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A
S E R M O N

Preached before the
Lords *Spiritual* and *Temporal*,

I N T H E
A B B E Y - C H U R C H

A T
Westminster
WESTMINSTER,
The xxxth of *January*, M. DCC. XIX.

By the Right Reverend Father in God,
WHITE Lord Bishop of *Peterborough*.
Keble

L O N D O N ;

Printed for W. TAYLOR at the Ship in *Pater-*
noster-Row. M. DCC. XX.

A

SERMON

Preached before the

Lords Spiritual and Temporal

IN THE

CHURCH

AT

WESTMINSTER

The sixth of January, MDCCLXIX.

By the Right Reverend Father in God,
Walter Lord Bishop of Peterborough.

LONDON:

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MDCCLXIX.

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St. MARK xiv. 19.

And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I?

IF we seriously reflect on the National Sin and Shame of this Day, that have blacken'd it into a stated *Day of Rebuke and Trouble*; we must needs, as the Accused in the Text, *begin to be sorrowful*, and to have (tho at the distance of above Seventy Years) some Pain, some Shock upon us, that so *horrible a thing* should have been once committed in our Land: That a great Prince, a good Man, a devout Christian, distressed by Factions, betrayed by Friends, subdued by Arms, confined in Prisons, disappointed in Escapes, should be at last brought forth to an ignominious Trial, to an execrable Sentence,

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tence, and even to a barbarous Execution of it, for a Spectacle before his own Palace, as in a Triumph and Insult over the Laws of God and Man! And what Impulse had the Actors in it, but that of Ambition, Revenge, and Thirst of Blood? To what End, but to overthrow the Fences of Government, Liberty, and Religion; and to pick up they knew not what in the Ruins of the Foundations of Church and State?

And yet possibly, if any Persons, or any Parties of Men, were to be charged with this heinous Guilt of shedding Royal Blood; they would All throw off the odious Imputation of it: they would be ready to clear themselves, and to justify themselves, and to cast the heavy Weight upon any Head but their own; they would take it ill to be accused, to be suspected; they would say *one by one*, *Is it I?* and another would say, *Is it I?*

For so it was in this History of our Saviour's Sufferings, (not to be parallel'd by any other) his being betrayed into the hands of wicked Men, and after cruel Mockings and Scourgings, brought forth as a Malefactor to die the most dolorous and infamous Death. He foresaw all he was to suffer; he was now opening the mournful Scene to his Disciples at Supper; and would intimate unto them, that what grieved him most of all his Sorrows, was to meet with such Ingratitude and Treachery

chery so near unto his own Bosom; that one of his Companions, his Friends, his chosen Disciples, who had received his Commission, and called him Lord, that one of them should sell him, and betray him into wicked Hands. And therefore out of a deep Sense of such Inhumanity, our Blessed Master would express some Resentment, some Indignation at it: In the Verse immediately before the Text, as the twelve *Disciples were at Supper, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.* Where, I say, the sensible Pain and Anguish lay in this, that he should fall a Sacrifice in his own House; that in effect his own Table should be made a Snare unto him, and he that eat of his Bread should lift up his Heel against him. All the hard Sayings to be fulfilled in him; not an open Enemy to do him this Dishonour, for then he could have born it; neither an Adversary, for then peradventure he could have hid himself from him: But it was even *thou my Companion, my Guide, and mine own familiar Friend.* Said our Saviour to his own Subjects, to his own Domesticks, *One of you which eateth with me, shall betray me.*

But who should be that unworthy Man, that ungracious Wretch? Who could bear the Imputation, the remote Suspicion of it? Who was it? Who could it possibly be? They could every one answer for themselves, far be it from every one of them; they were
saying

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saying vehemently, *one by one, Is it I? and another, the very Criminal, said, Is it I?*

From hence, and from our daily Experience we learn, that there is such a natural Reproach in Sin and Wickedness, especially in all Treachery and base Cruelty, that People are impatient to bear any part of the Burden of it; they would shift it off elsewhere, they would thrust it upon any Shoulders to ease their own.

