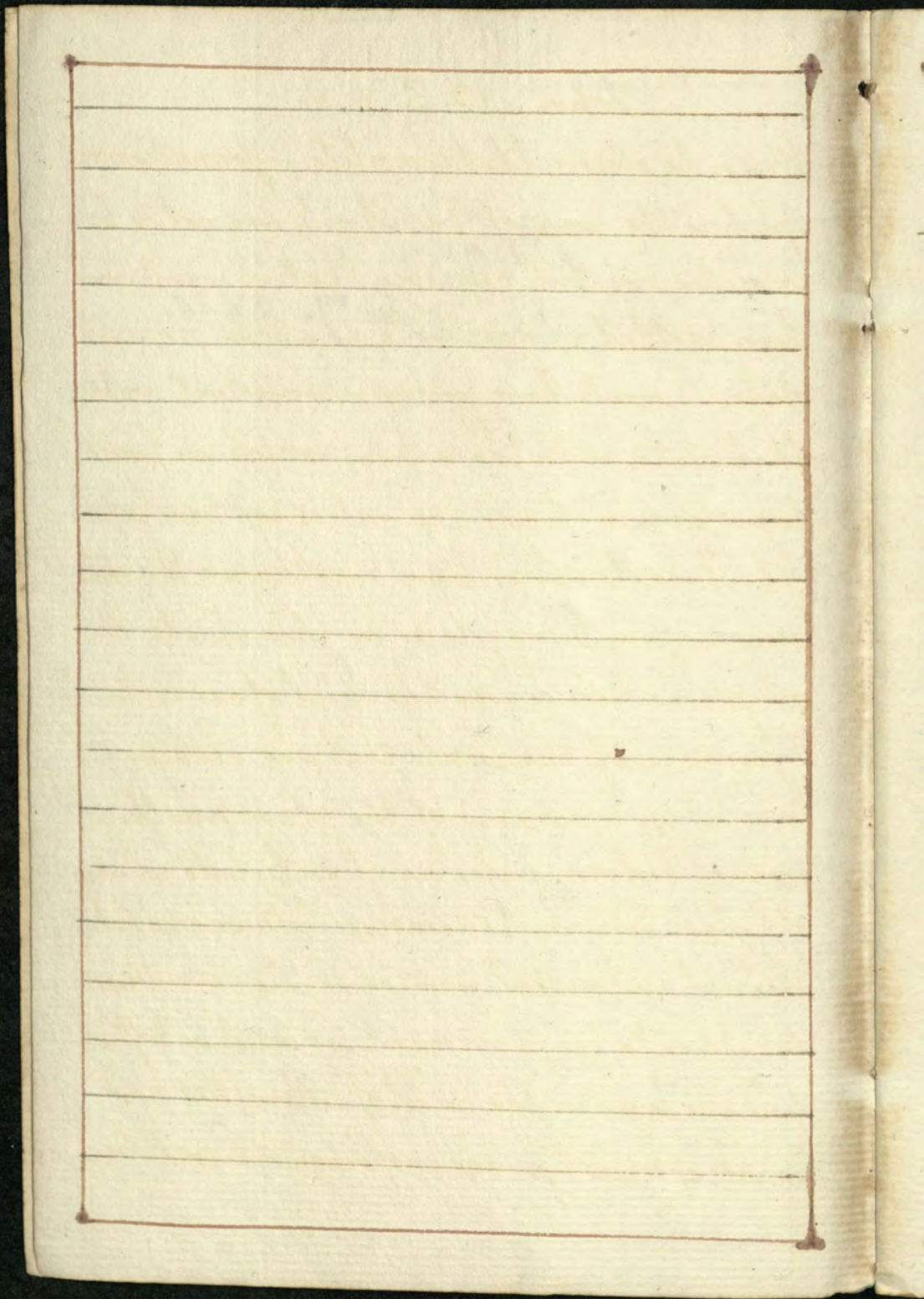




4/6<sup>B</sup> GEO Add MS 43/6

Begun  
The 21<sup>st</sup> Janry. 1810.



