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REMARKS

ON A

LETTER

FROM A

CAMBRIDGE GENTLEMAN

To the Reverend

Dr. *SACHEVERELL*,

Occasion'd by his SERMONS and
SENTENCE against him.

L O N D O N:

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REMARKS

ON A

LETTER

FROM A

MAN OF LETTERS

TO THE READER

OF THE

ART OF WRITING

IN THE

ART

REMARKS on a Letter from a
Cambridge Gentleman to the
Reverend Dr. Sacheverell, &c.

THAT great and unusual Joy; which the Author of the *Letter* says, was express'd by the Friends of Dr. SACHEVERELL, after Sentence was pass'd against him, is by no means an Indication that they thought he deserv'd a more severe one; as that Author would suggest. But as the DOCTOR's Friends, and all the true Friends of the CHURCH OF ENGLAND, had just Cause of Sorrow to see a very Worthy Minister of her Communion (who had not offended against any Law in being) prosecuted and made Guilty of High Crimes and Misdemeanors: So they had still some reason to Rejoice, that so great a Number of the Honourable House of Commons voted against his Prosecution, and that at last he was pronounc'd Innocent by so many of his Noble Judges, who are of the brightest Characters both in Church and State.

As to what the *Letter* says in *Page 2.* concerning the Composition and Style of the DOCTOR's *Sermon*, 'tis allow'd indeed to contain some Unguarded and Unwary Expressions: (and what Human Composition is entirely free from 'em?) but that 'tis void of a Christian Spirit, and foreign to the Business of the Day, can only be affirm'd by unthinking People, or such who by their own Hypocritical and other bad Practices, find themselves too nearly touch'd by the DOCTOR's just Declamations. And if severe Expressions against wicked Men and their Actions shall be counted void of a Christian Spirit; pray what must we think of those with which our Saviour himself treated the Hypocrites of his Time, whom he styles a Generation of Vipers, and tells 'em they cannot escape the Damnation of Hell? And when he wou'd most emphatically describe the Greatness of those Torments the Wicked shall suffer in another World, he says they shall have their Portion among *Hypocrites*, which every one must grant is nothing less than *leaving them with the Devil and his Angels.* And yet what a mighty Outcry has been made against the DOCTOR as a most Furious, Uncharitable Zealot only for denouncing the same Doon
 against

against the same sort of Sinners ! But whatever they or others may say or fancy to the contrary, or how ill soever they may treat him for it ; he certainly is their best Friend, and shews 'em the greatest Degree of Charity, who gives 'em the most terrible View of their Danger, that they may thereby be warn'd to avoid it before 'tis too late.

And as to the other Charge against the DOCTOR, that his *Sermon* was unsuitable to the Day, 'tis equally false and groundless with the former, it being expressly order'd in the Office for that Day, that the Sermon or Homily shall be against *Rebellion*. And the Epistle for that Occasion, and some of the Collects, are also very express to the same purpose ; particularly in the second Collect after the Litany, “ We
 “ pray, that GOD wou'd strengthen the
 “ Hands of our Gracious QUEEN, and
 “ all in Authority under Her, to cut off
 “ all such Workers of Iniquity as turn
 “ Religion into *Rebellion*, and Faith
 “ into *Faction*, that they may never
 “ prevail against us, or triumph in the
 “ Ruin of our Church. Our Governours wisely considering that the same Principles will naturally produce the same Practices, thought it not sufficient, we see, that we shou'd return our Tri-

bute of Thanks to Heaven for the Mercies then commemorated, without endeavouring also at the same time to root out of Peoples Minds those pernicious Tenets which had so great an Influence on the Execrable Actors in that *Black Conspiracy*, and which will always tend to destroy our most happy Constitution, as we found they did then by the Disciples of *Rome*, and as we have also more woefully experienc'd they did since by those of *Geneva*: Therefore the DOCTOR'S Defence of a Doctrine, which 'tis plain was very seasonable, and enjoin'd him by Authority at that time to preach, is by no means a Proof of the Haughtiness and Stubbornness of the DOCTOR'S Spirit (as the Author of the *Letter* is pleas'd to assert) but is doubtless an undeniable one of his true Resolution and Courage; as his Friends (the said Author believes) will be very apt to call it; and in that he is indeed very much in the right; for not only his Friends, but even some of his Enemies have done him the Justice to call it so too.

As to the Author's Questions in *Page 4.* whether such Sermons as the DOCTOR'S can promote Christianity, or whether they are agreeable to the Gospel, they will be effectually answer'd by a few
Words

Words borrow'd from the most Reverend Dr. Tillotson and Dr. Sharp. " I foresee (says the first of those Great Prelates on a like Occasion) what will be said; because I have heard it so often objected in the like Case, viz. That there is *not one Word of Jesus Christ* in all you have been preaching; no more is there in my Text, (replies the Arch-bishop) and yet I hope that *Jesus Christ* is truly preach'd, whenever his Will and Laws, and any of the Duties of the Christian Religion are inculcated upon us. And that Loyalty and Obedience to Government is one great Branch of a Christian's Duty, will appear from the other Arch-bishop *, who affirms that a quiet and peaceable Submission to our Governors, not only for Wrath, or fear of Punishment, but also for Conscience sake, is made as necessary a Condition of Salvation, as any other particular Virtue whatever, and consequently that 'tis so far from being foreign to the Business of a Clergy-man to preach on this Subject (as is pretended by many) that on the contrary, 'tis a part of his Office,

* Arch-bishop of York's Sermon before the Lords, 30 Jan. 1699. page 4 & 5.