As in the Cases of the Text and of the Day, in both Cases (Matters of Treason and Blood) *what Carefulness*; yea, *what clearing* of themselves; yea, *what Indignation*; yea, *what Fear*; yea, *what vehement Desire*; yea, *what Zeal* to approve themselves to be *clear* in this Matter? In the first Instance before us of Servants betraying their Lord and Master, no one guilty; not only the several that were really innocent justified themselves, as they had a Right to do, but even the Traytor himself was as forward to vindicate his own Honour: Even Judas said among the rest, *Lord, Is it I?*

For so I think the wording of the Text may be understood, tho our Translation does not come up to it. They who were truly sorrowful, or heartily concerned to think that their Master should be betray'd by one among themselves, they were the *eleven* Disciples, not let into the horrid Secret; they could with an honest Resentment say, one by one, to the number of eleven, each for himself, *Is it*
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it I? But then comes the twelfth Disciple, here called *another*, perhaps rather *ο ἄλλος*, *the other*, the remaining Disciple, *Judas*; who for fear his Silence should have given Consent to the Consciousness in his own Mind, he likewise said, *Is it I?* He likewise would be able to stand as fair as the best of them; he could demurely and boldly ask, *Is it I?*

This Sense of the Text, tho not observed by Commentators, is supported, or rather express'd by St. *Matthew* xxvi. 25. After all but *Judas* had been exceeding sorrowful, and *begin every one of them to say unto him, Lord, is it I?* after some Pause, then *Judas*, who betrayed him, answered and said, *Master, is it I?* Jesus said unto him, *Thou hast said*; you betray your Guilt by your officious Forwardness in the Denial of it. So that 'tis very plain, the Persons who had no hand in it ought not to suffer the Reproach of it; and yet as plain, that the one Criminal out of his own Mouth would be Not Guilty. He made strange of it, he presumed to appeal to the Judge of all Hearts, to him who knew what was in Man, to him he had the Assurance to say, *Master, is it I?*

The Reason of Sinners thus purging themselves, is the natural Turpitude and the self-conscious Shame in Sin and Wickedness: When Men have committed the Guilt, they would still decline the Odium of it. Hence

all the manifold Inventions of concealing, disguising, palliating, and misrepresenting of every Criminal Cause, to appear excusable at least, or rather to have no manner of Concern in it. And this indeed is at the bottom of all Hypocrisy and Falshood, I mean the natural Stain and Reproach of Wickedness. Men would adventure to be wicked, to be exceeding sinful, and yet they would not willingly reveal themselves; they care not to seem Reprobates, they cannot easily assume the Airs of *glorying* in their *Shame*, they would deny, or they would smooth and soften, or they would even sanctify their Crimes; as if the *less honourable* and *more uncomely Parts* of their Soul were to have the *more abundant Honour* bestowed upon them.

So began Original Sin in the Nature and Constitution of Things and Men; the Sinners could not bear the Weight of their own Guilt, they were shifting the Scene of Wickedness from one to another: *Adam* represented it to be the Fault of the Woman, and she laid it to the Charge of the Serpent; and the Searcher of Hearts only could determine the controverted Matter. Hence Men abhor the being thought capable of Crimes which they are afterwards drawn into; they disown their being subject to any Temptations of them: Far be it from their Intentions to conceive

ceive this or that abominable Wickedness, which yet at last they commit without any Remorse upon them.

This Deceitfulness of Sin prevailed on the Traytor in the Text: And it was much the same with a better Disciple, *St. Peter*, who was likely to fall into another Snare of the Devil, the *denying* his Lord and Master: He at first abhorred the Thoughts of it; it was impossible that he should ever be the Man, the false ungrateful Man. And therefore when our Saviour told his Disciples of their falling away from him, *St. Mat. xxvi. 31. All ye shall be offended because of me; it was St. Peter who put in the first Protestation against the approaching Fact, Tho all Men shall be offended because of thee, yet will I never be offended.* Nay when *Jesus*, who knew his Infirmities, told him within what time, and how often he should deny him, yet he stood it out with the utmost Assurance, *Tho I should die with thee, yet will I not deny thee:* when after all he committed and repeated that Sin of Unfaithfulness, and could not but weep bitterly to think how frail he had been.