(2)

John. 13. c. 7. v.

We are to observe, that complete information respecting the ways of God, not only was not to be expected here; but, moreover, that it would have been hurtful, if granted to us in our present state. It would have proved inconsistent with that state; with the actions which we have to perform in it, and the duties we have to fulfil. It would indeed have overthrown the whole design of our being placed in this world. We are placed here under the trial of our virtue. Ignorance of the events that are ordained to befall us, ignorance of the plans and the decrees of heaven, enter necessarily into a state of trial. In order to exercise both our intellectual and moral powers, and to carry them forward to improvement, we must be left to find our way in the midst of difficulties and doubts, of hardships, and sufferings. We must be

taught to act our part with constancy, though the reward of our constancy be distant. We must learn to bear with patience whatever our Creator judges proper to lay upon us, though we see not the reason of the hardships he inflicts. If we were led into the secret of the whole plan of Providence; if the justice of Heaven were, in every step of its procedure, made manifest to our view, man would no longer be the creature he now is, nor would his present state answer any purpose of discipline or trial.

Mystery and darkness, therefore, must of necessity now take place in the course of things. Our present state can be no other than a state of twilight or dawn, where dubious forms shall often present themselves to us, and where we shall find ourselves in a

middle condition between complete light and total darkness. Had we enjoyed no evidence of a just Judge ruling the earth, and of his providence interposing in our affairs, virtue would have been altogether deprived of its encouragement and support. Had the evidence, on the other hand been so strong as to place the hand of the Almighty constantly before our eyes, the intention of our present existence would have been defeated, and no trial of virtue have remained. Instead, therefore, of complaining of the obscurity which at present covers the conduct of providence, we see that, on the whole, we have reason to submit and adore.

The doctrine of the text is to be applied for comforting the pious. Never let them be dejected by the darkness which now covers the ways of the Almighty. If he withdraws



himself from their view, it is not because he neglects them; but because they are incapable of comprehending his designs; because it were not for their good that all his designs were revealed to them. Instead of perplexing themselves about what is obscure, let them rest on those clear and authentic discoveries that have been given of the divine goodness. Let them rest on those great and signal facts that prove it; particularly on that illustrious fact, the redemption of the world by Jesus Christ, He that spared not his own Son, but gave Him up for us all, will assuredly not always conceal himself from those who serve him. Though what he does they know not now, the time approaches when they shall know hereafter. Till that time come, let them believe and trust, let them hope and adore.

From this conclusion let them never depart,  
 that to fear God and keep His command-  
 ments, is in every situation the truest  
 Wisdom; that, if there be government in  
 the universe at all, the virtuous and the  
 worthy are loved and protected by Heaven;  
 that in due season they shall reap if  
they faint not; for the care of them is  
with the Lord, and their reward with  
the Most High.

The 9<sup>th</sup> Sermon in the 4<sup>th</sup> vol of  
 Blair — Windsor the 22<sup>d</sup> / Jan<sup>y</sup> / 1810.

Explanation of the Bible by  
the late M<sup>rs</sup> Roberts  
?

Our Saviour commanded his disciples to pray, and gave them this prayer which we call from him, The Lords Prayer.

When we say — Our Father which art in Heaven — we address ourselves first to God as his children, and invoke his blessings, not only for ourselves, but for all people; because we are taught to love each other as brothers and sisters. — When we say, in Heaven — we remember how high above us is the great Being whom we address; that there is his throne from which he vouchsafes to look down upon us, and from which he marks every word

and action of our lives, whether they be good, or whether they be evil. How watchful then ought we to be never to commit any act which can disgrace ourselves in the eye of our Maker. — "Hallowed be thy name" reminds us to reverence him with an humble heart, and that his name is never to be used in sport or carelessness, but held sacred. — "Thy Kingdom come" expresses a hope of that eternal life, which is promised to all who are virtuous, and which we desire to be admitted into when we leave this world. — "Thy will be done on earth as it is in Heaven" — means that as the angels are obedient to him in every thing, so ought we to be, and never presume to doubt his power and authority, or murmur at any of his dispensations,

