



SPECIAL  
COLLECTIONS



DOUGLAS  
LIBRARY

QUEEN'S UNIVERSITY  
AT KINGSTON

KINGSTON ONTARIO CANADA





To the Rev. Dr. D. D.  
Winnion

---

THE  
Bishop of *BRISTOL*'s  
**S E R M O N**  
BEFORE THE  
House of **L O R D S,**  
*January* the 30th, 17<sup>29</sup><sub>30</sub>.

---

(Price *Six-Pence*.)

*Die Lunæ, 2<sup>o</sup> Februarij, 1729.*

**O**Rdered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Bristol*, for the Sermon by Him preached before this House in the Abbey-Church; *Westminster*, on *Friday* the 30<sup>th</sup> Day of *January* last: And he is hereby desired to cause the same to be forthwith Printed and Published.

WILL. COWPER, *Cler<sup>s</sup>*  
*Parliamentor<sup>s</sup>*.

A  
S E R M O N

Preach'd before the

Lords Spiritual and Temporal,

IN PARLIAMENT Assembled,

I N T H E

Abbey-Church at *Westminster*,

On FRIDAY, *January 30.* 17 $\frac{2}{3}$ .

Being the Anniversary Fast for the  
Martyrdom of King *CHARLES I.*

---

By the Right Reverend Father in God,

WILLIAM, Lord Bishop of *BRISTOL.*

---

L O N D O N :

Printed for JAMES and JOHN KNAPTON, at  
the Crown in *St. Paul's Church-Yard.* 1730.

11-211. 130. 012





R O M. xiii. 5.

*Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

**T**H E S E Words are an Inference drawn from the preceding Part of this Chapter, where *St. Paul* exhorts all Persons of whatever Degree, Condition, or Dignity they are, to be subject to the *Higher Powers*, or Supreme Magistrate. *Let every Soul be subject to the Higher Powers.* ver. 1.

A N D this Duty of Subjection is enforc'd from the Institution of Government, as ordain'd, or appointed of God, *for the Powers that be, are ordain'd of God*, and likewise  
 B from

ver. 4.

from the End of it, for *He is the Minister of God to thee for Good*, (viz.) for the defence, support, and encouragement of Peaceable and Good Subjects; and *to be a Revenger to execute Wrath upon Evil Doers*, such as transgress the Laws, and impiously resist the Powers, and thereby not only incur the Wrath of the Civil Magistrate, but draw down upon themselves the Divine Vengeance, which will most assuredly punish them for their Disobedience.

HAD this Excellent Rule of the Apostle been rightly understood, and *conscientiously* practised by those Men who pretended so much to *Conscience* in the Times of the unhappy Great Rebellion, which was attended with so many dismal and pernicious Consequences to our Church and Nation, We had not met together upon this Day to lament the barbarous and execrable  
Murder

Murder of a *Gracious, Merciful, and Pious King*, and to supplicate the Divine Mercy, that the shedding of his Innocent Blood, which was occasioned by the crying Sins of the Nation, may not be laid to the charge of the People of this Land.

THAT He was a *Gracious King*, evidently appears from his readiness to redress those Grievances complained of in the former Part of his Reign, by passing, in the beginning of the Parliament, so many beneficial Acts, for the Preservation of the Rights and Liberties of his People; *which Acts*, in the Words of the Noble Historian, \* *will be acknowledged by an incorrupted Posterity to be everlasting Monuments of His Princely and Fatherly Affection to His People, and such an Obligation of Respect and Trust from His Majesty in*

\* Lord Clarendon's Hist. Vol. I. Book 3. P. 225. Fol. Edit.

*the Hearts of His Subjects, that no Expressions of Piety, Duty and Confidence from them could have been more than a sufficient Return upon their Parts.*

THAT He was a King of a mild and *merciful* Disposition, is likewise evident from his great Reluctance to engage in the War, which was forced upon him by hard Necessity, in vindication of his Just Prerogative, and from the Solemn Declarations He so often made of his Compassion, and Sorrow for the loss of his Subjects, and the effusion of so much *Christian* Blood, with which He was most sensibly afflicted, and which He endeavoured to prevent, by repeated Overtures of Peace and Pardon, even at a 'Time when his Arms were most Victorious.