It was, if possible, a greater Failure in *Hazael King of Syria*; he deprecated the very Thoughts of doing what he dared to do: When he came a Messenger to *Elisha*, the Prophet saw in him such Indications of a wicked Mind, that the Man of God wept

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at the Prefages of his doing Evil, 2 *Kings* viii. 11. But *Hazael* wiped his Forehead, and said, *Why weepeth my Lord?* When the Prophet answered, *Because I know the Evil that thou wilt do to the Children of Israel; their Strong-holds wilt thou set on fire, and their young Men wilt thou slay with the Sword, and wilt dash their Children, and rip up their Women with Child:* *Hazael* started from the Imputation of such Barbarities as these were: Could he be thought such a Brute, the vilest of them? *What! is thy Servant such a Dog, that he should do this thing?* And yet when he came into Power and Opportunity, he did it all, and added other Effects of unbounded Tyranny and Oppression.

From these Truths, directly within the Compass of the Text, (and alas! fatally within the Occasion of the Day) we might learn many suitable Inferences and Lessons of Honesty and Wisdom.

I. *First*, We might observe, that when Men are unhappily imbark'd in a bad Cause, they know not how far they shall go, or be push'd on in the pursuit of it; farther than they at first imagin'd: Step after Step in Wickedness, till they are plung'd in beyond their Aim, and beyond their Depth; they have lost themselves, and all their first Intentions. It was undoubtedly so with the Beginners of those
fatal

fatal Feuds that brought about this Day of Confusion: Most of them of any Sense could mean only the tender Defence of Liberties and Religion. Many of them receded, when they discovered a worse Intention in it; but alas! too many proceeded farther on, till they found it too late to look backward, till Things were desperate, till the Leaders thought it necessary to add Iniquity to Iniquity, Murder to Rebellion.

II. And therefore we might, *Secondly*, infer, that this growing State of Wickedness will spread most of all in the Enterprizes of Faction and Sedition, of Treason and Rebellion. Some of the chief Promoters of this Day's Evil had been once in Favour and good Graces with their Sovereign, and so long they scorn'd to be suspected of the least Disloyalty; their Hearts were said to be *true*, and yet, alas! how *deceitful* were those Hearts? They had not all they asked or expected, they were sour'd upon some Repulse, or grew fullen at some Delay; *then* they secretly repined, they begun openly to murmur, their Passions drew them to another side, they grew opposite to their former Friends, and acted in Contradiction to their former Pretensions, till they were insensibly got out of their Reach, and out of their own Power; till they thought themselves bound to go on, not knowing, not caring what would be in the end thereof.

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III. A third Inference might be, that Men should stand fast upon the antient Foundations and Boundaries of Law and Constitution; paying Loyalty and Allegiance according to Law; saving Rights and Liberties according to the same legal Security; considering Government as ordained for the common Good, a Body Politique for the mutual Aid and Preservation of Head and Members, no one to destroy or hurt the other, no Schism in the Body; a stated Superiority, and a regular Subordination, no Part separate from the Whole; a common Interest, and some Balance of Power to preserve it. On this Bottom our Forefathers stood, not as on a Seat unshaken, nor can any on Earth be so establish'd; but on a Basis never utterly overthrown, till amidst the Confusions of this Day. Providence restored us to the same *Foundations* of Sovereignty and Subjection, bounded by Law for common Good. Let us rest here, not moving, if possible, not leaning to the Right-hand, nor to the Left. Surely there is a Golden Mean, and a Center to rest in; if we are drawn into any Extreme, we must be soon falling we know not where.