but in pain, sorrow, sickness, or any other  
adversity, submit patiently to his will, and  
comfort ourselves with this blessed assurance,  
that if we are afflicted in this world, we shall  
be rewarded in the next. — "Give us this  
day our daily bread." — Solicits all that  
may be necessary for the support of our  
existence; we must remember that all our  
food is from the bounty of God; that it  
is he who makes the grass to grow, who  
created all things living for our use, who  
has provided all things needful both for  
our Souls and Bodies, and without whose  
assistance we should have neither food  
nor raiment. — "And forgive us our tres-  
passes as we forgive them that trespass  
against us." — here we implore the  
Almighty to reward us according to our

6

treatment of others; if we forgive injuries done to us, we may also hope to have our offences forgiven; but if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses; it is therefore our duty to pardon, and be reconciled to those who may have injured us, and never on any account, bear them resentment, or shew them unkindness: — " And lead us not into temptation, but deliver us from  
" evil; from the weakness of our nature, we are so prone to error, that without the assistance of God, we should not be able to resist temptation; and here, from a consciousness of our frailty and imperfection, we earnestly solicit his help to keep us from it, and deliver us from every evil thing that may tempt us to transgress any

of his commands. // For thine is the King-  
dom, the power, and the glory forever & ever;  
this Kingdom, the Kingdom of God, is promised  
to all true christians; and this Kingdom,  
Power and glory, belong only to God  
for ever and ever.

Windsor the 18<sup>th</sup> Decr/1814.

∞.

Character of the  
 King  
 Sent by the B. of Salisbury  
 to Princess Mary.

Now ought it to be overlooked, that, for the present gratifying & encouraging state of religion in this nation, much has been owing to the personal character of our excellent & revered King

Since the memorable day he ascended the Throne, He seems never to have viewed himself in any other light than as the Father of His people; as a Christian Father, He has never lost sight of their Christian Interest.

By his unshaken adherence to the cause of Protestantism and Toleration



by His determined resistance of the  
aggression of Infidelity; by His regular  
observance of the public ordinances of  
the Gospel; by His uniform consistency  
and integrity of conduct, by His stead-  
fastly discountenancing every appearance  
of flagitiousness in His court, & by His  
gracious encouragement of every humane  
or patriotic institution recommended  
by His attention, He has acquired a  
Name among the Monarchs of Chris-  
tendom of preeminent excellence, which  
the breath of malice can not tarnish,  
and which will be held in veneration  
while there is a British heart to feel  
and while the truth-telling page of  
history preserves it on record.