AND lastly, That He was a *Vertuous* and *Pious King*, was demonstrated by the whole Course of his  
Life,

Life, and it could not but be acknowledged by the worst of his Enemies, whose greatest hatred to Him proceeded from His steady Adherence to his Religion, and his eminent Zeal for the Doctrine, Worship, and Government of the *Church of England*; according to the excellent Precepts of which He lived a Bright and Exemplary Pattern, and for the Defence and Truth of which He dyed a Faithful and Glorious *Martyr*.

*THEY* Fools accounted his Life *Wisd. 5.*  
*Madness, and his End to be without* 4.  
*Honour, but He is in Peace.* 3. 3.

*FOR* though He was punished in *3. 4.*  
*the sight of Men, yet was his Hope*  
*full of Immortality.*

*HOW* is he numbred with the *5. 5.*  
*Children of God, and his Lot is a-*  
*mong the Saints.*

I will not enter into the Causes of this unnatural Rebellion, which concluded with so Tragical a Scene,

as

as we now mournfully commemorate. Neither will I describe the deplorable Calamities, and various Changes, which attended this sad Catastrophe ; until it pleased God wonderfully to restore our Constitution in Church and State, and happily to settle it upon its antient Foundation : These Miseries and Confusions are well known, as having been already delineated in strong and lively Colours by the Noble Author before quoted, whose Instructive History will be ever highly esteemed by all Impartial and Judicious Men ; which is mentioned in Opposition to the little Cavils, and vain Efforts that have been lately made to lessen the Value of so useful a Work.

INSTEAD therefore of looking further back upon what is past, and has left so great a Reproach on our Nation, I shall chuse to recommend such an Obedience, as may for the  
future



future prevent the like Calamities,  
and endeavour to shew from the  
Words of the Text,

*First*, THAT a conscientious Re-  
gard to the Principles of Religion  
is the firmest Support of Govern-  
ment.

*Secondly*, THAT the Christian  
Religion lays the strongest Obligations  
of Obedience on the Consci-  
ences of All Subjects. From whence  
it may be inferr'd,

*Thirdly* and *Lastly*, How much  
it is Our Duty to be subject to the  
Present Government.

*First*, THEN, I am to shew that  
a conscientious Regard to the Prin-  
ciples of Religion is the firmest Sup-  
port of Government.

THIS is certainly implied in the  
Text; for the Apostle supposes, that  
an awful Sense of our Duty to God  
will

will excite us to Obedience, where the Wrath or Fear of the Magistrate may be ineffectual. For Human Laws, be they ever so wisely framed and contrived, or ever so impartially and vigorously executed, cannot always secure the Publick Peace and Tranquillity: The Enemies of Government may by Cunning, Secrecy, or Power, elude or baffle their force. And indeed these Laws Primarily, or of themselves, cannot oblige the Consciences of Men; they derive their Strength and Authority originally from the Commands of God, whose Will and Pleasure it is, that Obedience should be so far paid to them, as they do not contradict any of his known Laws, either Natural or Revealed. God is the Supreme Lord of Conscience: He has a Sovereign Dominion over all His Creatures, and therefore can command an uniform, and unreserved Obedience



ence to all his Laws, which are founded on Reason and Equity.

FREQUENT and open Violations of the Laws of Nature made Human Governments at first necessary, and Civil Societies have been erected by joint consent for mutual defence and safety. I will not say that such Societies had never been formed, if Men had not been compelled to it by the prevailing Insults, Rapine, and Wickedness of their Neighbours.

FOR had mankind continued ever so innocent, as they are by Nature inclined, and excellently adapted to Society, being endowed with intellectual Faculties, with Speech, and other noble Powers, which render them capable of promoting the happiness of their fellow Creatures, as the best means of advancing their own; it is very probable they had not always lived in a State of Solitude, or an utter independence on

one another, but that their Reason would have suggested to them the infinite advantages of Publick Societies, and ingaged them to unite, and combine together for their common benefit, and have put them upon the invention and improvement of Arts and Sciences, which naturally tend not only to a bare Support, but to a plentiful Supply of the many Conveniencies and Comforts of Life.

