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T W O

S E R M O N S

Preach'd before the Right Worshipful

The M A Y O R, A L D E R M E N, S H E R I F F S,
and C O M M O N - C O U N C I L of the
City of B R I S T O L.

O N T H E

F I F T H of *November,*

A N D T H E

T H I R T I E T H of *January, 1729.*

And Publish'd at their Request.

By *CAREW REYNELL, M. A.*
Late Fellow of *New College* in *Oxford*, Chan-
cellor of the Diocese, and Chaplain to the
Bishop of *Bristol*.

L O N D O N :

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TO THE

RIGHT WORSHIPFUL

Samuel Stokes Esq; MAYOR,

The Worshipful the *Aldermen* and *Sheriffs*, and *Common-Council* of *Bristol*.

Gentlemen,



S you were pleas'd to desire the Publication of these Sermons, I thought my self oblig'd to comply with your Request, and to take this Opportunity of declaring my sincere Acknowledgement of the many Civilities I have received from you. I fear indeed, the great
Thank-

D E D I C A T I O N.

Thankfulness you have always express'd for our Deliverances from *Popery*, especially for the *late Glorious Revolution*: The just Sense you must have, as a Rich and Trading City, of the Benefits of Government, and of our own Happy Constitution, and of the Misery and Confusion which must necessarily follow, (as fatal Experience has convinc'd us) from any Violation of it, might induce you to think much too Favourably of these Dif-

it is now too late to make Excuses---Such therefore as they are I present them to you, with the warmest Wishes for the Prosperity of the City, and that it may continue to flourish under your Prudent Government, and am,

GENTLEMEN,

Your most Oblig'd,

most Obedient

humble Servant

Carew Reynell.

A

S E R M O N

Preach'd in the

MAYOR'S-CHAPEL

A T

B R I S T O L,

On WEDNESDAY Nov. 5. 1729.

By *CAREW RETNELL*, M. A.
Late Fellow of *New College* in *Oxford*, Chan-
cellor of the Diocese, and Chaplain to the
Bishop of *Bristol*.

L O N D O N:

Printed in the Year MDCCLXXX.



P S A L. CXVIII. 24.

*This is the Day which the Lord hath made, we will
rejoice and be glad in it.*



WHEN Men are warm with the Impression of any great and extraordinary Benefits conferr'd upon them, such generally are the *Words of their Mouths*, and such too then the *Meditations of their Hearts*. But constant Experience tells us, that these *Heats and Sallies* of Joy are not very lasting, and that the Passions which are in these Transports rais'd to the highest Pitch of Triumph and Exultation, do by degrees fall into the contrary Extreme, and as it were languish away into Coldness and Indifference: So that after some little Time, even the most wonderful and amazing Acts of God's Power and Goodness meet with no more Esteem or Reverence than the common Operations of his Providence; which because they are common, and are every Day enjoy'd by us, seem for that very Reason (in the most shameful manner) to be entirely slighted and disregarded by us.—

FOR tho' God has in the most abundant manner manifested his Goodness and Loving-kindness to the Sons of Men, in creating so beautiful a World for their Habitation, in making them Lords of *his Creation*, giving them Dominion over the Works of his Hands, investing them with those Godlike Faculties of the Understanding and Will; *in teaching them more than the Beasts of the Earth, and making them wiser than the Fowls of Heaven*; yet so little are they moved by this transcendent Beneficence to make suitable Returns to the bountiful Author of them: so grossly do they pervert, corrupt and destroy their superior Faculties, as even to sink themselves below *the Beasts that perish*: And we frequently find the inspir'd Writers sending degenerate Man to be instructed by the irrational Part of the Creation, to learn Industry of the Ant, Wisdom of Storks and Cranes, and Gratitude of the Ox and Ass—according to the pathetic Complaint of God by his Prophet,—*The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know, my People doth not consider*. Such was the Temper of God's own chosen People *the Jews*, whom he had separated from amongst all the Nations of the Earth to bear his Name, whom by the most endearing Instances of his Providence, both ordinary and extraordinary, by *a Land flowing with Milk and Honey*, by signal Deliverances from, and Victory over all their Enemies---whom also he had by the most terrible Punishments, by the most dreadful Plagues,---by all the gracious Actions, his Goodness could recommend to him, by all the severe Judgments, his Justice could demand of him; endeavour'd to convince; that he was *God*, even *their God*, and that *there was none other beside Him*. And what was urged then against the *Jews*, may I fear with too good Reason be applied *Now* to us.---For tho' no Nation under Heaven, can pretend to the Honour of being *God's People* in so peculiar a manner as the *Jews* were, to whom God had by repeated Declarations confirmed that Title: Yet if to be bless'd with the Profession of *God's true Religion*, to enjoy the mildest Government, the best Laws, the most perfect Liberty, if to have had all these Goods preserved

preserved to us from the most eminent Dangers, and secured by a constant Course of Success, against the sworn Enemies and Opposers of them, are *Signs* of a distinguishing Providence, we surely of this Nation may very justly boast of such Favours: All which Blessings we have generally acknowledg'd in the *Jewish* way,---by Murmurings and Repinings, by neglecting or forgetting them, or at least living as if we did, *by increasing our Sins, and multiplying our Transgressions.*

Something sure there must be, in the Nature of Ease and Prosperity, that indisposes Mens Minds for religious Duties, that swells them with vain Thoughts and high Conceits, of their own Excellencies and Perfections, tempting them to ascribe all the good Things they enjoy, even those on which God has impress'd the most visible Marks of Divine Interposition, to their own Abilities, to their Vigilance, their Valour, or Wisdom; or which is yet much worse, to *Chance*. So that since Men are so cold and tardy in paying their Acknowledgments to God Almighty, it cannot but be highly necessary to awaken and call upon them to reflect on what is past, not only on the common and open Dispensations of his Providence, but as the Occasion that now offers, requires us, on the more extraordinary, more surprizing Tokens of his Goodness. *This* is a Duty we find very often press'd on us, in all parts of the Scripture, but no where more earnestly than in the Book of *Psalms*, the Life of whose pious Author, the Man after God's own Heart, was one continued Act of Praise and Thanksgiving; all the Divine Blessings were by him as constantly acknowledg'd as receiv'd, *Every Day will I bless thee, and praise thy glorious Name for ever and ever.* And when any great Victory, any remarkable Mercy, demanded a more accurate Attention to it, then, far from mixing any human Means in the Accomplishment of it, or ascribing it to his own Counsel or Conduct, he thus expresses his Triumph.---*The right hand of the Lord hath done valiantly,---with his own right hand, and with his holy arm hath he gotten himself the Victory.---The right hand of the Lord bringeth mighty things to pass.*—On some such particular

ticular Occasion, the Psalm, part of which I have now read to you, was composed.—Either to celebrate some signal Victory obtained over the *Ammonites* or *Philistines*.—Or as many learned Men suppose, when being settled in his Kingdom, and having brought home the Ark of God, the Pretensions of the House of *Saul*, whose Family God had rejected, being entirely extinguished; He calls upon the Priests and Levites, and the whole People of *Israel* to join with him in celebrating this extraordinary Blessing.—And the Priests and the People, inspired by their King's Example, break out into these joyful Exclamations: *This is the Lord's doing, and it is marvellous in our Eyes: This is the Day which the Lord hath made, we will rejoice and be glad in it.*—