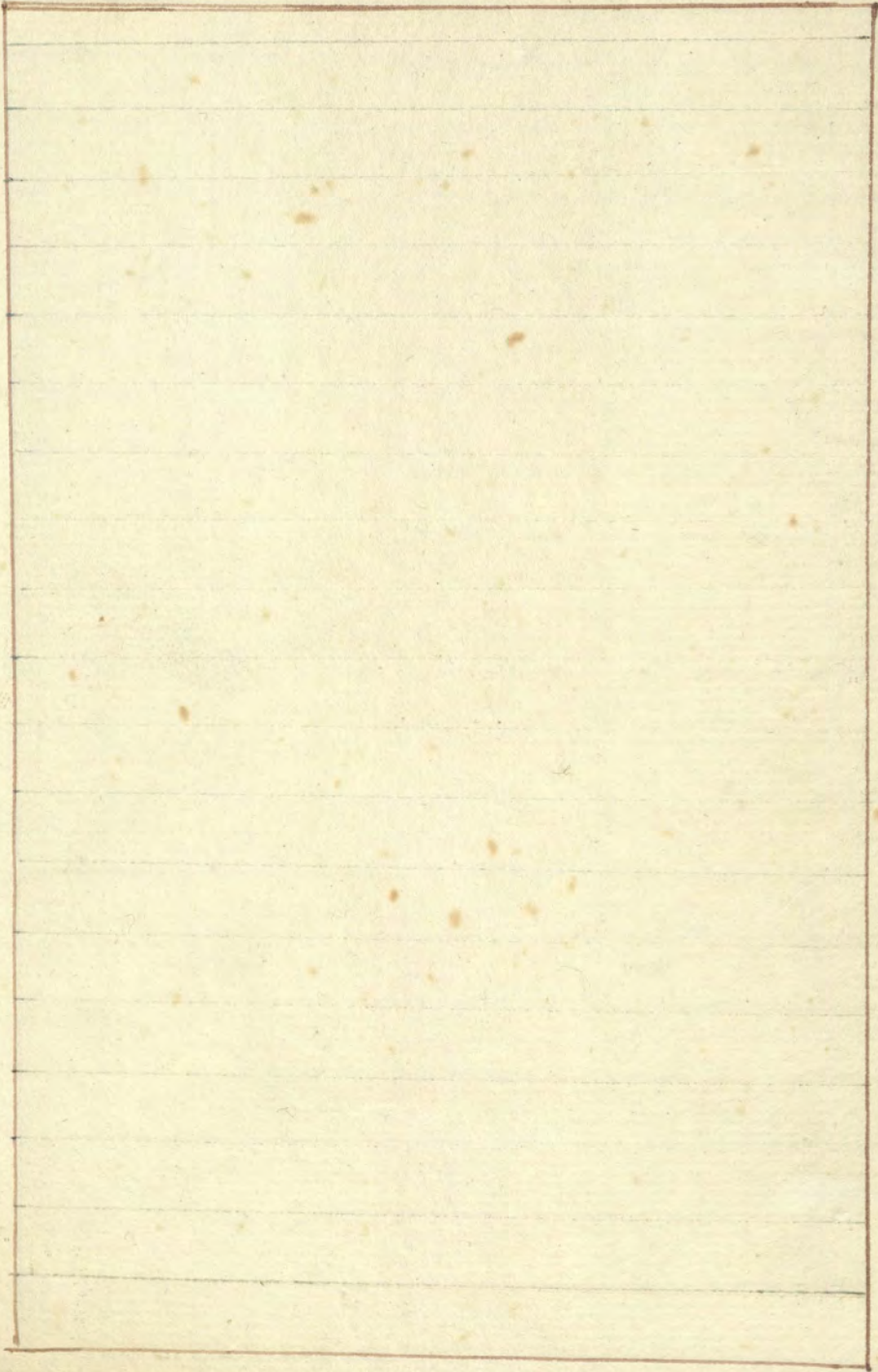
Almighty God has seen meet to

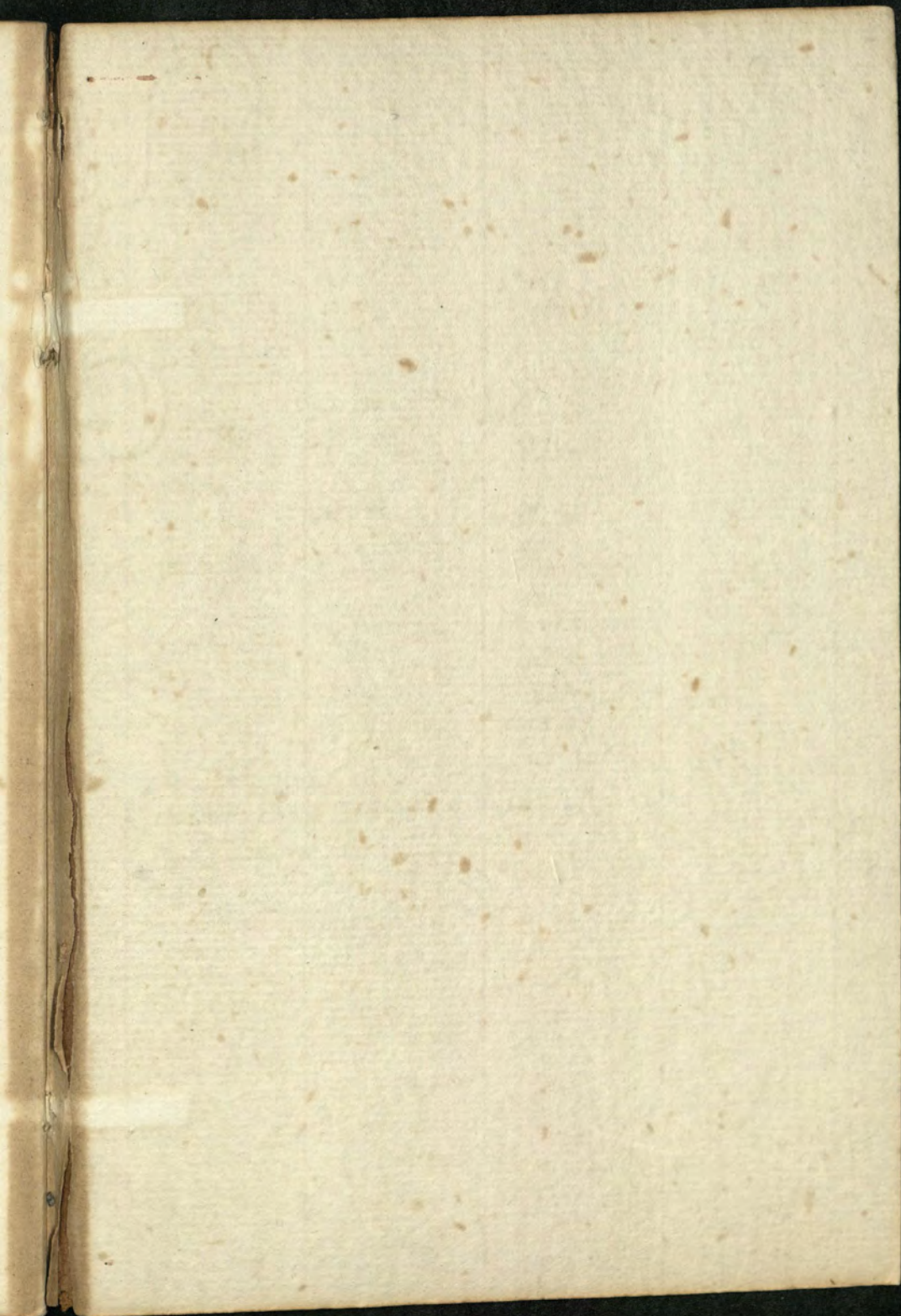
spread a gloom over the Evening of his  
 Days. (He lives) but the Lamp of reason  
 is extinguished, and He sits in darkness,  
 unconscious of the benefits that are  
 poured by Heaven on His Subjects, insen-  
 sible to their testimonies of undiminished  
 attachment, & incapable of participating  
 in their felicities: But still He is their  
 Beloved & Sovereign: Though the frown  
 & the Sceptre & all the dazzling Insignia  
 of Royalty be withdrawn, He still retains,  
 "what these cannot command; — The  
 "profound veneration, & affectionate regard  
 "of a Freeborn and Independent people