BUT this was not the Case: Men did not always continue innocent; For, as God Himself complained after the Deluge, *The imagination of Man's Heart is Evil from His Youth*; They did not live according to the Light and Dictates of Nature, but a great part of them, being degenerate and corrupt in their Manners, were wholly swayed by their Lusts and Passions; They were tempted by Pride and Ambition, by Anger, Revenge, and Avarice to disturb

disturb the Peace, and invade the Rights of others, and their Reason was employed to contrive and execute Mischief with greater Cunning and Success.

To rectify such Disorders, and to guard against the Innumerable Evils, which attended this Miserable state of Life, in which the Innocent and the Weak were liable to be made a Prey to the Wicked and the Strong, Men voluntarily United into Society, as the best method of Defence and Security. And however various the Forms of Government might be in different Countries and Nations, the end doubtless is the same in All; The general view and aim has been the Welfare, Safety, and Prosperity of those, who are subject to Government, which necessarily requires a grateful Return of that Honour, Reverence, and Fear, which is due to their Governours; and God, who

is a God of Order and Peace, who wills and desires the Happiness of All His Creatures, has commanded such Laws to be obeyed, as are necessary to promote so Useful and Important an End. He has not indeed prescribed any particular Form of Government above others; this is left to the Wisdom and Care of Men; and we find by History and Experience, that such Forms and Models have been variously agreed on, and settled in the several Parts of the World, as Men thought would best suit with their Conveniency and Interest; and it is our Felicity, we can justly boast, that we have transmitted to us such an Excellent Constitution, as is admirably framed for the preservation of the Rights and Liberties of the People, and for the Safety, Honour, and Dignity of the King. Human Governments being thus established or ordained according

ing

ing to the Will of God, a conscientious Regard to such Laws, as He has appointed for their necessary Support, or to the Principles of Religion, by which they are enforced or bound upon us, must certainly recommend the Observers of them to his Favour and Protection, and engage his Providence, upon which their Safety and Happiness depend, to take care of them: For God is the Sovereign Lord of the Universe, and in His Power alone it is to make any Nation Happy, or Miserable: *He increaseth the Nations, as Job* Job. xii. *observes, and destroyeth them, He* 23. *enlargeth the Nations, and straitneth them again:* Whatever therefore will render him favourable, and propitious to any People, must effectually secure their Preservation, as it will make him their Friend, who alone is able to defend, and protect them: And what can contribute

tribute more to procure the Favour and Blessing of God than a Religious observance of his Holy Laws, or a due and entire conformity of our Wills and Actions to his Divine Will? It is perfectly agreeable to the Nature of God to act by the best and purest Reason; and to see his Creatures govern themselves by the same Rules, must be very grateful and acceptable to Him, and cannot fail of obtaining His Favour and Protection; without which, as was suggested before, no Govern-

Pf. 127.  
2. *ment can be Safe or Happy, for except the Lord keep the City, the Watchman waketh but in vain.*

BUT further, a Conscientious Regard to the Principles of Religion does likewise tend to the support of Government, by promoting Order, Regularity, and Peace, and the Practice of such Vertues, as must render a State flourishing and prosperous,  
and



and suppressing such Vices, as must end in the ruin, and destruction of any People.

ORDER and Regularity are best promoted by the faithful discharge of such Duties, as are incumbent upon every Member in his distinct and proper Station: And this Religion does most effectually recommend, by laying the strongest Obligations, to this end, upon Men of all Ranks, and Conditions: It disposes Governours, and Magistrates to be vigilant, careful, and constant in the Administration of Justice, which is to be executed with a due temperament of Clemency and Mildness, without either Corruption, Partiality, or Fear; and whilst Governours and Magistrates thus Act, they become Publick Blessings, and are justly entitled to that Esteem, Reverence, and Honour, which is required to be paid by inferior Subjects; who are likewise

wife commanded to be True and Faithful, Just and Honest, in all their Contracts, Intercourses, and Dealings with one another; to be Meek and Humble, to be Friendly and Beneficent to all Mankind; and in a Word, to observe that Fundamental Law, of Equity, and Justice, of *doing to others, as they would have others do to them.*

