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Dr. *Chauncy's*

S E R M O N,

Preach'd May 30th. 1770.

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*Trust in GOD, the Duty of a
People in a Day of Trouble.*

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S E R M O N

Preached, May 30th. 1770.

At the request of a great number of Gentlemen, friends to the LIBERTIES of North-America, who were desirous, notwithstanding the removal of the Massachusetts General-Court (unconstitutionally as they judged) to CAMBRIDGE, that GOD might be acknowledged in that house of worship at BOSTON, in which our tribes, from the days of our fathers, have annually sought to him for direction, previous to the choice of his Majesty's Council,

B Y

CHARLES CHAUNCEY, D. D.

PASTOR OF THE FIRST CHURCH IN BOSTON.

B O S T O N :

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ADVERTISEMENT.

THE author of the following Sermon acknowledges the candor of the many respectable Gentlemen, who so kindly over-looked it's imperfections in the hearing, as to desire it's publication : and hopes the reader will be in the exercise of a like candid temper of mind ; as the warning to preach did not exceed forty-eight hours, and what was preached is printed without transcribing ; their being no leifure for it.

P S A L M 22. 4.

“ Our fathers trusted in thee: they trusted, and thou didst deliver them”.



H O L Y David spake these words in the name of the Jewish nation, looking back to their pious ancestors, through the several successive periods, in which they had existed as a people ; and what he says concerning them is, that they “ trusted in GOD”. He then records the happy effect consequent thereupon. “ Thou didst deliver them ”: which deliverance GOD sometimes wrought out for them in the most signal manner ; “ riding in the heavens for their help, and in his excellency on the clouds”.

THE inspired psalmist reminds the Jewish people, in his day, of this piety of their progenitors, and the good effect of it, that he might excite in them a becoming concern to make GOD the supreme object of their trust ; encouraging them, in this way, to hope for deliverance, however pressing the difficulties might be they were under.

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My text, though thus primarily directed to the Jews to engage their trust in God, that they might obtain deliverance from evil, is yet applicable to other people, under like circumstances ; and may obviously be accommodated to the people of God in this land. Perhaps, there are no people, now dwelling on the face of the earth, who may, with greater pertinency, adopt the language of king *David*, and say, “our fathers trusted in thee ; they trusted, and thou didst deliver them”.

I shall discourse to the words in this accommodated sense ; taking occasion from them to speak of our pious ancestors as those who “trusted in God” ; and then of the good effect of their so doing, in the “deliverances God wrought out for them”. The way will then be clear to point out to us their posterity our duty in this day of trouble, and the good effect we may humbly look for from the faithful performance of it.

It may with real truth be said of our pious progenitors, that they “trusted in GOD” ; that is, that they made GOD the alone ultimate object of their dependence in every time of need. And this they did, not blindly, or groundlessly, as having no solid reason for their conduct ; but from just conceptions of that wisdom, power, and goodness of God, which render him a being
every

every way futable to be intirely confided in. In this view of the all-sufficiency of God, they ever repaired to him as their strength and refuge, committing themselves, and all their concerns, into his hands, and relying on him as their supreme help. Sensible of their own inability to provide for and protect themselves, and of the inability of all creatures without God, much more in opposition to him, they took off their dependence from every thing else, and placed it on him supremely and ultimately, as that glorious, and yet gracious, being, who alone was sufficient to be their guide, defence, and help, especially in their days of trouble.

Thus our fathers trusted in God ; and some special properties of this their trust, are eminently worthy of notice.

It was a trust accompanied with prayer. This is observed, in the verse immediately following my text, concerning the trust of the Jewish fathers. "They cried unto thee, and were delivered". They prayed, as well as trusted. They not only made God their dependance, but committed their case to him in humble, fervent supplications. In like manner, prayer to that glorious being who dwelleth on high, was ever

8 *Trust in GOD the Duty of*

a concomitant of that trust which the pious forefathers of the people of *New-England* placed in God. They were eminently men of prayer ; they prayed always ; and their prayers were more abundant, and more importunate and incessant, when their circumstances made it proper to make God their special refuge in any times of more than ordinary difficulty and danger. They now besieged the throne of God, with their fervent cries, at once hoping in his mercy, and praying to him for the bestowment of it.