In discoursing on which Words, I shall 1st endeavour to explain what is here meant by God's making a *Day*, *This is the Day which the Lord hath made.* 2^{dly}, I shall enforce the Duty of Thanksgiving, resulting from thence, contain'd in these other Words—*We will be glad and rejoice in it.*—And 3^{dly} and lastly, shall make some Application suitable to the Solemnity of this Day.—And,

1. I am to explain what is here meant by God's making a Day. —

GOD is indeed the Maker of every Day, according to that of the Psalmist—*The Day is thine, and the Night is thine, thou hast prepared the Light and the Sun.*—So also the whole Universe; the Earth, the Air, and the Sea, the Heaven, and the Heaven of Heavens were all made by him—The whole Frame of Nature; the whole Series of second Causes were created by his Word, subsist by his Will, depend on his Nod. But he is more peculiarly and emphatically said to make a Day, when by the immediate Exercise of any of his Attributes, by employing his watchful Providence, exerting his infallible Wisdom, displaying his invincible Power, dispensing his infinite Goodness—He shows down his Blessings on any particular Day—distinguishing it

it from the common Days of the Year, making it a *Memorial*, and a *good Day*—a *Day of Joy, of Gladness, and of Feasting*. And in this Sense God is declared to have made *Moses and Aaron*, 1 Sam. xii. 6. *It is the Lord* (says *Samuel*) *that made Moses and Aaron*—that is, it was the Lord that advanc'd them to high Dignities, made them great and honourable, the one to be the High-Priest, the other to be the Leader and Governour of his People.

A N D having given this general Explication of the Text,— I shall proceed to specify some particular Marks, whereby we may discover the Hand of God interposing in any Action—When any very surprizing, very reasonable Events; when any thing falls out very advantageous to publick States, or to Men of high Character, in them; any thing that supports the Hope, or answers the Prayers of good Men; or that blasts the Expectation, defeats the Projects of bad Men; any strange Concurrence of unforeseen Accidents, either beyond, or contrary to the natural Order that appears in the World: At all these Times, and in all these Cases, Men of a well-disposed Frame of Mind, will always presume such remarkable Occurrences, do strongly denote, do evidently demonstrate the Finger of God, more immediately concurring in the production of such Events. —But because it is impossible to enumerate or describe, either with the Tongue of Men, or Angels, the several ways whereby the Almighty delights to exercise his unspeakable Greatness.— *For who can express the Noble Acts of the Lord, or shew forth all his Might?* I shall therefore only attempt to lay before you, such Instances of his Goodness, as plainly arise from this Day's *double Deliverance*.

I T is no ill way of arguing, to reason from the comparison of one Thing with another, especially when the force of the Connexion is plain and evident—*Are not two Sparrows sold for a Farthing, and one of them shall not fall to the Ground without your Father?* says our Saviour to his Disciples, encouraging them by this Example, to trust to the Providence and Protection of God in that hazardous Employment

Employment they were then going to enter upon. And if God thus carefully watches over the inferior Parts of the Creation, have we not the greatest Reason to conclude, that *Men*, and amongst *Men*, those surely, whose high Stations and Dignities, exalt them above the common Level of Mankind, and on whose well-being the publick Safety, so much depends, are in a more especial Manner, the Objects of his All-seeing Eye--to defend them from Dangers, to confound the Devices, and discover the Conspiracies of their Enemies against them.—If so, Nothing certainly could more loudly call for, more plainly warrant the Divine Assistance, than the discovery of this Day's unparallell'd Attempt, when *our King*, *our Princes*, and *our Nobles*, and *the Heads of our Tribes*, were design'd a Sacrifice to *Romish Zeal*, to be destroy'd at one Blow : A Conspiracy so maliciously invented, so secretly carried on, so nearly effected. —An Enterprize so shocking, so treacherous, so bloody,--none but the *great Deceiver* could contrive, a *Jesuit* conceal, or *God* prevent : None but He that seeth in darkness, could have given us such a Deliverance as this--who also vindicates, and claims all such Deliverances to himself, declaring his Right and Title to them in this manner, *Isaiah* xxix. 14. and following Verses.---*Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us ? And who knoweth us ? Surely their turning of things upside down, shall be esteemed as the Potter's Clay.* All their desperate Frauds, all their dark Machinations signified no more to the producing the desired Effect than Clay does, without the Artificer. Such was the *first* Deliverance of this Day—*Even a marvellous work and a wonder.*

Again, As the discovering secret Conspiracies, and bringing to Light the hidden things of Darkness, is a sign of God's Workmanship, so also the ordering of various and contrary Causes, the determining the Minds of free *Agents*, different in their Temper, their Passions, their Interest, the confounding

confounding the Craft of Politicians, the hiding the Understanding of the Prudent, and taking away the Courage of the Valiant : The moulding and managing so many, and such different Causes to produce one great Effect, as it cannot possibly be the Work of blind Chance, so the wise Men of all Ages, Countries, and Religions, have ever ascrib'd such extraordinary Events to the Almighty Maker and Governour of the World. —

SUCH was the second Deliverance of *this Day*. When our Laws, our Liberty, and our Religion, were again rescued from Oppression, Arbitrary Power, and Idolatry.---When the Wisdom of the most refin'd Politicians, and who boast themselves of their great Skill, and Dexterity, in worldly Cunning and Address, were baffled and turned into Foolishness : When a People remarkably cautious, and famous for seeing Dangers at a distance, were inspir'd with a Resolution, of neglecting and despising their own Dangers, and of aiding and assisting us : When our own domestick Divisions, which had been so artfully fomented, so subtilly aggravated, were all on a sudden heal'd and compos'd ; when even of those Forces that had been rais'd to compleat our Destruction, some wanted the Will, some the Courage to perform their Parts, and many entirely deserted their Designs.---That a *Revolution*, which depended on so many, and such different Circumstances ; nay, even on Things more uncertain than these, the Sea, the Wind and the Weather, should yet be so happily accomplish'd, without delay, without confusion, without bloodshed ; must fully convince us, that it was his doing, who directeth the Seasons, who ruleth the Winds, who stilleth the Waves, who commandeth the *Hands*, who governeth the Hearts of Men, and *turneth them whithersoever He will*. —