But to keep more immediately to the Sense of the Text, may seem more directly to answer the Occasion of the Day. A Day not to be insulted with profane Contempt, nor to be

be again polluted with Strife and Reproaches: A Day without question of National Sin, and National Judgment. But who committed that Sin? who brought that Judgment on us? Hear one saying, *Is it I?* and another will say, *Is it I?* The different Parties (all, some way, concern'd) would be washing their own Hands of this Royal Blood, would be casting all the Asperision of it on the Heads of those they differ from.

1. How many loose Writers, and other unreasonable Men, have poured forth all the Blame upon the King alone, and the corrupt Ministry, and a persecuting Church and Clergy. *They* must answer for all the following Changes and Calamities which they brought upon themselves. It was, say they, the affecting of Arbitrary Power, the going into Popish Counsels and Foreign Measures.—*This*, say they, kindled all the Fire that brake forth, and brought all the Fuel to it. A heavy Charge, wherein Men of any Insight know there is a great want of Charity and Truth. Is there no distinguishing between the beginning of Murmurs and Discontents, and the Issues of Revenge and Fury? Is there no allowing for human Infirmities, and common Miscarriages in every Reign? Is there to be no Acknowledgment, that in every Grievance Right was done, or offer'd to be done, and Concessions were made sufficient to satisfy
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wife and good Men? And supposing the very worst, must it be granted, that the King does all the Wrong, and that his Person must be tried by the People for it, without any Law, or any Precedent whatever? Those Men who would so justify the horrid Fact, seem to labour to become guilty of it. It would raise our Indignation to have a common Friend barbarously murder'd, and then partially brought in *Felo de se*.

2. In Calumnies and Reproaches Men delight to be out of debt to one another: And therefore Men of different Sentiments put a different Turn upon their Adversaries. They plead there was no manner of Offence given; it was pure Innocence and Merit on the *one* side; and that the wicked Designs, and evil Arts, and horrible Resolutions were all entirely on the *other* side. The original Plot (say they) was for the utter Destruction of the King and Church: The Raisers of the War (say they) were all Sectaries and Schismatics, by Principle and by Covenant Enemies to the Crown and the whole Constitution; Antimonarchical, Republican, Rebels, Regicides, and what not? Especially the *Presbyterians*, (and they have enlarged that Denomination) *they* are treading always in their Fathers Steps, and therefore are to be branded and pursued as publick Enemies for ever. We must likewise confess such bitter
Words

Words to be uncharitable and untrue; the Remonstrances, the Tumults, the very drawing of the Sword began in no Name but that of his Majesty's Subjects, &c. the dividing into multiplied Sects and religious Parties was rather the sad Consequence of those Troubles, than the Cause of them. However, of those various Parties, the old *Puritans*, who made up the bulk of the *Presbyterians*, were the most sober-minded; had the least Disposition towards the Iniquity of this Day, made solemn Protestations against it, and did endeavour to atone for it.

3. And now hear the common Adversary the *Papists*, they take their Advantage of these mutual Revilings among us. They pretend themselves, and their glorious Church, to have been the only faithful Adherents to the King; that *they* honestly supplied Him with Money, Arms, and Men; and offer'd to supply him with Foreign Aid, with Catholick Troops to defend and deliver him from the Curse of Heresy and Schism. We have no Time to reply, but in a word, That of all Parties *they* had the fullest Hand in sowing those Tares that grew up, and were kindled into Flames. *They* gave the main Occasion to Fears and Jealousies: *They* made the bloody Massacre of Protestants to be the loudest Alarm to Self-Defence and Preservation: *They* labour'd, tho in vain, to possess the King; *they*

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possess'd

possess'd the nearest to his Bosom; *they* corrupted his Royal Issue: and, to avoid speaking of their Insults at his Death, of their accommodating Principles to it, of their embarrassing the Affairs of his Successor, I must have leave to think, that they were the least instrumental in the Happy *Restoration*, however insolent upon it.

This, for Brevity, was omitted in the Speaking.