THEIR trust also was accompanied with humility, a becoming sense of their unworthiness, and the infinite condescension of God, that he should be willing to allow such sinful undeserving creatures to place their dependence on him for protection and help. They entertained in their minds exalted apprehensions of this favor of the "high and lofty one who inhabiteth eternity" ; and as low ones of themselves, in consideration of their own comparative nothingness, much more of their sinfulness, whereby they had exposed themselves to the righteous resentments of heaven.

THEIR trust in God was likewise exercised with profound submission to his alwise pleasure, as to the time, manner, measure, and

accompanied with their own endeavours, in the use of proper means, in order to the obtaining of needed salvation and deliverance : Otherwise, instead of placing a well grounded confidence in the divine all-sufficiency, they would have been chargeable with the weakness and folly of presuming upon the help of heaven. For it ought always to be remembered, tho' it is God ultimately who protects, helps, and saves ; yet, he ordinarily does this by the intervention of second causes, adapted in their nature to the purpose. Our fathers, therefore, that they might not substitute presumption, in the room of a well-placed trust, joined with their dependance on God, tho' in absolute subordination to it, a due use of such means as he has been wont to accompany, or follow, with his blessing. Had they, in a time of danger, needlessly exposed themselves, or had they not taken such methods as were wise, fit and reasonable, in order to their own preservation and safety, they would in vain have trusted in God ; as in this way only they might reasonably have expected his blessing.

MOREOVER, their trust in God was an obediential one. They at once obeyed God and depended on him. They made it their care to walk in the way of his commandments

ments ; and now they confided in his power, wisdom, and goodness to defend, protect, guide, and do them good. For, as the scripture says, to which they always paid a sacred regard, “the Lord is a sun and shield ; the Lord will withhold no good thing” ;—from whom ? It follows, “from them that walk uprightly”.

IN fine, their trust in God was exercised thro’ Jesus Christ. This son of God’s love they esteemed the divinely appointed medium of communication between God and man, and the only one that was so. Thro’ him they believed God was reconcilable to sinners, and might be a friend to supply their wants, to help them under difficulties, to guard them against dangers, and to be their salvation in a day of trouble. They accordingly repaired to God thro’ Jesus Christ, the one mediator between God and men, making him their refuge, the supreme object of their dependance in regard both of soul and body, this world and another. The worthiness of CHRIST, and not their own, was the reason or ground of all they expected in consequence of their trusting in him. They knew God was ever well pleased with his Son Jesus Christ, in vertue of his obedience to the death ; and that, thro’ him, they might with humble confidence rely on him to pity, and

and help them ; to appear their savior, and work out deliverance for them. Him therefore they made the great object of their trust, their supreme refuge, and all-sufficient director and protector.

AND they found their account in thus trusting in God. For what is said in the latter part of my text, is justly applicable to them, "Thou didst deliver them".

THE word, "deliverance", carries in it the idea of difficulty and danger, either felt or feared. Our fathers were often exposed to dangers, and sometimes called, in the course of providence, to suffer the trial of pressing difficulties. God was their refuge in the times of trouble, in him they trusted ; and the effect was, their deliverance out of all their troubles.

It was a day of grievous trial to them, when they were oppressed in England, by having put on their necks the ecclesiastical yoke of bondage, which was sorely galling. They were not permitted to worship their God according to the dictates of conscience, guided by his word. And unless they submitted to the inventions of man, added to the ordinances of God, they became liable to fines, confiscations, imprisonments, and banishment

banishment. It could scarce be believed what they were called to, unless they would shipwreck faith and a good conscience, was a rehearsal to be here given of what they suffered.—But, as they trusted in God, he made way for their deliverance from this tyranny, by bringing them over to this then desolate land, with CHARTER-RIGHTS, not only setting them free from the oppression of church power, but intitling them to distinguishing liberties and privileges, both civil and religious. And very signal was the appearance of heaven on their behalf in bringing about this deliverance. The alwise good God not only gave them favor with the great men at home, so as to encourage their enterprize to this new and unknown part of the world; but made a path for them in the great waters, and bro't them over the atlantic to these then dangerous, because, in that day, untried shoars; landing them in safety. The deliverance of our forefathers from tyranny and oppression, by bringing them over to this distant region, is not unlike his carrying his Israel of old thro' the red sea to the promised land of rest: And that might have been their song of praise upon this account, “The Lord is our strength and song; and he is become our salvation. He is our God, and we will prepare him an habitation. Who is like unto thee,

thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders. Thou in mercy hast led forth the people whom thou hast redeemed; thou hast girded them in thy strength.— Thou hast bro't them in, and planted them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever”.

Our fathers, after their coming into this land, were at first, and for many years, in straits and difficulties, and at times much put to it even for the necessaries of life. But as they trusted in God, he appeared for their help, and made provision for their support, in ways as extraordinary, as unexpected.

Our fathers, after their settlement in this land, were sometimes in great distress from the savages that invaded them, and threatened their destruction. And had it not been for marvellous protections afforded to them by God almighty, they must have perished by the hands of these enemies. They might with great propriety have adopted those words of the Psalmist, “If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed

us up quick, when their wrath was kindled against us.—Blessed be the Lord, who hath not given us a prey to their teeth.—Our help is in the name of the Lord, who made heaven and earth”.

OUR fathers, even after they had, in a good measure, subdued this wilderness-country, enlarging their borders, increasing in numbers, and in a plenty of the comforts of life, and, at the same time, adding strength and glory to the British crown, were hardly dealt with by those who had the government in their hands. * Their charter rights were

* The following summary of the tyrannical oppression of those days will not be esteemed a misrepresentation, as it is taken from the history of the Massachusetts-Bay, wrote by his honor, our present commander in chief. “Nero (pag. 355.) concealed his tyrannical disposition more years than Sir Edmund, and his creatures, did months. It was not long before the case of some, who apprehended themselves oppressed, came under consideration; one of the Council told them, that they must not think the privileges of Englishmen would follow them to the end of the world. This gave an alarm thro’ the government.—One of the first acts of power was the restraint of the press. Randolph [that tool of power] was the licenser—A restraint upon marriages was more grievous. None were allowed to marry, except they entered into bonds,

were trampled upon, and arbitrary methods taken to dispose of their lands, and make them slaves to those who had it in view to tyrannize over them. But, as they trusted in God, he made bare his arm for their deliverance. This he did by effecting a glorious

bonds, with sureties to the Governor, to be forfeited in case there should afterwards appear to have been any lawful impediment.—Sir Edmund considered the congregational ministers as meer laymen. Randolph wrote to the Bishop of London, “I press for able and sober ministers, and we will contribute largely to their maintainance; but one thing will mainly help, when no marriages shall hereafter be allowed lawful, but such as are made by the ministers of the church of England.—The people (356, 537.) were menaced, that their meeting-houses should be taken from them, and that public worship in the congregational way should not be tolerated.—Several churches had agreed to set apart days of thanksgiving for his Majesty’s declaration for liberty of conscience. The Governor forbid them.—He told them, they should meet at their peril, and that he should send soldiers to guard their meeting-houses.—Swearing by the book (pag. 358.) which had never been practised, was now introduced; and such as scrupled it were fined and imprisoned.—The fees to all officers were exorbitant. Fifty Shillings [money of that day] was the common fee for probate of a will. The Governor was supreme ordinary, and acted by himself.—It was a great burden

ous revolution in England ; glorious in this,
among other respects, that it changed the
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burden upon widows and children, who lived remote, to be obliged to come to Boston for every part of business relative to the settlement of estates. The fees of all other officers were complained of as oppressive. THE HARPIES THEMSELVES QUARRELLED ABOUT THEIR SHARE OF THE PREY.—But the greatest profit (pag. 359) arose from patents for lands. The Charter being vacated, the people were told that their titles to their estates were of no value.—It was made public, that all who would acknowledge the insufficiency of their title, derived from the former government, by petitioning for new patents, should be quieted upon reasonable terms.—In the complaint to King James, it is alledged, that the fees of some amounted to Fifty Pounds.—Men's titles were not questioned all at once.. Had this been the case, according to the computation then made, all the personal estate in the colony would not have paid the charge of the patents.—The Governor (pag. 361) with four or five of his Council laid what taxes they thought proper. This the people complained of as their greatest grievance. They thought themselves INTITLED TO THE LIBERTIES AND IMMUNITIES OF FREE AND NATURAL BORN ENGLISH SUBJECTS, and consequently that NO MONIES OUGHT TO BE RAISED FROM THEM BUT BY THEIR REPRESENTATIVES”.