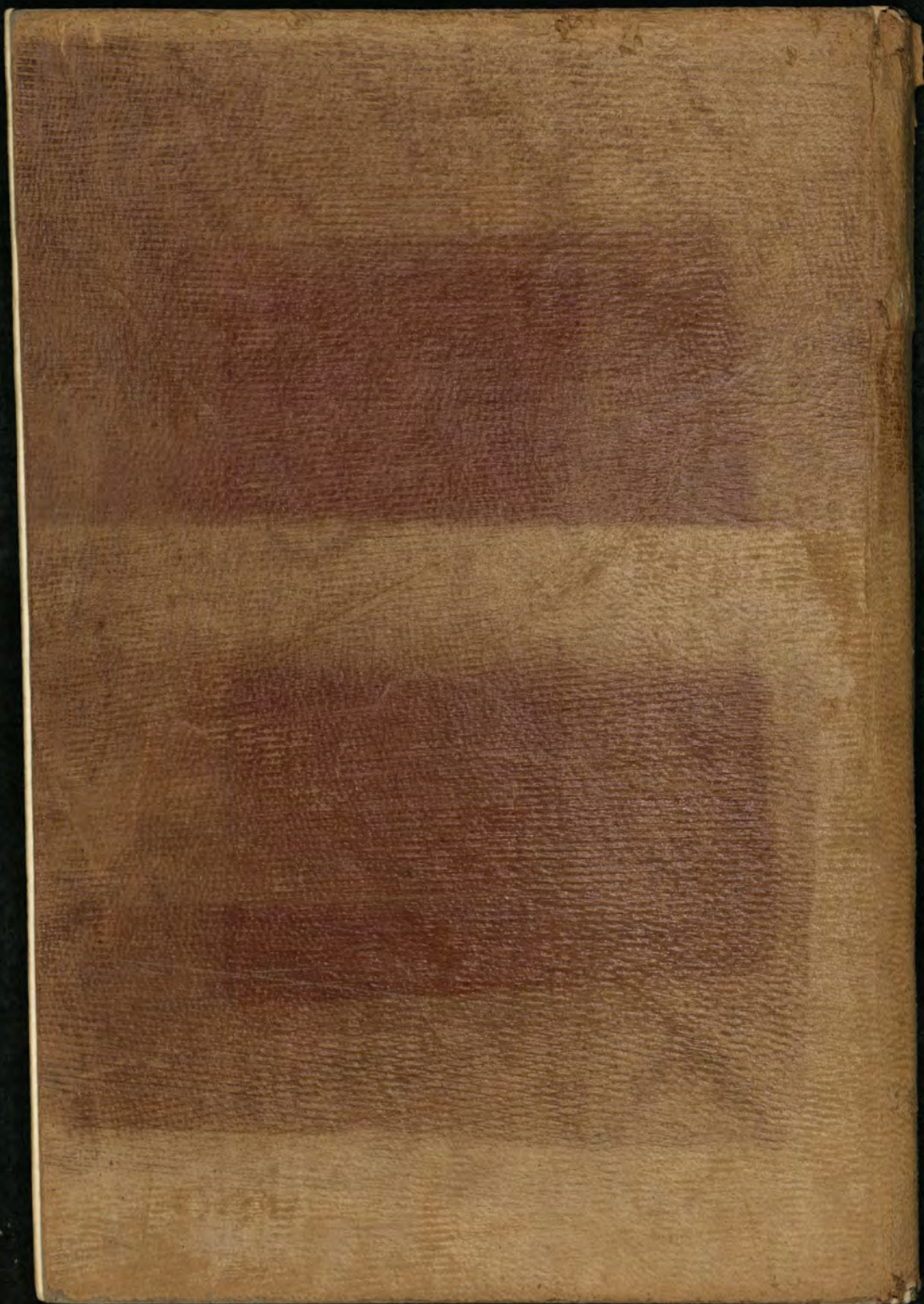
Windsor the 6<sup>th</sup> Dec<sup>r</sup> 1815.

**A number of blank pages follow  
and have not been photographed.**

A series of horizontal lines for writing, enclosed in a rectangular border.







Musick  
Windsor Castle Dec. 7. 1809.  
No. 21. Quaterns Otho  
Concerto Oboy  
Chorus 20. Athalia  
Hambrois Concerto Bandel  
Concerto Organos G.  
Chorus 12. Athalia  
No. 22. Quaterns ~~Quaterns~~  
Concerto Violinella  
Chorus 12. Athalia

This Autograph of his late Majesty George the 3<sup>rd</sup>  
was given to me by Miss Rodgers the daughter of  
his Majesty's Private Organist.



Handwritten text on a rectangular slip of paper, mounted on a larger sheet. The text is written in a cursive script and is oriented vertically. The words are difficult to decipher due to the angle and fading, but appear to be a list or a set of instructions. Some legible fragments include "Christiana", "John", and "Mary".