“ a necessary Duty incumbent upon
 “ him : That ’tis no State Affair, but
 “ an Affair of the Gospel, without the
 “ Knowledge of which Men cannot be
 “ fully instructed in Christ’s Religion,
 “ which condemns Factiousness and
 “ Rebellion as a great Vice and a dam-
 “ nable Sin. Therefore if it be a Go-
 “ spel Minister’s Duty to declare against
 “ the Sins and Vices that are contrary
 “ to Christianity, ’tis certainly his Du-
 “ ty to preach against this also. And
 adds in *Page 14.* “ That as long as the
 “ first and second Verses of the 13th
 “ Chapter of *Romans* stand in the Bible,
 “ *Non-resistance* must be the Duty of all
 “ Christians.

The next thing observable in the
Letter is in *Page 8*, where the Author
 complains of the DOCTOR for repre-
 senting in so publick a manner the ma-
 ny Enormities of the present Times.
 But pray how shall we obtain a Cure,
 unless we are thoroughly acquainted
 with the Disease? ’Tis evident no
 wholesome Laws are wanting, the De-
 fect only lies in a Want of their due
 Execution : And when the DOCTOR
 was preaching before the greatest Ma-
 gistrate in *Europe* (as this Author styles
 him) had he not good reason to lay
 before him the Extremity of our Case,
 that

that he might thereby be excited the more speedily to apply the proper Remedy, *viz.* an impartial and vigorous Execution of the Laws.

As to the Collection of Blasphemies, which the DOCTOR was obliged to publish in his own Vindication, they undoubtedly carry their own Antidote along with 'em, no one being capable of seeing 'em (unless infected before) without the utmost Horror and Detestation.

And how improper soever this Author may fancy 'twas in the DOCTOR so publickly to mention the general Depravity of the Nation; be it known to him and all such impertinent Objecters, that the DOCTOR has numerous Examples of our most Celebrated Divines to justify him in this Particular, and such also, whom neither the Author, nor any other of the DOCTOR's Adversaries will deny to be Men of Moderation. Among the many Instances of this Nature which may easily be produc'd, 'twill perhaps be sufficient to the purpose to give him only one. 'Tis that of the Right Reverend * Dr. Fleetwood, the present Bishop of St. Asaph,

* Bp of St. Asaph's Sermon before the Queen at St. Paul's, 19 Aug. 1708.

who in the very same Pulpit where
 Dr. SACHEVERELL has since made
 the like Complaint, express'd himself
 in the following Words: " We may
 " perhaps imagine, that the Blessings
 " we enjoy, are the Rewards of our
 " Deserts; when we forget our selves
 " we may indeed imagine so; but
 " when we look about to see where
 " these deserving People live, whether
 " at Court, or in the Camp, in City,
 " or the Country; we shall soon change
 " our Minds, and that we are pre-
 " serv'd only, as *Sodom* and *Gomorrhah*
 " also might have been, that is, by
 " some few Righteous among us.—Was
 " ever less Devotion in Peoples Hearts,
 " if we may judge by their outward De-
 " meanor in the House of God? where
 " even good Breeding will not now se-
 " cure that good Behaviour, Silence,
 " and Attention, which a Sense of the
 " Heavenly Presence, Reverence of the
 " Place, and Hope of Benefit, did here-
 " tofore produce. Religion it self grows
 " daily out of countenance, and loses
 " ground continually. Mens Practices,
 " tho' very naught, are hardly now
 " more wicked than their Principles,
 " their Principles are so very corrupt.
 " Was ever Infidelity more avow'd and
 " barefac'd? The most important
 " Truths

“ Truths of Christianity are openly
 “ attack’d with Insolence and great
 “ Rudeness, its holy Ordinances all de-
 “ cry’d, and huge Contempt pour’d
 “ daily on its Ministers.—He then
 goes on to further Particulars, and
 concludes the Black Catalogue thus :
 “ The time would fail me to speak to
 “ these and many more Abominations
 “ that almost over-run the Kingdom.
 “ Such impious License may for the
 “ present please a sceptical and loose
 “ Generation ; but be assur’d it cannot
 “ long go well with such a People.

