









A  
S E R M O N

Preached before the  
House of LORDS,  
IN THE

ABBEY-CHURCH of *Westminster*,

ON FRIDAY, *Jan.* 30, 1746-7.

Being the Day appointed to be observed as the Day  
of the Martyrdom of King *CHARLES I.*

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By *RICHARD*, Lord Bishop of  
*St. David's.*

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L O N D O N :

Printed for HENRY PEMBERTON, at the *Golden  
Buck* against *St. Dunstan's* Church in *Fleet-  
Street.* MDCCLXVII.

*Die Lunæ 2° Februarii, 1746-7.*

**O**Rdered by the Lord's Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and they are hereby given, to the Bishop of St. *David's*, for the Sermon by him preached before this House on *Friday* last, in the Abbey-Church *Westminster*; and he is hereby desired to cause the same to be printed and published.

ASHLEY COWPER,  
*Cler. Parliamentor.*

## I Epist. C O R. x. II.

*Now all these Things happened to them  
for Ensamples : And they are written  
for our Admonition, upon whom the  
Ends of the World are come.*

**T**HE Apostle, in this and the preceding Verses, exhorts the *Jewish* Disciples, he had at *Corinth*, to make a right Use of the Advantage which their late Entrance and Situation in the World afforded them, in order to profit and grow wiser by the Miscarriages and Calamities of those who went before them; so that by carefully marking and avoiding the Transgressions, they might be enabled to escape the sad Punishments of their Forefathers: Particularly he cau-

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tions them against the great and heinous Sins of *Idolatry*, *Dissoluteness*, and *Discontent*, whereby their Ancestors had so ungratefully incurr'd the divine Displeasure, and so severely experienc'd the Effects of it.

Nor is the *Jewish* History alone to be referr'd to for Examples of God's Judgments upon great and national Enormity.—That of every People and Kingdom is fill'd with the most eminent Instances of God's rewarding whole Nations and Communities according to their Works, such as cannot well be misapplied or misunderstood.—The only Difference between *sacred* and *profane* History in this Respect is, that in the one the Finger of God himself points out to us the special Instances, wherein his Providence is exerted for that Purpose; whereas, in the other, Men are left more at large to their own Observation to remark the necessary Connexion between national Guilt, and national Calamity.

And as the Annals of every Nation do supply such various Matter of Instruction, and Admonition to a serious Observer in general, so more especially are those of every one's own Country and People in a peculiar Manner fitted to this Purpose, being so circumstanced, as to awaken  
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in us the strongest and most vigorous Affections. — In these the Scene of Action is laid in our *native Soil* (that enchanting Object however plentifully, or poorly endowed, so dear and precious in the Sight of every Man) our *Religion*, our *Laws*, and *Liberties* (those interesting and important Points) do usually become, at every critical Turn of History, the Subject of our Fears, or our Hopes. While the principal Persons, who occur in each memorable Transaction, are, at least, our Countrymen, and Fellow-citizens, possibly our Relations and Ancestors; the Effects of whose worthy, or dishonourable Conduct, we may probably get Experience in our present Fortunes and Situations: On such Occasion, 'tis scarce possible for any one to remain an unconcern'd Spectator, and not feel himself very sensibly moved with Events, at once so interesting and engaging to his Passions; and at the same time no less monitory and instructive to his Conduct.

But of all the various *Crises*, with which the boisterous History of this Kingdom is so amply charged, none can be imagined more striking and awful, none more justly calculated to make us *wiser* and *better*, by awakening our civil and religious Prudence, and by giving us