[Nay, they had made his Return in Peace utterly impracticable, if they had given the Nation any Evidence, any strong Suspicion, that He was reconciled to their Church of *Rome*. For the Body of the Nation well knew, that Gospel-Faith and Worship, that legal Rights and Liberties, could not be maintain'd by a *Popish* Prince.— We may call to mind, that our *Saxon* Ancestors, even under a thick Veil of Superstition, would not bear their Sovereign Princes going in Person to *Rome*, till they had first quitted their Crown and Regal Dignity. It was so with our first Royal Wanderer *Ceadwalla*, An. 688. An abdicated Prince, and then a Pilgrim. *Relicto Imperio propter dominum regnumq; perpetuum venit Romanam. Affer. Men. sub anno.* So his next Successor *Ina*, *Et ipse relicto Imperio ac junioribus commendato ad limina beatorum Apostolorum Gregoria Pontificatum tenente profectus est.* ib. It

was

was the same with *Kenred*, *Offa*, and other weak Princes. The first Instance to the contrary, I think, was *Ethelwolp*, who adventur'd to go as a crowned Head to *Rome*, An. 855. But this was thought such an Indignity to the Realm of *England*, that it occasion'd great Confusions. For in his Absence it was in effect declar'd, that he had forfeited his Rights, that he ought not to be Received as King, but be Rejected and Disown'd for ever. Nor could he enter and enjoy his former State, till he had resign'd one of his two Kingdoms, and impoverish'd the Land with a continual Tribute to the See of *Rome*. *Adhelbaldus Rex Adelwolphi Regis filius & Ealsianus Scireburnensis Ecclesie Episcopus, Eanulphus quoque Sumurtunensis pagi Comes conjurasse referuntur, ne unquam Adelwulfus Rex a Roma revertens iterum in Regno reciperetur. — Ne irremediabile Saxonie periculum belligerante Patre cum Filio, quin immo tota cum Gente ambobus rebellantibus, atrocius & crudelius per dies singulos quasi clades intestina augetur: ineffabili Patris clementia, omniumq; astipulatione Nobilium, adunatum antea Regnum inter Patrem & Filium dividitur. — Roma quoque omni anno trecentas mancufas denariorum portare praecepit, &c. Flor. Wigorn. sub anno 855.]*

But thus, I say, all Parties would amuse the World by inveighing one against the other.

Each would cry out against his Neighbour, *Thou art the Man*: The Guilt and the Vengeance of that Blood be on *Thee* and thy Seed for ever. Whereas, in truth, among all the deplorable Divisions, there was no one Denomination of People, but what were more or less found Partakers of the Sin of this Day. Let none be too officious in vindicating themselves: None too eager in upbraiding others. The Load is not All on any *one* Side. The Princes, the Priests, the People, the Nation were to blame; and we have All of us reason so far to mourn and to repent, and to bring forth the *Fruits worthy* of a National *Repentance*.

The Limits of my Discourse and your Patience will not suffer me to enter into a wide Field, that seems to open upon us: But suffer me, *My Lords*, to suggest a few Things, and to leave them in Suggestion only.

I. First, I would suggest, That at the time of shedding this Royal Blood, All, but the Part of an High Court of Justice, so called, and a certain Band of Officers, pretended to be clear of it: They did all in effect, as *Pilate* at the condemning of our Holy Master *Jesus*; not only their Wives had a more tender Regard, but they themselves could wash their own Hands before the Multitude, *We are innocent, see ye to it*. As *Pilate* threw

threw it on the People, they on the Chief Priests, they on the *Pharisees*, and they again on *Jesus* himself, as guilty and deserving to die; so here, if we arraign the Body of the Nation, it is pleaded that there were opposite Powers, and distinct Armies, and equal Strength for a long while. If we look toward the two Houses, we can find but one, and that a Refuse of the Dregs that were left behind. If we lay the Charge on a prevailing Army, even there it is objected, that the General himself knew little of it, that the Soldiers were under Command and Pay, and that some of the Chief Officers, when called to account for it, excused themselves in being bound to obey Orders, and not to dispute the Reason of them.