BUT least any should be found, who may not allow of this way of arguing, least those, who have Evil-will at our *Zion*, should take occasion to say, That all these mighty Triumphs are owing to our Success : And that if Success is a sign of God's interposition, every prosperous Wickedness may
make

make the same Claim: I think we may without much difficulty remove this Objection, and easily prove the goodness of our Cause.—It will certainly be granted, that those Things in which God's Honour is most nearly concern'd, have the fairest expectation of God's Favour and Protection; and then it must of Consequence be allow'd, that there cannot be a Cause more nearly concerning his Honour, than the Cause of true Religion: When that is endanger'd, if He did not then make *bare his Holy Arm*, wicked Men would have the strongest Temptation to blaspheme his Name, to deride his Threats, to despise his Power.—

THAT our Religion was as this Day design'd to be extirpated, is a Fact too plain to need any Proof; and that our Religion is the same Religion that was preach'd by Christ and his Apostles, has been demonstrated if not to the conviction, yet to the silencing our Adversaries.—Neither the Time, nor the Occasion will permit us to dwell long on this Controversy. However, it may not be improper to make this short Comparison between our Religion and that of the Church of *Rome*.

IF to deny the Scriptures to be an adequate Rule of Faith, is to contradict the Spirit of Truth, which expressly says, That they were written to *make Men wise unto Salvation*.—If to press the Worship of Saints and Angels, derogates from the prevalency of our Saviour's intercession for us; the teaching the Mass to be a propitiatory Sacrifice, detracts from the Merits of his Sufferings: If the Doctrines of *Purgatory, Indulgences, Attrition, Autoritative Absolution, and Works of Supererogation*, do encourage Men to live wickedly and die comfortably, do cancel and make void the great Principles of Repentance and a Holy Life: If their Doctrines of the *Intention of the Priest*, do subvert Christian Hope, of *Excommunicating*, and extirpating all those, they are pleas'd to call *Hereticks*, expels Christian Charity, and *Transubstantiation*, the Sum of all Absurdities, is contradictory to Sense, repugnant to Reason, and destroys Christian Faith: If to propagate these Doctrines, all of which are new and unknown to the first and purest

purest Ages of the Church; destitute of Reason, and contrary to Scripture. I say, if notwithstanding all this, to propagate these Errours with unchristian Fury, inhuman Cruelty, is the avow'd Practice and Principle of the Church of *Rome*.---And if on the contrary---To make the Scriptures the Rule of our Belief: To rely on the Merits and Mediation of Christ alone, to urge the Necessity of Repentance and a Holy Life, to teach the Practice of nothing contrary to Morality, the belief of nothing contrary to Reason, to receive the Sacraments according to Christ's Institution, and to make him our only Master and Head;---If to propagate all these Doctrines with the greatest kindness and benignity, *in Meekness forbearing one another*, confirms Christian Hope, encreases Christian Charity, and improves Christian Faith, is agreeable to Reason, to Antiquity, to Scripture: It cannot then be doubted, which is the true Church of Christ, and we may safely conclude, that this is the true Religion in which we stand.---And that the Deliverances wrought for us *this Day*, abounding in Love, worthy the Providence, and vindicating the Honour of God, were certainly his doing; and therefore with the greatest Reason we may, with the greatest Gratitude we ought to say---*This is the Day which the Lord hath made, we will rejoice and be glad in it*.---And this brings me in the 2d place, to enforce the Duty of Thanksgiving, resulting from hence, contain'd in these other Words, *We will be glad and rejoice in it*.---

To be glad and rejoice, is the necessary Consequence of God's making a Day.---*Let them rejoice, whom the Lord hath delivered from the Hand of the Enemy*. And, what is meant by rejoicing, is explain'd a little after; *And let them Sacrifice the sacrifice of Thanksgiving, and declare his Works with rejoicing. To be glad and rejoice--to give thanks---call upon God's Name---make known his Deeds---glory in his Name---and remember his marvellous Works*, are so many Phrases which the Psalmist uses to signify one and the same Thing, when he endeavours to express as much as Words can express, the great Desire he had to perform, the

great Delight he took in performing this Duty—That we may therefore be the more vigorously excited to follow this bright Example, I shall attempt to recommend this Duty from the following Considerations. *1st*, Because God does his marvellous Works, that they may be remember'd. *2dly*, Because, to be thankful for past Benefits, is the most effectual Method we can take to obtain new ones. *3dly*, Because this Duty is pleasant to perform, and tends to the Improvement and Perfection of our Natures.

1. THEN we ought thankfully to remember God's Works, because this is one End and Design of his doing them—*God*, saith the Psalmist, *hath made his marvellous works to be remembered*: He doth not only kindly allure, and entice Men to remember them by the surprising Greatness, infinite Number, eternal Duration of them, but he has in his Word directly commanded them so to do.—In the *Old Testament*, the Passover and the Sabbath were both instituted by God's express Command, to be a Memorial of the Deliverance of the Children of *Israel* from their *Egyptian* Bondage.—*And thou shalt shew thy Son in that day*, (saith God) speaking of the Celebration of the Passover—*saying this is done, because of that, which the Lord did unto me when I came forth out of Egypt*.—And again, *Deut. v. 15*. *Moses* gives this Charge to the People of *Israel* concerning the Sabbath—*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and with a stretched-out arm*:—*therefore the Lord thy God commandeth thee to keep the Sabbath-day*—Under the Law, God always ordain'd, some Monument to be preserv'd, of every great Blessing he vouchsafed his People, directing either some Part of the *Gift*, to be laid up before the Altar, or some *Pillar* to be erected, or some *Festival* to be observ'd, to continue the Remembrance of his Mercy to succeeding Generations—And under the Gospel our Saviour Christ instituted the Sacrament to perpetuate the Remembrance of his most precious Death, and the innumerable Benefits he hath purchas'd for us by it, with
this

this Command--*This do in remembrance of me.*---Thus doth God command, and this Duty hath the Church in all Ages religiously observ'd, by setting Days apart to recite and commemorate his Mercies.