more reverential Thoughts of God, and more humbling and mortifying ones of ourselves, than the sad Occasion of this Day's Solemnity. ——— Wherein we have the Example of the lawful and acknowledg'd Sovereign of these Realms, with Virtues, which might, at all times, have justly entitled him to the Character of one of the best of Men, in a private Station; and which could hardly have fail'd to have made him one of the happiest, as well as greatest of Princes, at almost any other Time, or under any other Circumstances, brought through a long Series of Struggle and Misfortune, to a shameful and cruel Death by the mock Solemnity of a pretended Trial. — Here too we see, (and not without Sorrow can we see it) his Subjects, and our Countrymen, by various Ways, and through various Degrees of Guilt, becoming the wicked and disloyal Instruments of his undoing, and bringing on themselves and their Posterity the Charge of his Innocent Blood. — Nor do we see them less fatally employ'd in drawing down Destruction on their own Heads, than on his, introducing, by his Death, an intire Dissolution of the whole Frame of Government, and by that Means establishing that very Tyranny in *Reality*, the mere *Apprehension* whereof, they had made the Pretence to their Rebellion. — Above all, we behold the tremendous Hand of Providence chastizing and punishing the Wickedness of a  
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sinful People by the seemingly natural Effects of it; while Jealousy grew up into Faction; while Faction into Rebellion; and Rebellion, when matur'd, into Parricide: From whence arose Anarchy and Confusion, which soon produced their genuine Fruit, Tyranny and Arbitrary Power.

The sad History of these memorable Times is too well known among us to require any long and circumstantial Description of them; which is yet less necessary, as Men are now come to a more unanimous and dispassionate Way of judging of them, than at any one Period since their Event.——The Distance of Time, and secure Tranquility of our present happy Establishment do enable us to look into the Chaos and Confusion of those Days, with the Horror indeed and Concern, natural to *Men*; nay, and with the Sympathy and Confusion of Face becoming *Englishmen*; but with much less Degree of that Passion and Partiality, which infested not those times only, but the Reigns that succeeded them.——We can now see clearly, through the Mist of Party Prejudice, into the Reality, as well of *Characters* as of *Things*; can distinguish the well-meaning, tho' misguided Patriot, from the disguised and dissembling Hypocrite;

Hypocrite; and the loyal and faithful Subject, from the designing and interested Courtier.— And, while we are able to bestow on the Individuals of either Side their just Censures and Commendations, cannot but unanimously join in our Execrations of the horrid Murder we this Day lament, and our Abhorrence of the Steps that brought it on; as well as of the fatal Consequences that ensued from it.

Truly perfect and unblameable Characters are above the common Lot of Humanity; and whoever would pretend to have found them, will be thought more to have undertaken the Part of an Orator, than that of a just Observer and Definer of human Nature; from the various Combinations of whose several Passions and Interests, and the Mixture of Virtue and Vice in whose imperfect Character do arise, under the Direction of Providence, the great and memorable Events of the World, which, according as their Nature is fortunate or disastrous to the *Publick*, do certainly become fit Matter of *publick* Thanksgiving, or of *publick* Humiliation, however mixed and blended the Circumstances may be that produced them. As in the Case now before us, had the Merits of it been yet more disputable, and the King given juster Cause of Jealousy at first,

first, as well as less satisfactory Compensation afterwards than he did to his Subjects, yet still is not the Example of this Day's *Barbarity*, and of the *Breach* that our Constitution suffer'd by it, fit Subject of Lamentation to all true Friends of our monarchical Government? — Is not the general *Confusion* consequent of this *Breach*, and the entire *Dissolution* of all Law and Order and of our whole Establishment in Church and State, yet farther just Matter of Horror and Deprecation to all those who now so sensibly experience the Happiness of a contrary Situation? — Nay moreover, is not the *Tyranny* that was erected on these constitutional Ruins, whereby the whole Nation became enslaved to the Will and Caprice of a single *Fellow-subject*, the most suitable Occasion, both of Warning and Indignation to every zealous Lover of his Country's Liberty? And are not these the Topicks of our national Sorrow and Humiliation in the anniversary Fast of this Day.