II. Secondly, I would suggest, That tho all Parties and Persons (a very few excepted) would justify themselves, and would cast the odious Imputation upon others; yet in truth All were culpable more or less: some as Principals, some as Accessaries, some as mere Tools, or as idle Standers-by; for even among the Royal Party, some, I doubt, were hanging on the Wheels of the Chariot, not thinking that they did but help others to overturn it. Some retired to act a negative Part of Silence and Safety: Some were hastily purchasing their own Peace at the Expence

pence of the Publick : Some were flying into Foreign Parts, or any Places of Refuge, till they thought the Storm might be overpass'd : Some few revolted to the conquering Side. Impossible that an united Interest of the King's Friends could ever have permitted the Scandal of this Day !

III. I would, Thirdly, suggest, That at this Distance of Time, after a third or fourth Generation, it doth not so much concern us to be contending and reviling, and to turn this Day of Fasting and Mourning into *a Day of Strife and Debate* ; as it does concern us, and will concern our Posterity, to mark and to avoid all those Steps and Snares that led Men on to this fatal Destruction of King, and Church, and State. This Caution concerns all manner of People, and those more especially who have made the loudest Outcries against their Brethren upon the Occasion of this Day ; for even *they*, by their own late Practices, have made it the more necessary to perpetuate the Observation of this Day, to keep it up for an everlasting Sea-Mark, against splitting upon the same Rocks of Disloyalty, Sedition, and open Rebellion.

So many were the Delusions of Men, and the Devices of the Devil on that Occasion, that the time will not suffice to be particular in them.

1. One of the chief was a strange Infatuation in the Minds of People tending to Enthusiasm, and unaccountable Conceits and Prejudices in Matters of Religion and Government. If the Nation had been sober-minded, it had been impossible to have brought those things to bear. But when Mens Heads were warm'd and turn'd with a mistaken Zeal, and a Contempt of Knowledge; *then* they were capable of the absurdest Notions, of the vainest Imaginations; they could believe they knew not what, and must impose that Belief on others. And so Blasphemy, Nonsense, any Illegality, any Impiety could be obtruded in the Name of Divine Right and the Cause of God. On that Rock let us split no more; let us labour at least to keep People in their right Minds, and, if possible, to recover those who have been spirited away into strong Delusions. In Religion, let us direct Men to sound Reason, and to plain Scripture. In Government, let us refer them to Laws and Constitutions; and to the Grounds and Foundation of all Government, the Publick Safety and the Common Good. Unless we are on this Bottom of Scriptural Institutions and Legal Establishments; we give Men a Loose to the wildest Fancies of making and believing their own Inventions, and perishing in them.

2. Another unhappy Step towards the Evil of this Day, was humouring that Madness of
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the People by seditious Preaching to them, and poisoning their Hearts continually with more and more Discontent and Disaffection to their Lawful Governours. Surely the Preachers of the Gospel should have kept to the Tenour of it, Peace, and Quiet, and Obedience for Conscience sake; and as they found the Multitude more inclined to Faction, they should the more in season have *put them in mind* to be subject to the Powers set over them by Law, the Ordinance of *Man*, the Ordinance of *God*. But alas! on the contrary, some who served at the Altar were daily fetching Fire from it, and were blowing up the People with Fears and Jealousies, with Prejudices and false Surmises, to alienate their Affections from the settled Government; and *this* as in the Name of God, and from the very Word of God. And tho these were commonly of the younger and more inferiour Clergy, yet by the Iniquity of the Times they grew Popular, and able to be prime Incendiaries of the Civil War, and to carry it on to the *Great Rebellion*. Let following Ages take heed, that they who are commissioned to preach the Gospel of Christ, do keep within the Bounds of that Commission, *i. e.* our common Faith and Salvation, and the publick Peace and Happiness. To poison the Flock, is far from the feeding of it: In such cases of Infection, these *Sheep*, what have they done?

but

but these *Shepherds*, what have they to answer for?