AND certainly when God doth thus graciously address himself to Mankind, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.*---When to glorify him, is all that he requires,---nothing can be more reasonable than to comply with his Request: Since therefore God is pleas'd, to excite Men to magnify his *Greatness*, with the Promise and Reward of his *Goodness*: Surely every pious Man will say, *O God, my Heart is fixed, I will sing (and give praise, and will wish, exhort, and encourage others to do the like, saying, O that men would praise the Lord for his goodness, and declare the wonders that he doth, for the Children of Men* —

2. To be thankful for past Mercies is the most effectual Method we can take to obtain new ones.——

GOD requires and commands this Duty with no other Design, than to take Occasion from hence of doing us more good—Gratitude even amongst Men, whose Prejudices, Passions, and Interest do too much take off from the Merit of their Actions, is always so well receiv'd, that nothing more generally invites Men to continue their Favours, than the thankful Acknowledgement of those already conferr'd--And can we then think, that God who is essentially Good, will suffer himself to be exceeded by, or rather will not infinitely exceed his Creatures in this his most *proper* Attribute? *Offer unto God Thanksgiving* (says *David* :) and how acceptable this Sacrifice is to God, appears from his thus declaring his liking of it. *He that offereth me thanks and praise, he honoureth me*; And what shall be done to *That Man* who thus honours God, He himself tells us in another Place, *Those that honour me, I will honour*. This God declares in his Word; and what he thus declares in his Word, he performs by his Works. When *Noah*, after the Waters of the Deluge were dried off the Earth, went out of

the Ark, he built an Altar, and offer'd Burnt-Offerings in thankful Remembrance for his Deliverance from the Flood--- God immediately *smelt a sweet savour, and blessed Noah, and the Earth for his sake.* Jacob, when he prays to God to deliver him from his Brother *Esau*, only recounts the many Mercies *He* had already vouchsafed him, *and the Lord sent his Angel to comfort him, and blessed him there--* And *David* was so confident of Success in thus applying to God, that he makes the remembrance of former Kindness, the only foundation of his present Expectations, *Save me, for thou hast heard me from the horns of the Unicorns.--* And in another Psalm after he had most accurately survey'd, most devoutly consider'd God's Mercies in number, weight, and measure, and seriously consulted with his Heart, how to requite his former Favours, or to deserve those to come; the result of his Enquiry was only this Resolution, *I will take the Cup of Salvation, and call upon the Name of the Lord-- This also shall please the Lord, better than a Bullock that has Horns and Hoofs. —*

AND the utmost Reason there is, that God should set so high a Value on this Service.—For as Praise and Thanksgiving is the greatest Reverence we can pay to God, so Ingratitude is the greatest Affront we can offer to him.—An ungrateful Man doth not only deny to honour God, but deny him to be: For he that refuses to acknowledge God's Favours, cannot believe his Providence; and a disbelief of his Providence, necessarily implies a denial of his Being: Whereas grateful Men do, in the very Act of Thanksgiving, admire and extol all his Attributes, his Wisdom in contriving, his Power in effecting, his Goodness in giving, his Mercy in conferring his Benefits on them.—Then therefore do we with the greatest Hope, with the firmest Assurance, with the highest Decency, in *the Beauty of Holiness*, worship God, when We mix the Remembrance of past Deliverances with our present Necessities. Then *doth he hear from Heaven, and take pleasure in the good he has done us, and repent of any evil he may have designed us—Consider he is God, and not Man,*
and

and put on Bowels of Compassion towards us, when our Mouths praise him with joyful Lips.——

3. THIS Duty is pleasant to perform, and tends to the Improvement and Perfection of our Natures—*It is good to sing praises unto the Lord, it is pleasant, and praise is comely*—And this will appear many ways. It is pleasant, because it is agreeable to the strictest Reason; for the Mind of Man never takes greater Complacency in any of its Actions, than in those that are most conformable to the eternal Rules of Justice and Equity. Now it is the Voice of Reason as well as of Revelation, to give to every one his Due—*Honour to whom Honour*—and therefore most highly reasonable to give the Lord the honour due unto his Name, and that too in the strictest Proportion, and according to his excellent Greatness.—Again it is pleasant, as it brings with it no uneasy and degrading Thoughts, nothing that reminds us of the Weakness, or Necessity of our Natures: Nothing that damps or mortifies our Ambition: But every Thing that can sooth, or flatter our most favourite Passions, encouraging us to believe by the most substantial Reasons, that Ourselves, our Country, and our Religion, are the peculiar Concern of Heaven, *that the Lord taketh pleasure in his people, and delighteth in his Inheritance*. Further it is pleasant, as it gives Men the largest Opportunity of doing Good, enables them to exercise the most extensive Benevolence, the most diffusive Charity: It gives Men the unspeakable Satisfaction of being common Benefactors, of *opening those hands that fill all things living with plenteousness*; of being the best Friends, the best Subjects, the best Christians; of promoting most effectually the Interest of their Country, their King, and their God.—*Lastly*, It is pleasant, because it improves and perfects our Natures, filling our Minds with the noblest Ideas, enflaming our Passions with the most glorious Objects, raising Men into Angels, *making them meet to be partakers of the Inheritance of the Saints in light*—For if we design to partake of the Joys of Heaven, we must practice them on Earth: The Business, the Language, the Felicity of Heaven is Thanksgiving.—There
the

the Sounds of Joy and Praise, are incessantly heard, *as the Voice of a great Multitude, of many Waters, of mighty Thundrings, saying, Hallelujah.---The Lord God Omnipotent reigneth.*-----

AND having thus gone through what I at first propos'd, and shewn you what is meant, by God's *making* a Day, that he did in the most significant manner *make* this Day.---That Thanksgiving is a Duty, required on *that* account, that God expects it at our hands, and that it is most profitable and pleasant to perform it.---I shall now give a short Application of these Particulars to the Solemnity of this Day.---

IF ever God wrought any of his marvellous Works to be remember'd, he most certainly design'd *this Day* should, which he has marked for his own by *two* such *Signal Deliverances*.---And therefore I hope we shall not be so singularly ungrateful, as not to remember, to acknowledge, to give Thanks for them.---To do this, is to fulfill the Design of him *who* deliver'd us.---To forget them, is to accomplish the Desires of those that intended to destroy us.---'Tis not long since the Papists had the Confidence openly to deny the *Powder-Plot*, and boldly to publish to the World, that it was an Accusation that had no Foundation; a Trick of the Ministers of State to blacken the *Poor Catholics*: Though after the fullest Conviction, some of their *pretended* Saints were executed for it; though some of their Casuists have defended the Lawfulness of it, and their High Priest approved it.---'Twas the Coldness of some, the Hypocrisy of others, and the Security of many more, that encourag'd our Adversaries, after they had *thus* been put to Confusion, to endeavour again to erect their *Kingdom of Darkness*, to introduce their *lying Wonders and Miracles*, and all the other Fopperies of their Religion amongst us.---Nay, so sure were they of Success, that *Schools* were erected, *Mas-Houses* were open'd, *Bishops* were consecrated, *Jesuits* and *Priests* of all Orders swarm'd in our Streets. What Effects the mentioning of these Things may have on us at this Distance I cannot tell: But out of the Apprehension of these Evils, *Our Fathers Hearts fail'd in them for Fear*;

Fear; and for looking after those things that were coming upon them.—Then when the Enemy was ready to break in like a Torrent; Then did the Spirit of the Lord lift up a Standard against them: Then did He lay hands on One that was Mighty,—even our Late Deliverer, and made him strong for his own self.