But neither does the Institution of this Solemnity, nor the Defence of the Royal Cause, stand in need of this, however fair and reasonable Apology. — Since, whatever plausible Grounds of Complaint were at first given (and that some were given is now pretty generally agreed) they ought wholly

wholly to have been removed by the ample Concessions the King made, not only in the Points more worthy of Debate, but even in others of great Moment, which have ever, both before and since that Time, been acknowledged to belong solely to the Royal Prerogative; and this, no doubt, to the utmost Wish and Satisfaction of every honest and reasonable Man, who had join'd in requiring it.—— But alas! Things were now gone too far, and the Satisfaction of reasonable Men was now no longer in Question; these were already too deeply engaged, and had too long concurr'd with others of a very different Character and Aim from themselves, to be able to bring their real Inclinations for Peace to Effect, or indeed so much as to dare to avow them; tho' the Object of their Fear was changed from the Crown to those of their own Party, yet the Effect of it was the same on their Conduct, in concurring to continue the War, which they dared not to lay down, as they now found, the Will of their Sovereign might more easily and safely be disputed by them than that of their Brother-Tyrants. —— Henceforward Men of other Principles and Designs took the national Lead, and accordingly led with a Violence and a Cruelty suitable to them: They now plainly shewed, that *Monarchy* was no less the Object they struck at than the *Monarch*; and that  
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the King's most unpardonable Offence towards them was his sustaining the *Kingly Character*. And accordingly they pursued their Point against them through every Obstacle, till they swallowed them up both in the same Ruin, and till (what they least imagined or proposed) themselves too, with all their beloved Projects of a Republick, soon after partook the same Fate, from the violent Usurpation of one of their own Body, whose *Rod of Iron* they soon felt more grievous and intolerable than the *just Scepter*, they had so lately disclaim'd, of their lawful Sovereign. —Hereby giving ample Testimony and Document to their latest Posterity, “ That Monarchy, “ as wisely limited by our Laws, is not only “ in itself the most excellent Institution, but the “ best calculated likewise for the peculiar Nature of our Circumstances and Situation; and “ that every Attempt to overthrow it must end “ in the Confusion of the Attempters, and the “ general Calamity of the Whole.”

Thus much the Occasion of the Day, and just Tribute to the Memory of this unhappy Prince, do not only allow, but call upon us to say; and more than this, a tender and dutiful Regard, not only to the Reputation, but to the Peace and Harmony of our Country should forbid. Very

improper were the Use of this solemn Fast, should it serve to maintain and widen the fatal Breaches and Schisms, which produced the sad Occasion of it; for that were to make it a Means of heightening and perpetuating the heavy Judgments of God, which we are called upon by it to deprecate; and to *fast* (as the Prophet complains his Countrymen did of old) *for Strife and Debate, and to strike with the Fist of Wickedness*, rather than for the tender Sentiments of Contrition and Repentance, and the useful Purposes of Instruction and Admonition to take Place.

Let therefore this unhappy Day be ever held in Memorial, not merely to gratify our Passion and Prejudice in enquiring, how *very ill* our Fathers may have acted before us; but how *well* we may be enabled ourselves to act from the Warning of their Example, applying the Hint given by St. *Paul* in my Text to our Use, that *these Things were for our Admonition*; and a large and copious Field of Admonition will they be found upon Examination, to supply to all Ranks and Denominations of Men among us, as well in Point of *Civil* as *Religious* Prudence.

*First,*



*First*, Let the general Corruption of Life and Manners preceding these Times, which tempted God to permit three Kingdoms at once to become thus visibly, themselves, the Instruments of their own Destruction, bring us to such a serious and penitent Sense of our present prevailing Sins and Transgressions, that *Iniquity may not be our Ruin*, and that we may ever remember that Publick *Virtue* and Publick *Prosperity* are inseparable. No doubt the calamitous Reign of King *Charles* was in no small Measure the Effect of the dissolute and effeminate one that preceded it; when no sooner was the Nation so happily deliver'd from the idolatrous Slavery of *Poper*y, than they fell into the no less dangerous Bondage of their own Lusts and Passions; and, like the *Israelites* heretofore, *sat down to eat and to drink, and rose up to play*: while the open Prophaneness and Irreligion of some produced a proportionable Preciseness and Scrupulousness in others, which, having perhaps a greater Share of Opposition than of true Piety in it, soon turned into Faction and Enthusiasm, and so became one of the fiercest Instruments of Vengeance in the Hand of Providence for the Chastisement and Correction of the Whole. Whether one of these sad Symptoms has not been for some time strong upon us, and the other be-

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ginning to appear, it highly concerns us to consider; and, by the timely and general Practice of a truly rational and well-grounded Piety to prevent the dangerous Growth of Irreligion and Infidelity on the one Hand, and of Enthusiasm and Superstition on the other.

