת ויראת ה' :**

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\* Isaiah, chap. ii. v. 2.

*And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and the of fear of the Lord.*

Grant, O Lord! that virtue, charity, truth, and mercy may flourish in his reign; direct his councils with thy wisdom, that he may be a pattern to the kings of other nations, by their imitating his good qualities.

Permit, O Lord! that our Most Gracious Queen **ADELAIDE** may fully enjoy and long partake of all these blessings, and witness a glorious, long, and prosperous reign.

Pour down, O Lord! the most precious benedictions upon all the Royal Family.

Grant, O merciful Lord! that our king may be favoured with uninterrupted health and vigour; his fleets and armies crowned with success, his whole administration wise, steady, and prosperous; his years be distinguished by increasing majesty and honour; his glory and felicity fresh in old age; the crown to be worn by the descendants of his family to the latest posterity; and himself be spoken of through all ages, as the restorer of learning, religion, and liberty, the peculiar glory of our nation, and the greatest, the best, the happiest of all the princes that ever ascended and adorned the **British** throne.

I shall conclude with that liberal and good moral advice to Israel, by the prophet **Jeremiah**:—

וּדְרְשׁוּ אֶת שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ  
 בְּעֵדָה אֵל ה' כִּי בְשָׁלוֹמָה יְהִי לָכֶם שְׁלוֹם:

*“ And seek the peace of the city whither I have caused  
 you to be carried away captives, and pray unto the  
 Lord for it, for in the peace thereof shall ye have  
 peace.”*

אָמֵן וְאָמֵן סֵלָה:

*AMEN AND AMEN SELAH.*

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\* Jeremiah. chap. xxix. v. 7.

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