These,

line of the Regal succession, settling it on her Electoral Highness, the Princess SOPHIA †
Dutchess

These, and such like in general, were the sufferings of our fathers, under the administration of Sir Edmund, “who knew too well the disposition of his master to give him any concern about the complaints preferred against him”: But they were the occasion of a revolution here about the same time, the revolution took place in England; a general account only of which would take up more room than can be here spared.

I shall only subjoin that observable remark of our honourable commander in chief, in a note at the bottom of page 391. “Of all that were concerned in the late government [Sir Edmund’s] Mr. DUDLEY felt most of the people’s resentment. Oppression is less grievous from a stranger than one of our own country”. He further says, in the words of Danforth to I. Mather, “Mr. Dudley is, in a peculiar manner, the object of the people’s displeasure — They deeply resent his correspondence with that WICKED RANDOLPH for overturning the government.

† SOPHIA was daughter of ELISABETH, daughter of King James the first. She married COUNT PALATINE of the Rhine; and in her day the whole Palatinate (who were PROTESTANTS) suffered greatly, in consequence of the exercise of catholic tyranny. It was reasonably expected her own father would have afforded her needed help; but she had no assistance from

Dutchess of Hanover, the only remaining PROTESTANT branch of the old royal family, and the heirs of her body, being PROTESTANTS ; which settlement of the crown, first made in the reign of King William and Queen Mary, and afterwards confirmed by repeated

from him. The famous Dr. Preston, master of Emanuel-College in Cambridge, and chaplain in ordinary to his then Majesty King James, in a Sermon, preached in his hearing, has these observable words { pag. 52), directed to those who had great power, and opportunity of doing good, " Let them consider that excellent speech of Mordacai to Esther, (chap. 4. v. 24.) *If thou hold thy tongue at this time, deliverance shall appear to the Jews from another place ; but thou and thy house shall perish.* The meaning is this ; then there was an opportunity of doing good to the church. Therefore, saith he, if thou do not do it, thou and thy house shall perish. For if any be an impediment, nay, if any do not do their best, *I pronounce this, in the name of the the most true GOD, that shall make it good sooner or later, they and their houses shall perish, and be as the straw that we spake of, that oppresseth the coal of fire*". Some, perhaps, may look upon this as a prophetic speech, and remarkably fulfilled, when they are told, that Charles the First, King James's Son, was awfully beheaded; and that James the Second, his Grandson, abdicated the throne, upon which, after the death of Queen Ann, George the First was seated, in whose family the succession has run on to this day.

repeated acts of Parliament, upon the death of Queen Ann, who left no issue, placed his Majesty King George the First on the British throne, then his royal Son our late King George the Second, and now his Grandson, our present most gracious King George the Third; in whose family, our prayer to the God of Heaven is, that the succession may abide for ever!

THE religious and civil liberties and privileges, both of the mother-country and the American colonies, were hearily and closely connected with this signal interposition of that God, who is King of Kings, and Lord of Lords, whose kingdom is an everlasting kingdom, and whose dominion ruleth over all. Had it not been for this marvellous appearance of divine providence, in favor of the people in Old, as well as in New-England, they would have been governed, not by law, but by sovereign will, absolute pleasure; that is, in plain words, they would, instead of being free-men, have been made abject slaves. That was the language of our pious fathers, both at home and in this country, upon this great and never to be forgotten deliverance, "The Lord is our strength and refuge, our shield and defence. The Lord hath done great things for us, whereof we are glad. Ascribe

ye greatness to our God. He is the rock: His work is perfect. A God of truth, and without iniquity; just and right is he”.