Nor is this Day's Event fruitful only of general Instruction, but conveys a particular Admonition to every Rank and Condition of Men, from the highest to the lowest.

And *first*, Let the shining Part of this Prince's Character (and a shining Part it undoubtedly had) be consider'd, as a Pattern well worthy the Imitation of his Successors: The generous Love of Arts, and strict Attachment to Virtue and Religion, which adorned his more prosperous Days; the Courage, the Constancy and Resignation, which distinguished his declining Fortunes; and the truly pious and Christian Deportment which accompanied him in both; are certainly Ornaments that might give Lustre to any Station.—  
Nay let even his Errors and Misfortunes serve no less for an Example of Admonition to those that come after him, of the extreme Danger of allowing any, the least, Spark of *Jealousy* to arise and  
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take Place in their Subject's Hearts. For no sooner had this *evil Spirit* effectually taken hold of them, than, in Spight of the many Virtues he had to reconcile him to their Favour; in Spight of his giving the utmost possible Satisfaction he was able, to their Fears and Apprehensions; it still remained unfurmountable, and pursued him with an implacable Malice from the Court to the Camp, and from thence to the Prison, and the Grave.

*Secondly*, From the unhappy Transactions of those Days, let the Nobility learn to maintain the due Station they are plac'd in, between the Royal Prerogative and the People's Liberty, so as to be the Mediators and Reconcilers of both; whereas in the Times we now lament, some endeavouring to exalt the Kingly Power (and with that, as they imagined, their own) to an exorbitant Degree; and others, for Reasons as indirect, paying court to a popular Applause by sinking and depressing it, they became equally Instruments of over-turning the *Throne* they should have guarded, and of burying themselves and their own just Rights and Privileges in its Ruins.

But again: From hence too let People of honest and upright Intention, whose sole Meaning  
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and Aim is their Country's Welfare (as was doubtless the Case of many among the first Opposers in those Times) learn the Danger there is in *walking too far in the Council of the Ungodly*, and in joining too deeply in Measures with those of different Views and Characters from themselves. —No doubt in the Beginning of these Troubles very many set out with no other Intention than the Redress of Grievances, and limiting the supposed Enchroachments of the Crown on the People's Liberties; which, when once obtained, they flattered themselves with the Prospect of *Halcyon Days*; in the secure Enjoyment of their King and Constitution. —But in vain! for the Heats they had raised, and the Concessions they had obtained, proved only a farther Means and Incitement to Men of more desperate and selfish Views, to wrest, by Degrees, the Power from their Hands, and to direct it to Purposes they most abhor'd; to the Destruction of that Constitution they so strenuously meant to defend; and to the Murder of their Prince, the Excess of whose Power they only thought to restrain. —Nay, and from hence too let those (if any such there are among us) who can possibly entertain the like dangerous and destructive Schemes against the Publick Peace, learn a Lesson of *Prudence*, if they will not of *Virtue*; and from the Example  
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of this Time be instructed, what Hazards they incur, not only from the Upright and Good, but especially from Men of like desperate Purpose and Design; since, unless they can flatter themselves with (which 'tis impossible every one safely should be) the very *worst* of their whole Company, they must be certain to fall, in the End, a Sacrifice to the Violence and Ambition of some other *worse* than themselves; since, in Times of general Confusion, when all Law and Order are laid waste, whoever shall dare the greatest Wickedness cannot well fail to become the greatest Man. But farther,