AND if every Member of a Community would be strict, and punctual in the Observance of these Duties, How glorious and happy would that Society be, by such a regular Course of Actions? In the Natural World there is Light and Heat, Verdure and Beauty, attended with pleasant and fruitful Seasons, whilst the Sun, Moon, and all the other Planets move regularly in their proper Orbs: And in the Human Body, that Curious Machine, which is so *wonderfully made*, and composed of  
 fo



so many nice Springs, and complicated Movements; when all the Organs, Instruments, and Faculties perform their distinct, and suitable Operations, Sprightliness and Vigour, Health and Pleasure are the genuine and natural Effect: And, if all the Members of a Nation would conscientiously discharge those Duties and Functions, which are allotted to them by Providence, and Move and Act, as Religion requires in those Spheres, and Stations in which they are placed, the Body Politick, being then freed from all Diseases, would be blessed with a strong, vigorous, and healthy Constitution; and *the whole Body being* (as St. Paul expresses it) *fitly joined together, and compacted by that which every Joint supplieth, according to the effectual working in the Measure of every part, would make increase of the Body, to the edifying of itself in love.*

Eph. 4.  
16.

D

AND

AND this tends to shew, That a Conscientious Regard to the Principles of Religion is also the best Support of Government, because it promotes Private and Publick Peace.

THE greatest Disturbers of our own, and other Men's Peace, are our Passions and Vices. *From whence* (says St. James) *come Wars and Fightings among you, come they not hence, even from your Lusts?* And St. Paul giving a Catalogue of *the Works of the Flesh*, or of our sinful Lusts and Appetites, amongst other enumerates, *Hatred, Variance, Emulation, Strife, Wrath, and Sedition* and on the contrary, He takes Notice that *the Fruit of the Spirit*, or of Religion, is *Joy, Peace, Long-suffering, Gentleness, Goodness and Meekness*; and where these are conscientiously practised, they do effectually contribute to establish Private as well as Publick Peace, by destroying an  
 rootin

rooting out the Grounds and Causes of Strife, and Contention, and by restraining and extinguishing all peevish and turbulent Passions; the very Force and Power, as well as the Seeds and Occasions of Envy, Wrath, and Malice wholly vanishing and disappearing under the prevailing Influences of a true Christian Love and Charity: And this leads me to my *Second* General Head.

*2dly*, THAT the Christian Religion lays the strongest Obligations of Obedience on the Consciences of all subjects.

THE Enemies of the Christian Religion, when it was first planted, objected to it, that it tended to promote Faction, and Sedition in the State: A false and malicious Charge, which was sufficiently refuted by the Lives and Doctrine of our Saviour, and His Apostles.

OUR Blessed Saviour, when the *Pharisees* and *Herodians* were sent to *Inf*snare him by proposing a captious Question, *Whether it was lawful to pay Tribute*, acknowledges the Authority of the Civil Magistrate, and his Right to receive it, by commanding them to *render unto Cæsar, the things that are Cæsar's, as well as unto God, the things that are Gods.* And least He should give Offence, upon another Occasion, by refusing to pay Tribute, when demanded of him, it is recorded, That He put Himself to the Expence of a Miracle for procuring the Money to discharge the Obligation for Himself, and *St. Peter.* Neither were these the only Instances of his Obedience. His whole Life was one entire Scene of Meekness, Patience, and Submission; and at last, when he was wrongfully accused, arraigned, and condemned for setting Himself up to be *King of the*

*the Jews*; He publickly own'd that *His Kingdom* was not of this World, John 18. and rebuked the intemperate Zeal of 36. one of His Disciples for resisting the legal Powers, and quietly submitted, even unto Death, under an ignominious and unjust Sentence; so far was He from giving any Disturbance, by his Life, or Doctrine, to the Civil Powers. And His Apostles followed their Master's Example. *St. Paul* not only in the Chapter, from whence the Text is taken, but throughout his Epistles, commands Obedience to be paid to Governours and Magistrates in the strongest and plainest Terms. He exhorts *Timothy*, That *Supplications, Prayers, Intercessions, and giving of Thanks be* 1 Tim. 2. 1, 2. *made for all Men; for Kings, and all that are in Authority under them; that we may lead quiet and peaceable Lives in all Godliness and Honesty.* And in his Directions to *Titus*, He charges