THEREFORE as God made the Remembrance and Celebration of his marvellous Works a solemn Part of the Religion of his *chosen* People: Let it be also part of our Religion to remember *this Day*, and together with the Work, *the Glorious Instrument* God was pleased to make use of in it.—*This* also doth God require of us: And when he reckons up by his Prophet the many Mercies he had bestowed on his People, and the ill Returns they had made Him. This is part of the Charge against Them.—That *He had sent before them Moses, Aaron and Miriam*: And what their Behaviour was towards these—the Psalmist tells us—*They envied Moses in the Camp, and Aaron the Saint of the Lord*: And in another place of Scripture, after God has reproach'd them for their vile Ingratitude to himself, He severely upbraids them, for *that they had not shewed Kindness to the House of Jerubbaal, namely, Gideon, according to all the Kindness that he had shewed unto Israel.*—As we are Men who pretend to the Use of Reason—As we are *Englishmen*, who pretend to a Generosity of Spirit, a Nobleness of Nature, beyond other Men; let no such Ingratitude be heard of among us: Let the Memory of our Deliverer, be ever *Dear* and *Precious* to us, who did so much for us, who spent his Strength, his Riches, his Life in our Service.—Nay, died serving us, endeavouring by his dying Hand, to continue to us our Laws, our Liberty and Religion: And by God's Blessing upon the *present Royal Family*, we hope they shall be continued to us, to all Generations, for evermore.—

2. As to the Pleasantness of this Duty, after what has been said, little more can, I think, be offer'd to induce us to practise it.—But as it is the Design of these Anniver-

ries to lead Men to consider the Goodness of God towards them, we cannot dwell too long upon it. And here, what a lovely Scene of Mercies presents its self to our View.— Let us cast our Eyes backwards, as far as the Reformation, and from thence gradually descend to the present Times.--- we shall find our selves (except the dark Interval of the Great Rebellion,) to have enjoy'd the very Sun-shine of Providence: Every Step that we take, furnishes out a new Reason to admire the *exceeding great Riches of God's Goodness towards us*, and we seem, during the whole Course of our Meditation, *to be like them that dream*. Let us then turn our Eyes on the Nations that are round about us, and consider, that *while darkness hath cover'd the Earth, and gross Darkness the People---the Lord hath arisen upon us, and his Glory hath been seen upon us.---* That while some have been harass'd with Wars, others have groan'd under the Weight of *Arbitrary Power*, under the Yoke of *Popery*, a Slavery both of Mind and Body: We have set down, *every one under his own Vine and under his own Fig-tree*: That *Kings have been our Nursing-Fathers, and Queens our Nursing-Mothers*:—That *God has made our Zion the Perfection of Beauty, the Joy of the whole Earth*.—That *he hath not dealt so with other Nations, and as for his Judgments they have not known them.---* If these things are pure, are lovely, are of good Report, if there be any *Virtue, any Praise*, think of these things; and if we do, and consider the Good we are then doing to our selves, to our Country, to Mankind,---the Remembrance of them must fill us *with Joy unspeakable, and full of Glory*.—

To conclude,---If we desire the Continuance of God's Loving-kindness to us, if we expect his Countenance and Protection for the future, let us with one Heart and Voice, both with our Lips and with our Lives, praise and magnify Him for what is past.---Men are generally very warm in the Pursuit of their Interest, and seldom want much Perswasion to procure any Advantages to themselves: Therefore as we are

all concern'd in the Publick Welfare, and as Kingdoms and States, are Creatures of this World only, and have all their Portion of Happiness or Misery here below.---Let us unanimously resolve to contribute our Parts to the Prosperity of our Country, by the Practice of Justice and Benevolence to one another, by a chearful Obedience to our Prince, and by sincere Thankfulness to God, particularly, by a faithful and steady Adherence to the Dictates of that Holy Religion, which was this Day so marvelously preserved to us: And may God give us Grace to bring these our Resolutions to good Effect, to the Glory of his Name.---

*To whom with the Son and Holy Ghost, be ascribed all
 Might, Majesty, Dominion and Power, both now and
 for evermore.*



A
S E R M O N

Preach'd in the

MAYOR'S-CHAPEL

A T

B R I S T O L,

On FRIDAY Jan. 30. 1729.

By CAREW REYNELL, M. A.

Late Fellow of *New College* in *Oxford*,
Chancellor of the Diocese, and Chaplain
to the Bishop of *Bristol*.

L O N D O N:

Printed in the Year MDCCLXXX.

I TIM. ii. 1, 2.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

For kings, and for all that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty.

NOTHING gives good Advice a greater Weight and Influence, than the Consideration of the Dangers that may follow from neglecting it : And nothing makes the Fear of Danger more instant, and pressing, than the Knowledge and Experience of former Times : For what has been before may be again, and past Events are the best Directions to enable us to judge of the future. Now tho' very few, or none of the present Age, have either seen or felt any of those dreadful Calamities we are this Day met to deplore and lament ; yet, *We have heard with our ears, and our Fathers have told us of the Miseries and Confusions that happen'd in their days, and in*

the old time before them : And the Solemnity of this Day will serve to a double Purpose, not only to be a Monument and Memorial of the Misfortunes that occasion'd it, and of our hearty Sorrow for them ; but as a strong and vigorous Argument to avoid the like for the future. And when we consider the Course and Progress of this Ruin, by what Steps it began, by what Methods it was continued, and how fatally it was terminated ; that little Jealousies bred Discontents, that Discontents occasion'd Murmurings, and Murmurings ripen'd into Faction, and Faction broke out into War, and the War ended in the violation of our Laws, the destruction of our Liberties, the defiling of our Religion, and the Murder of our King : We should learn from these Misfortunes, to root out all Jealousies from among us, to remove all Discontents, to suppress all Murmurings, to discountenance all Faction ; to study Peace, to value our Liberties, to obey our Laws, to practice our Religion, and to reverence our Prince. This is the best Use we can make of this anniversary Humiliation, and was without doubt the main Reason for the first Institution, and continued Observation of it.---To turn it to any other Purposes, to make it a Day of *pride and contention, of wrath, and bitterness, and evil speaking* : And to cast out wanton Reflections upon the Persons, and Principles, of others, is to pervert and contradict the Design of our Ancestors ; to sow the Seeds of Discontent while we are preaching against Sedition ; to nourish and foment Faction, while we are declaiming against Rebellion, and to encourage Treason while we are inveighing against *Parricide*.---He certainly declares the most just abhorrence of Anarchy and Confusion, who best shews the Benefits of Order and Government, and He professes the truest detestation of the Murder of King *Charles* the First, who most sincerely recommends Obedience to His present Majesty. To deal about Calumny and Reproach, can now have no other Effect, than to open and inflame those Sores which have long ago been clos'd and heal'd up, and to let out again those

those Streams of Blood, which had well nigh once overflow'd and delug'd the Land.---I shall therefore in pursuance of the Apostle's Exhortation, *1st.* Shew the Duty of *making Supplications, Prayers, Intercessions, and giving of Thanks for Kings, and all that are in Authority*; which I shall in the *2d* Place further recommend from the Reasons alledg'd in the Text, *that we may lead a quiet and peaceable Life, in all Godliness and Honesty.*—And,