IN a word, our fathers, as they trusted in God, were favored with many deliverances from great dangers, and heavily pressing difficulties; and in a manner, sometimes, peculiarly striking and surprizing. Perhaps it cannot be said of any deliverances, wrought out for any people, those excepted which God wrought out for his Israel of old, that they were more signally great and glorious than those, in which he made his arm bare for the salvation of our fathers in this land. “He made them to go forth like sheep, and guided them in the wilderness like a flock; and he led them on safely, and brought them to the place his right-hand had purchased for them. He cast out the heathen before them, and divided them an inheritance as it were by line: Yea, he drove out the heathen with his hand, and planted them; he afflicted the people and cast them out. For they got not this land in possession with their own sword, neither did their own arm save them, but the right-hand and arm of God, and the light of his countenance, because he had a favor for them”.

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THUS we have seen, that our forefathers "trusted in God", and that God, in consequence of this their piety towards him, wrought out deliverance for them.

THE way is now prepared, according to the method at first laid out, to point out to us their posterity our duty in this day of trouble, and the good effect we may humbly look for from the faithful performance of it.

It is our lot, my hearers, to live in a time when the face of providence is angry and threatening. Our mother-country is in a state of great perplexity, difficulty, and confusion. If we may give credit to the accounts we have from home, complaints run high, uneasiness and discontent are grown general, insomuch that, if God does not mercifully interpose, no one knows what may be the consequence. And it is with us, in these American lands, a day of darkness, a day wherein we are called to put on sackcloth. We are out of favor with our sovereign, and most of those who stand round his throne; tho' it is an alleviation of our unhappiness, that their displeasure is owing to injurious representations, repeatedly and wickedly made to our disadvantage.—The restraints we are under as to the exercise of some of
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our rights and privileges are grievous ; and the more so, as they were the purchase of our fathers at the risque of every thing near and dear to them, their lives not excepted.— In return for the part we chearfully bore in the late gloriously successful war, which emptied our purses, brought upon us an heavy debt, and occasioned a much greater loss of our young men, the flower and glory of the country, than was ever known before ; I say, in return for this expence of blood and treasure, from which we expected to reap great benefit, new duties have been imposed on us, and without any to represent our persons in parliament, or to act in our behalf ; new officers have been appointed, and a numerous train of them too, with enormous stipends for this part of the world, and to be paid out of our pockets ; in consequence of which our trade was never before so incumbered with difficulties, never so loaded with charges, and never so obstructed in its operation.—And we have, in a measure, been treated as tho' we were rebels ; otherwise, what occasion could there be for this metropolis to be, as it were, garrison'd with the King's troops, to the infinite hurt of the morals of its inhabitants, and to their being in a variety of ways insulted, injured, and abused ? But it would be needless to enlarge in a detail of hardships we are all knowing

ing to, from what we have already felt, or are now groaning under : Nor shall I incur the charge of going out of my line, by entering upon a political consideration of what may be thought the true source of those difficulties which make the present, a day of trouble. Tis certainly the truth of fact, however the right of taxation be determined, that we are in a perplex situation.

AND our duty is, after the example of our fathers, in like circumstances, to "trust in God". He only is the ultimate object of dependance. On him alone can we securely rely for the salvation our case calls for. In vain will it be to look to the hills and to the mountains, to second causes of whatever kind or nature ; for they are nothing, and can affect nothing, without him, to the neglect of him, much less in opposition to him. The scriptures are accordingly filled with calls to trust in God, especially in a day of trouble. And we are there told, that "it is better to trust in the Lord than to put confidence in man"; that "it is better to trust in the Lord than to put confidence in Princes". Yea, we are there warned against placing our confidence in any being below the one true and living God, "the Lord Jehovah, in whom is everlasting strength". Yea, further, we have such a solemn denunciation as
that,

that, "curfed is the man who trusteth in man, who maketh flesh his arm", that is, in opposition to God, without a becoming subserviency to the will and pleasure of the almighty Ruler of the world,

It is therefore our duty, nor can we do any thing better, under our present circumstances, than to put our trust in God. And if we do this with humble reverence; with all due submission to the sovereign alwise, dominion of providence; and in the use of such means as are reasonable and just, and will be so accounted by "the righteous Lord who loveth righteousness", we may hope to be delivered out of all our troubles. This was the good effect consequent upon our father's trusting in God. "They trusted", and God "delivered them". And he is the same almighty good God now, that he was in their day. "His arm is not shortned that it cannot save".