From the *Religious* Heats and Animosities, which serv'd in so eminent a Degree to foment the *Civil* ones of those Days, and which brought on the entire Dissolution, for a while, of the whole Ecclesiastical Constitution, let those of the established Church learn the great Use and Advantage of Temper and Moderation towards such as differ from them in Point of religious Opinion, the Want whereof did *then* produce such dismal Effects, and the Benefit of which we *now* so sensibly experience from the present *Toleration*; and let the many Religious Sects and Parties, into which this Kingdom was then so unhappily divided, and which do still, in some Measure, subsist among us, be careful to value and exercise with

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the Regard, and the Modesty, it deserves, the *Liberty of Conscience* they now so freely enjoy from the Tenderness and Moderation of our present Government; nay, and to esteem the Preservation of our established Church, in its present mild and equitable Temper, as essential to their own, and as their best Safe-guard and Security from the Tyranny and the Peevishness of each other.

Lastly, and to conclude. From the violent Storms and Convulsions of these Times, which thus shook our whole Constitution to its very Base, let us learn to be truly thankful to Almighty God for the Calm and Serenity we now enjoy, under our present well-poized Government, wherein the Rights of King and People are so accurately adjusted, and so temperately administered; and every Apprehension of Encroachment on either Side is so far removed.— And may the Memory of this sad Day henceforward be no more an Occasion of mutual Upbraiding and Reproach, but of mutual Warning and Exhortation.— Let us be less eager and passionate to determine the Merits of either Party, in Matter of Civil Commotion, wherein the best Side too commonly does enough to put itself in the Wrong, and be more Intent to raise our Eyes to a higher and more awful Point of View; to the avenging  
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Hand of God, held over a guilty People, and making them the Instruments of their own Destruction, by no other Means than leaving them to themselves, and to the ruinous Consequence of their own mad Lusts and Passions.---And farther, let us consider the same dread Hand still hanging over us, and ready, upon a like Degree of Provocation, to produce the like fatal Effect; when, for all the many political Advantages this State now enjoys, God can at once, by withdrawing his Countenance, give us over an easy Prey to our Enemies; or, should they be wanting, a more easy and inevitable Prey to ourselves.

May therefore the crying Sins, as well which occasioned, as which accompanied, this Day's Calamity, be ever so strong in our Memory and Abhorrence, as to be distant from our Principles and Practices, that so *Iniquity may not be our Ruin*; and that the publick Blessings wherewith God has so eminently distinguished this Church and Nation may be transmitted, through the gracious Continuance of his Favour, and the mutual Confidence of Prince and People, to our latest Posterity.

*F I N I S.*

BOOKS printed for H. Pemberton, at the  
Buck against St. Dunstan's-Church in Fleet-  
Street.

I. **T**HE Bishop of St. David's SERMON preach'd  
before the House of Lords on the 5th of  
November, 1745.

II. *The Pious Country Parishioner.* Being Directions  
how a Christian may manage every Day through the  
whole Course of his Life, with Safety and Success. Ad-  
vice how to spend religiously the Sabbath-Day; what  
Books of the Holy Scriptures ought to be read first; and  
how much they out-do in Eloquence all the Rules of Hu-  
man Art: The whole Method of Education: The ill  
Consequence of uninstructed Children: How to tame  
their Passions, and make them a Comfort to their Friends  
and an Ornament to their Country. The Fasts and Feasts.  
To which are added, Collects for the most important  
Virtues which adorn the Soul. Also a Discourse concern-  
ing the Indispensible, tho' in Country-Parishes much  
neglected, Duty of frequenting the Blessed Sacrament  
of the Lord's-Supper. Wherein the Nature of it is de-  
scribed, the Obligation of frequenting it enforced. All  
the Excuses usually brought for the Neglect of it an-  
swered. The uninstructed Soul taught what he must  
do, in order to be a worthy Communicant. And because  
all must die, Rules are given to set the Soul right in  
Sickness to prepare for a happy Change at Death. So  
that in this one Treatise are contained all the Duties re-  
quisite to Salvation. The Tenth Edition, with large  
Additions, printed on a fine Paper and a large Cha-  
racter; being a very proper Book to be distributed a-  
mong Country People. Price bound 1 s. 6 d. or 15 s.  
a Dozen to those who give them away.