1. I am to shew the Duty of *making Supplications, Prayers, Intercessions, and giving of Thanks for Kings, and all that are in Authority.*—

It is not, I think, very material to the present Occasion, exactly to enquire into the difference between the several Acts of Devotion here mention'd, viz. *Supplication, Prayers, Intercessions, and giving of Thanks*, or nicely to settle and determine the proper Sense and Signification of each particular Word; because we may, without any Criticism, fully understand the Apostle's meaning, who intended, no doubt, by this large comprehension of Religious Duties, more fully to press and inculcate this Service upon us: And to teach us, that in all our Addresses to the Throne of Grace, we ought constantly to remember the great and indispensable Obligations of praying for our Governours.---And,

1st. We ought to Pray and give Thanks for our Governours, because all Government is the Appointment and Institution of God---*For there is no Power but of God: the Powers that be, are ordained of God:* This Ordinance was design'd by him for wise and good Purposes, to convey the Blessings of Peace and Security to the World: *For Governours are the Ministers of God for good, to them who do that which is good, and to be Revengers, and to execute Wrath upon them that do evil*---And to conciliate the greater Reverence and Respect to this Character, the Scripture every where speaks of Princes and Governours, with the highest and most distinguishing Marks of Honour and Preheminence. They are call'd *God's, and the Children of the most Highest, the Christ's, and the Anointed of the Lord*.

(and which is the firmest Assurance to Mankind, of the Justice and Equity they might expect from them, and that they could not fear any thing Cruel and Oppressive, Arbitrary or Tyrannical from the Power they were invest'd with) they are said to act and judge for *God*, and not for themselves, *By me Kings reign, and Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the Earth*, Prov. viii. 15, 16. God is declar'd to *remove them*, and *set them up*, to give them their *Kingdoms*, their *Power*, and *Strength* and *Glory*---And therefore for this Reason, we ought to testify our grateful Sense, and thankful Acknowledgement of this Instance of his Goodness to us : Because Government descends from Above, from him who best knows our Wants and Necessities, and because every Thing that cometh from him is *a good and perfect Gift*.---

zdy, We are oblig'd to pray for *Kings, and all that are in Authority*, because this is the best Method we can take to shew our Love and Benevolence to all Mankind. We are directed in the Text, and in several other Places of Scripture, to pray for all Men, even for our Enemies : Universal Love and Charity is the great Badge and Character of the Christian Religion. Before our Saviour's coming into the World, Men did not seem to think they had so near a Relation to each other : But now we are taught, that every one is our Neighbour, our Brother ; nay, even ourselves : And in the Words following the Text, this Duty is press'd upon us by the most endearing Arguments that can possibly engage or affect us, either as Men or Christians.---For *This*, says the Apostle, meaning the Duty of praying for Kings, and for all Men, *is good and acceptable in the sight of God our Saviour,---who will have all Men to be saved, and to come to the knowledge of the Truth : For there is one God, and one Mediator, betwixt God and Man, even the Man Christ Jesus, who gave himself a Ransom for all : And we do then certainly, most effectually, prove our selves to be the Creatures, and Children of the One God, and Father of All, and the Redeem'd of the One Saviour Jesus Christ. We do then*

then in the most extensive manner conform our selves to this Precept, and pray for the Peace and Prosperity of all the Inhabitants of the Earth, when we pray for the Felicity of those who *bear up the Pillars of it.*——

3. BY praying for our Governors, we do not only practice one single Branch of our Duty, but support the very Life and Being of the Christian Religion. It was the most fatal Stratagem, the most formidable and successful Argument the first Adversaries of our Faith made use of against Christianity, to describe it as an Enemy to Civil Government, and therefore the Apostles and primitive Apologists, were in nothing more diligent than in preventing the Influence of this Objection, in breaking the Force of this Calumny, by imprinting upon the Minds of their Converts the Necessity of Obedience to their Governors, by all the Arguments that could be drawn either from their spiritual or temporal Concerns. The *Jews* indeed about the Time of our Saviour's Appearance in the Flesh, were possess'd with the highest Expectations of a temporal Deliverer.—— And that the Disciples of our Lord entertain'd the same fond Hopes and Opinions with the rest of their Nation, that they believ'd their Master was to reign as an earthly Prince, and to restore again the Kingdom to *Israel*, is plain and evident from many of their Discourses to him, both before and after his Resurrection.---But being at last better instructed in the Nature and Tendency of their Religion, lest their Followers should be misled by the specious Pretences of the *Jews*, who were now every where rebelling against the *Roman* Government, that the Christians might not suffer as *Jews*, and, as too commonly happen'd, be involv'd in the same Accusation and Punishment with them, who were generally represented as an untractable and ungovernable People, naturally averse to Subjection and Obedience to Kings; to avoid this Condemnation, the Apostles frequently excite the new Christians to be *subject to the higher Powers, to Principalities and Magistrates,* not

to use their Liberty as a Cloak of Maliciousness; but to fear God and honour the King.—