3. Another of the wicked Arts to widen those Breaches, was by idle Tales of Calumny and Defamation; by spreading false Rumours and the most incredible Stories, to turn aside the Minds of People, to affright them, and exasperate them against the Government. Some were employ'd to invent sad Stories, tho but for the Service of a Day; others were sent to and fro (like so many Messengers of Satan) to spread about the terrible Accounts of Things, and to vouch for them; and the poor People, who believed them, were impatient to tell every one his Neighbour; and every one in their Affrightments added something more; till a *Lying Spirit* seem'd to be gone forth as a Judgment upon the Land, and People at last could repeat and affirm Stories which they *knew* to be false; and such Sinners might be past Shame, even upon this Day.

4. But from hence came the next Forerunner of Ruin, the Spiriting up the common People into Riots and Tumults, and so pushing them forward to Insurrections and Rebellion; they were taught Grievances, and a Right to have them redress'd in their own Way; Justice was to be a Demand in the Streets; the meanest of the People were instructed and managed to gather in the Night, and to appear

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pear

pear at Noon-Day; and to besiege Palaces and Parliament-Houses. Surely there wanted Law, or there wanted Spirit to suppress them. By their not being timely suppress'd, a small Gang became a Party; the Parties grew into a Body, and that Body into Troops and Armies: By a sort of gradual Advance, like that of Streams and Torrents, lo! the *Brook* became a *River*, and the *River* became a *Sea*.

5. In all this must be understood the leading Cause of All, the Corruption and general Depravation of Manners, that usher'd in that Stupidity, and those Calamities upon us. The Liberties of the Stage, and indecent Representations, and vicious Interviews, that came in a little before the beginning of those Troubles, had tended much to soften and taint the Minds of People. They grew familiar with what their Ancestors abhor'd. A visible Profaneness in some, had cast others into Hypocrisy and outward Appearance only. Between both, the Christian Simplicity abated, the Moral Honesty decay'd; nay, Humanity itself gave way to Disappointment, Wrath, and Revenge. For the most part, the serving upon Principle was dropt, the Craft was to serve for Interest, and during Advantage; to watch the Rise and Fall of Policies; to understand Benefits, and the Gain or Loss of them; or even sometimes to adventure All upon Humour, Will, and Pleasure.

sure. So that Instability, Ingratitude, Anger, and every evil thing (that could possibly arise from Immorality and Irreligion) had a fatal influence on the Rise and Increase of those deplorable Troubles.

But to conclude; There is still a Debt of Thankfulness to God, that when we have been justly deploring the Sins and Follies, and Calamities of those Times, especially the Blackness and Horrour of this Day; we should cast an Eye upon the Beams of Comfort that soon brake forth again: After the *Sun-setting*, as it were at this *Noon-Day*, there was indeed a thick Cloud, and horrible Darkeness upon us for near twelve Years; but then came the *Morning*, and Joy with it: A Year of Jubilee, a Month of double Blessings; the peaceable Return of one King, and the auspicious Birth of another. One to bring Peace and legal Settlement, the other to renew them, and insure them, we hope, for many Generations to come. For if we can trust our own Hopes, nay, if we can trust our own Experiences, the good Providence of God will not suffer us to be again made a Sacrifice to unreasonable Men. Pray we, That the Brightness of that Divine Providence may open every day more and more, in favour and honour of the King, in protection and safety of the Church and State, in support of the Protestant Interest; and

and finally, in the Repose and even Balance of all *Europe*. And oh! let the Goodness of God, that we have so liberally tasted, incline us All to amend our ways, to be wise, and vertuous, and conscientious; to lead *quiet* and *peaceable* Lives, in all Godliness and Honesty; that we may be worthy to give *Glory* unto God on high, to see *Peace* upon Earth, and *Good-will* towards Men.

F I N I S.

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