charges Him to *put those in Mind*, who were under his Jurisdiction in *Crete, to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work; and St. Peter agrees with the Apostle of the Gentiles in inculcating the same Doctrine; Submit yourselves (says He) to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him, for the punishment of Evil Doers, and the practise of them that do well; for so is the Will of God, that with well doing, ye may silence the Ignorance of foolish Men.* But if it should be said, That these are only general Rules, and do not determine what sort of Obedience ought to be paid to Governours and Magistrates: It must be confessed they are so, and that the Measures of Obedience are to be learnt from Human Laws, without  
any

Tit. 3.  
1.

1 Pet. 2.  
13, 14,  
15.

any diminution of the Authority, or Perfection of Scripture. Neither our Saviour, nor His Apostles, made any Alteration in Civil Governments, these they left as they found them ; and as the Constitutions are different in various Countries, so are the Objects and Degrees of Obedience, according to their particular Forms ; and these being determined and established, the Laws of God require such an Obedience should be paid, as is settled by Human Laws, and every Act of wilful Disobedience and Resistance contrary to these, will incur the Divine Displeasure, and be severely punished both in this and a future State ; from whence it may be inferred,

*3dly* and *lastly*, THAT it is our Duty to be subject to the Present Government, by which we are so happily protected, and under which we enjoy so many great and inestimable Blessings,

Blessings. There cannot be a greater Happiness to a *Free and Protestant People*, than to have a *Protestant King* to reign over them : And it is great Comfort to us of the *Church of England*, that He is of our *Communion* ; our Glory that He is an Ornament of it ; and our Security, that He has given His Royal Word and Promise, which have been ever held *Sacred and Inviolable*, that He will always make the Interest of this Church His principal Care. It is therefore our indispensable Duty, to support and defend his Governmetn to the utmost of our Power, for the Benefits we receive from it ; there being, I am persuaded, no Government upon Earth, that has a better Claim upon this Account (as well as all others) to the hearty Obedience and Affection of Subjects, than that under which we now live.

N E V E R



N E V E R certainly was any Prince more tender of the Welfare, and Happiness of His People, than His *Present Majesty*. It is the least Part of His Character, that He is Just to them in preserving their Legal Rights and Privileges, it being His constant Care and Study to extend and enlarge them, and to transmit them with Improvements to future Generations.

H E has given a late Instance of this kind in the Anxiety and Concern He was pleas'd to express, during the fluctuating and uncertain State of our Publick Affairs; and by declining the Pursuit of Martial Glory, for the attainment of which He is so well qualify'd; and by chusing, for the Good and Interest of his People, the gentler and milder Method of Treaties, which have ended, to the General Joy of the Nation, in an *Advantageous Peace*.

WE may likewise account it an additional Felicity, and as a further engagement to our chearful Obedience, that We are blessed with a Good and Gracious *Queen*, who has so early distinguished Herself, and is still so unwearied in Her Care and Concern for the Protestant Religion, and that the Throne is Gloriously surrounded with a Numerous *Royal Issue*, who are bred up under such Examples, and with such Principles as must necessarily render them, by God's Blessing, the future Support and Strength of it.

WE cannot therefore but see how much the Safety and Prosperity of our *Church* and *Nation* depend upon the lasting Establishment of the *Protestant Succession* in His Majesty's Family, there being no other Branch of the Royal  
Line,

Line, to whom We can apply for Succour and Protection from our common Enemies, and scarce any Calamity from which We are secure, should they ever be able, for the punishment of our Sins, to prevail against us: To have so Just and Good a *Prince*, with all His *August Family*, at the Head, and in the Interest of our Established *Church*, and of the whole *Protestant Cause*, is so Transcendent a Blessing, that We must be great Enemies to our own Happiness, and exceedingly ungrateful to the Author of it, if We do not adore the goodness of God in vouchsafing it to us, and most heartily concur, with the Methods of His Providence, in all We can do to transmit it safely to our latest Posterity.

*Which*

*Which that We may all do,  
God of His infinite Mercy  
and Goodness grant, through  
the Merits of Jesus Christ  
our Saviour.*

---

F I N I S.

---