AND whatever Religion did not reach Men so, must necessarily be rejected, as a Fraud and an Imposture; it could not come from God, nor be received by Men.—It could not be received by Men, though it promised the greatest Happiness possible, the greatest Rewards that could be conceived, in the World to come: For these Promises being at a Distance and out of View, would never seem to compensate for the present Miseries of a State of Anarchy and Confusion, which would be too intimately felt, not to render such Expectations justly liable to the Suspicion of being vain and delusive. And for the same Reason, it could not be supposed to come from God; because Government is so much for the Interest and Benefit of Mankind, and God is so good and tender a Parent towards the Children of Men, that any thing prejudicial to their common Welfare, could never be conceiv'd to come from Him, who is the *God of Order*, and not of *Confusion*, the great Creator and Preserver of the World.—What Scandal the Church of *Rome* has brought upon Christianity, by excommunicating and deposing Princes, by fomenting and stirring up Rebellions, in almost every Age and Nation, under the Notion of propagating Religion, and doing God Service, is abundantly seen and manifest. And to our Reproach, it must be confess'd, that most part of the Wickedness, Infidelity and Scoffing at Religion, which was so plentifully disseminated in the Times immediately succeeding the great Rebellion, was owing to those Confusions and Disorders: When Men seeing such monstrous Villanies committed, under the specious Disguise of Sanctity and Godliness, were induced to suppose that there was no such thing as Religion, or if there was, if such were the Fruits of it, it could not be useful or profitable to Society, and therefore easily perswaded themselves to give a Loose to their Passions, to suck in Iniquity with Greediness, to gratify and indulge all their vicious Appetites, without Fear or Restraint, without any Care or Con-

cern about Religion ; such a Course of Life being less hurtful to others, and more pleasant to themselves. ———

4. IF we have a due Sense of the Benefits of Government, we shall be the more readily engaged to pray for our Princes and Governors, when we reflect on the numerous Anxieties and Sollicitations that attend such a Station, and the constant Series and Succession of Business and Trouble that surround, and even oppresses a Throne.---The most transient View of History will supply us with many Examples of Kings that have been fatigued and worn out, that have sunk away and expir'd under the Weight of a Crown : Of others that have voluntarily divested themselves of all that Pomp and Majesty of Empire, which the Vulgar so much admire, and retir'd into Privacy,---there to obtain that Ease and Satisfaction, and Enjoyment of Life, which they could not before command with the utmost Exertion of all their Power.---And to bring this Argument nearer home, at least as near as so exalted a Condition, and so far removed from common Experience, will permit us ; if Men would only consider what has pass'd within their own Minds, when either by Ambition, or Love of the Publick Welfare, they have been called out to shew themselves in the more busy Scenes of Life, to bear Offices of Trust or Dignity in the Commonwealth,---if they would recollect how many irksome Days, and sleepless Nights they have spent in such Circumstances ; how little Pleasure they have receiv'd from the Pomp and Ceremony of their Station,---how much they have wanted the Advice and Assistance of their Friends,---how many Spies they have had on all their Actions,---how often their most innocent Speeches have been interpreted to their Prejudice,---their most laudable and upright Endeavours for the Publick Good, been censur'd as tending to private and selfish Views.---How easy it is in such Cases to offend many,---and how difficult to please even a few,---and with what Joy and Transport they have at last---escap'd from such Places, even as from Prison and Confinement,---they might then frame to themselves some distant and imperfect Idea of

the much greater Pains, and Fears, and Dangers, that perpetually environ the Persons of their Governors, and how necessary it is for them, to implore the Divine Aid and Assistance upon them, to ask of God to give them *understanding Hearts*, to enable them to perform the Duties of their Function with Justice, Courage and Wisdom, and *to go in and out before the People* committed to their Charge.--- *This* is the most acceptable Service we can pay to our Prince, and *this* the Obligations that we receive from him do justly require of us both in Duty and Gratitude.---Men of any Spirit and Generosity are generally so much affected with the Sense of Benefits and Kindnesses conferr'd on them, that the Pain and Uneasiness they undergo, till they have either repay'd or acknowledg'd them,---is almost equal to the Wants and Necessities they were reliev'd from. And though the exalted Condition of Kings seems to place them out of the Reach of this mutual Intercourse, and it is as it were a distinguishing part of their Prerogative, to give without any Hope or Prospect of Return; yet by the due Performance of this Duty, the meanest Subject has it in his Power to recompence and gratify his Prince, and by calling in the Aid and Assistance of Heaven to bring down Blessings on his Head, to offer him a Tribute more profitable than Gold,---to give him Succours and Protection more prevalent than the Promises of Lives and Fortunes, and that *shall fight for him against his Enemies better than a mighty Shield and strong Spear*, Eccus. xxix. 13. ———

I PROCEED now in the second place further to recommend this Duty from the Reason alledg'd by the Apostle for it, *That we may lead a quiet and peaceable Life in all Godliness and Honesty.*

AND now as I am entring on this part of my Design, it seems almost superfluous to pursue such an Argument.---Men do not want to be convinced by a long Train of Propositions, of what they see and feel, and when they find themselves in the undisturb'd Possession of their Liberty and Property, reaping the Fruits of their Labour,
and

and enjoying the free Exercise of their Religion, it cannot certainly be a Work of extraordinary Toil and Pains to make them sensible from what Causes and Springs they derive the Benefit of these inestimable Blessings.---It must often and every Day occur to them, how precarious and insecure these Privileges would be, or rather how entirely they would vanish away and cease to be at all, if Mankind were left to follow their own deprav'd Inclinations, if every one might do what was right in his own Eyes, without any Retraint from Laws and Government, and the World was reduc'd to what is *falsely* call'd a State of Nature.---Man is originally design'd for Civil Society, and the Consciousness of the many things he wants, and the Experience he cannot but have of the Difficulty of acquiring and keeping them, through the Violence and Iniquity of wicked Men' even in his present Situation, under the Influence and Security of a National Establishment,—must fully demonstrate to him in how much higher Proportion these Difficulties would be rais'd and increased, and how hard a Task it would be in so lawless a State, to get either the Necessaries or Conveniences of Life, nay, even to preserve Life it self: If we could then be said to live, when our Days would be consum'd either in the Pursuit of Beasts, or in escaping our selves from the Fury of our Fellow-Creatures, and at Night our Repose be interrupted, and our restless Minds perpetually alarm'd, with the dreadful Apprehensions of being surpriz'd both by Beasts and Men.—When Might would be the Measure of Right and Wrong, and all Points of Doubt and Controversy be determin'd by the unerring Decision of the longest Sword.—In short, the Estate, the Honour, the Chastity, the Life of every one, would subsist entirely on the Forbearance and Mercy of others, which we may easily imagine would not be very lasting, when there would be so many, who either through Caprice, or Lust, Ambition or Cruelty, would be induced to attempt, and have either Fraud and Cunning enough to over-reach and circumvent us, or Power and Strength enough to rob and deprive us of them.—