Certainly nothing that Dr. SACHE-
 VERELL has said of the National Impie-
 ties can possibly exceed this, and yet
 this also was preach’d on a publick
 Thanksgiving-Day, and consequently
 as unsuitable to the Business of the So-
 lemnity, as any thing the DOCTOR
 preach’d on the 5th of *November*. And
 it was likewise preach’d before as Great
 a Magistrate as my Lord Mayor ; for
 ’twas preach’d before our most Excel-
 lent QUEEN. But our Author it seems
 does not allow Her Majesty to be so
 great a Magistrate as my Lord Mayor ;
 for he very gravely styles him the great-
 est Magistrate in *Europe*, and if he be
 the Greatest, ’tis very plain the QUEEN
 must be less ; which by the way, is no
 great

great Compliment to her Majesty, especially from one who pretends in the next Page to be a mighty Advocate for her Dignity and Honour, both which he wou'd insinuate the DOCTOR has lessen'd, by showing the Times are so bad under Her Majesty's Administration. But the QUEEN is undoubtedly a much better Judge in the matter than our Author, and She 'tis evident was so far from thinking it any Reflection upon her self, or her Administration, that She order'd her Thanks to be given to the abovemention'd Bishop for his Sermon, and commanded it to be printed.

And if to mention the Vices and Irregularities of a particular Nation, is to reflect on the Administration of their Prince, we may then with equal reason conclude, that to speak of the Wickedness of the World in general, is also to bring an Odium on the Great Governour of it, and impiously to reflect on his All-wise Administration. Nor is a Complaint against the Ministry any Reflection upon Her Majesty, as this Author would suggest. For the best of Princes may sometimes employ ill Ministers, and how indeed can it be known that they are so, till they are employ'd? But that Her Majesty has
any

any such under Her, is not yet prov'd that the DOCTOR has affirm'd ; and much less has he mark'd out that able and wise Statesman the Author mentions, but will not he says name him, for fear of helping forward the Scandal ; and yet in his very next Words, describes him so exactly, that every one must know who he means : So that if what the DOCTOR said, was design'd against that Minister, this Author has help'd forward the Scandal with a witness. But after all, 'tis very plain the DOCTOR cou'd not mean that Minister, or any other single Person, by the Phrase (*Volpones*) which is the Plural Number, and therefore must signify more than one ; tho' our Author indeed, that he may wrest it to his own slanderous Purpose against the DOCTOR, quotes it in the Singular Number, *viz. Volpone*, and tells us 'tis a Word born upon the Stage, and shou'd therefore never be brought into the Pulpit. But by our Author's leave, this Word (which he seems so much offended at) or at least one of the same Signification, had a Being long before the Stage (if he means our Stage) and was made use of by our Saviour himself in the 13th of St. Luke, where speaking of *Herod*, he says, *Go tell that Fox*. And why
the

the DOCTOR or any other Divine may not be allow'd to use a *Latin* Phrase instead of an *English* one; especially when 'tis so generally understood, let this ingenious Author inform us when he next appears in Print; as also why a Word which has its Original from the Stage; may not lawfully be us'd in the Pulpit; when 'tis so very well known, that the Words *Tragedy* and *Scene*; and some others of undoubted Stage-Extraction, are frequently made use of in the Sermons of our most Judicious and Pious Divines.

As to that notable Question he asks the DOCTOR in *Page 11*. why he cou'd not defer his Sermon till the Preliminaries were sign'd, it deserves only to be laugh'd at; for pray what has the Sermon to do with the Preliminaries; or the Preliminaries with the Sermon? If the *French* King deferr'd signing 'em only because of our late Tumults, and the Prospect he might then have of farther Disorders here, he is doubtless thoroughly undeceiv'd before this time, as knowing we are now in perfect Tranquility, and pray why don't he sign 'em now? Why truly the Party who invented this Flam, are wise enough to know that he had much more weighty Reasons to the contrary; but they thought

thought if they cou'd fix it on the Tumults, 'twou'd help to bring an Odium on Dr. SACHEVERELL, who they have the Impudence to say was the Author of 'em, altho' they cannot be ignorant that one part of his Impeachment was for asserting the *utter Illegality of Resisting Authority on any Pretence whatsoever*. And that such Doctrines as this, or the DOCTOR who so strenuously maintains it, cou'd excite the Rabble to Rebellion, is such a notorious Contradiction, that the Devil himself, that antient false Accuser, wou'd be almost asham'd to affirm it. But indeed of late we have been often told both from the Pulpit and the Press, that the Original of Government is from the People, and that they may open their Magazine of Power, and imploy it against their Governours whenever they see cause, with abundance more to the same pious Purpose of Resistance. Therefore 'tis undoubtedly to these Popish and Republican Principles, so plentifully infus'd of late into the Minds of the Mob, that their late Insult upon the Government is owing; and consequently 'tis both senseless and saucy in the Author of the *Letter* to call upon the DOCTOR (as he does in *Page 11.*) for Reparation of the Nation's Damages on that Occasion.

But

But if he has a mind to reimburse the City of *London*, and other Places which he says have been at such great Expenses; he ought to apply himself to those worthy Gentlemen, who have been so industrious to teach the Rabble the Lawfulness of *Rebellion*: From which and all other false Doctrines

Libera nos, Domine.

And let all the good People of Great Britain say, *Amen.*

F I N I S