How rude and deform'd would the Face of this World appear in such a View! And how fierce and unpolish'd! How deplorably wretched and miserable would be the Case of the Inhabitants of it, without Laws, without Arts and Learning, without Trade and Manufactures, without Religion, nay, even without God in the World! The Invention of Arts, the Introduction of Learning and Manners amongst Men, Commerce and Manufactures; all the Improvements of our intellectual and moral Faculties are so many Effects of Government and Society. Such Studies as these must receive Encouragement and Protection from the Authority of States; they must come up, and grow and propagate themselves in peaceable Times, when Mens Minds are at Ease, and their Imaginations undisturb'd with the Care of preserving their Lives and Fortunes*.—And as to Religion, though God has given Man Reason and Understanding, whereby he may attain to the Knowledge of his Maker, and be convinced that it is his Duty to worship and obey him, and to receive and practice all his Commands, whether dictated to him by Nature, or any other way reveal'd, yet it must be allow'd, that, on this Supposition Religion could not prevail, and spread it self in the World, Men could have no Leisure and Opportunity to study and practice it themselves, or to teach it to others.—But on the contrary, the very Notion of a Deity must in a little Time be quite effac'd out of Mens Hearts, and they would have no more Knowledge or Fear of God, no better Principles of religious or moral Duty than the *Horse and Mule that have no Understanding*.—Let us look into the Annals of former Times, and we shall not want Proofs of this Supposition.—When were the *High-ways occupied, and when did the Travellers walk through By-ways?* When did the *Inhabitants of the Villages cease?* And *Men chuse new Gods?* When had every Man his Idol and his Priest to himself?—Why the Answer is easy and ready at hand,

* See *Spratt's History of the Royal Society*, p. 13.

when *there was no King in Israel*, when *every Man did that which was right in his own Eyes*? That is, when Men came as near to a State of Nature, as it is possible for civiliz'd Creatures to do.—And the Solemnity of this Day, will tell us and our Posterity, what were the Consequences of destroying our antient Constitution—How many, and how different Sects in Religion immediately sprang up amongst us, all of them pretending their own Tenets to be true, and therefore to be believ'd and establish'd, and all others to be false, and not so much as tolerated.—How many Forms of Government did those Times of Misery produce! Almost every Mechanick thought himself sufficiently qualified to offer a more pure Plan of Religion, or to project a better Model of Government.—And so frequent then were Changes of all kinds, that no one, who had any Experience of Affairs could, upon rational Grounds, promise himself the secure Possession of his religious or civil Rights; and so it always must and will be, when Men either govern, or are govern'd by an armed Force.—At last, after we had gone through numberless Stages of Oppression; after our Country had been terribly harass'd with War, and defac'd with Blood and Slaughter, after we had seen our King murder'd, our Princes and our Nobles driven into Foreign Lands, to beg their Bread in desolate Places.—After the Nation had long groan'd under the Tyranny and Usurpation of the meanest of their Fellow-Subjects, and Religion was almost dried up and extinguish'd by Enthusiasm and Hypocrisy; it pleas'd God, after he had chasten'd and corrected us with these severe Afflictions, to settle and build us up again upon our former Foundations, to restore to us our lawful King, and our antient Constitution both in Church and State: *And Happy is that People that is in such a Case.*—

AND this Happiness, I hope, we are all of us much too sensible of, ever to risk or hazard the loss of it again.—However, as we cannot be too often warn'd of such Dangers, give me leave to make an Inference or two from what has been said, by way of Application:—Since then we are exhort'd

horted by the Apostle to *make prayers, and intercessions for Kings, and all that are in authority*, it cannot certainly be consistent with the Performance of this Duty, to defame or villify either the Person or Administration of our Sovereign--- to nourish and foment any false, malicious, or doubtful Reports against the Government, either publickly to *slander the Footsteps of the Lord's Anointed*, or to wound him more covertly, tho' not less dangerously, through the Sides of his Ministers. ---

ALL Humane Administrations must necessarily be subject to Error and Mistake, and there will never be wanting, Men ready, either to magnify or inflame real Slips and Miscarriages, or to raise and make them themselves; and will so artfully dress their Falshoods in the shape of Truth, so varnish and palliate their Deceits, with all the seeming colours of Reason, that it is not always easy, for honest and well-meaning Men to discover and avoid them.---


THESE Artifices we should endeavour to fortify ourselves against, with the utmost Care and Diligence:---For, when Men are once drawn into such Measures, when they have once given themselves up to the guidance of a Faction, they swallow down as Truth, every Thing that comes from them; they hug and embrace every Story that bears their Image and Superscription; they will not think, that they are themselves Men of so little Sense, as to be deceiv'd, or that those whom they confide in, have so little Honour, as to deceive them; and so implicitly follow their Leaders, without reflecting upon the huge Improbabilities of some Things, and the monstrous Absurdities of others, without suffering their Understanding to examine and enquire into the Grounds of those Stories, which it is so much the Interest of their Party, and so little their own to believe.---And having got thus far in believing, they soon come to acting; and having long used themselves to *shoot out bitter Words* against their Sovereign, they at last bring themselves to lift up wicked hands against him; and from despising him in secret, to defy him openly,---and so proceed from one Wickedness to another,

another, till it is too late to repent or retreat.--till their Repentance comes too late to atone for the Guilt, and their Retreat too late to prevent the Consequence of their former wicked Actions ;--till they have assisted these treacherous Politicians so long, that they can now subsist without them, till they have enabled them to build up, and finish that Iniquity which they could not have compleated, unless these Men had serv'd them as *Scaffolds and Ladders*, to lift them up to their Work.--Many of those who acted in the Times of the great Rebellion were, without doubt, in this Case, and did not design to go such Lengths in Villany as they did, and would have shudder'd at the bare mention of those Crimes, which they afterwards committed without any Remorse; and if they had then been charg'd with that dreadful Catalogue of Miseries they brought upon the Nation, would have answer'd with *Hazael, Is thy Servant a Dog, that he should do this great thing?* But having once departed from their Duty, and either *despairing* of the Mercy of their Prince, or *fearing* the Vengeance of those they should desert, they went on from Disaffection to Murmuring, from Murmuring to War, and from War to *Parricide*.

Lastly, SINCE Government is so much for the good and benefit of Mankind, that without it we cannot live, either quiet or peaceable Lives, *in Godliness and Honesty*,--since our own is so particularly recommended to us, by the admirable Frame and Constitution of it, and besides, sweetned and endear'd to us, by the unparalleld Goodness and Vertues of our Prince, let us, by our exemplary Loyalty, shew our selves truly thankful for so invaluable a Blessing.--And in order more effectually to secure it to us, let us add to our Obedience our constant and devout Prayers for the King and his Family, for the *preservation* of his Life, the *prosperity* of his Affairs, and the *stability* of his Government.--And may the Solemnity of this Day, and the sad Remembrance of our Liberties that were trampled on, our King that was murder'd, and our Religion that was desild by

cruel and bloody Men, inspire us for the future, with a more cautious Zeal for Liberty, the most inviolable Fidelity to our King, and the most Sincere Piety to God. And *being now made whole, let us Sin no more, lest a worse Evil come upon us.*----

WHICH God of His Infinite Mercy prevent, &c.



F I N I S.