THE ground upon which we may hope for deliverance, if we trust in God, are such as render all fear of being either ashamed or disappointed, needless and unreasonable.

God has abundantly declared, in the revelation he has made of his purposes, that he will be the deliverer of those that suitably
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repair to him as their supreme refuge, and all-sufficient help. The texts to this purpose are scattered all over the bible. Hence the prayer of David, recorded in Psal. 17. 7.—“O thou that savest, by thy right hand, them that put their trust in thee,—hide me under the shadow of thy wings from the wicked that oppress me, from my deadly enemies who compass me about : they are inclosed in their own fat ; with their mouths they speak proudly.—Arise, O Lord, deliver my soul from the wicked”. Hence also those words in the 33. Psal. v. 20. “Behold, the eye of the Lord is upon them that hope in his mercy, to deliver their soul from death. Our soul waiteth for the Lord : He is our help and shield. Our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee. In like manner, it is said Psal. 37. “The salvation of the righteous is of the Lord : he is their strength in the time of trouble. And the Lord shall help them and deliver them ; he shall deliver them from the wicked, and save them, because they trust in him”.

AND this GOD that has engaged deliverance to those who suitably depend on him for it, is abundantly able to fulfill his word and promise. For he is infinite in the perfections,

fections of his nature; in wisdom, knowledge, power, faithfulness, and goodness. No obstacles are the least hindrance to him. All nature is at his command, all second causes, whether physical, or moral; and he can make just what use of them he pleases in accomplishing his own purposes. He can bring to nought the most deep laid counsels; overruling them to his own glory, and the good of those against whom they are designed. The hearts of men, the greatest as well as the least, are known to him, and absolutely under his controul; and he can, whenever he pleases, "turn them even as the rivers of waters are turned". No devices of men, whether high or low, can take effect in contradiction to his alwise pleasure. There are a thousand ways in which he can defeat them; yea, he can employ the worst and most powerful evil devisers, as instruments to confound their own designs, and bring the contrary to what they intended into effect. In short, all the wisdom and power of heaven and earth, of all angels and all men, are under the government of God; and he can make use of it all, should he think fit to employ their instrumentality, in working out salvation for his people that truly trust in him: Yea, he could invert the course of nature, stop the sun in its course, commission the stars to fight, and interpose

by stupendous signs in heaven, and wonders on earth, for their defence, protection and deliverance. Thus he has done, and he may do the same again. There is no withstanding God. He can with infinite ease, in opposition to earth and hell, defend and save those that make him their strength and refuge.

LET us then, my brethren, cast all our care and fear on the Lord. Let us make God the ultimate object of our dependance; looking above all second causes; not "trusting in man, whose breath is in his nostrils", and can do nothing but in suberviency to the governing wisdom of that providence which extends over all human affairs.

ONLY, let me remind you of one thing, which ought never to be forgotten, and that is; that our trust in God must be accompanied with repentance, evidencing its genuine reality by an amendment of our doings which have not been right, and obedience to the voice of the Lord. We shall only presume, if we pretend to trust in God, while we go on in our sins, and refuse to be reclaimed. A pious trust in God, and impenitence in sin, are utterly inconsistent with each other. We cannot in a truly religious way, make God our refuge, while we retain a
love

love to our sins, and will not be prevailed on to part with them.

AND here you will permit me to say, our sins are the worst enemies we have. They are, properly speaking, the true moral cause of all that we now suffer, or have reason to fear. We may ascribe the ill state of our affairs to this or the other second cause. We may ascribe it to misrepresentations sent to the mother-country by those, in this, who seek their own, not the welfare of the public; We may ascribe it to the pride, the resentment, the hatred of men at home, clothed with dignity and honor; we may ascribe it to a malignant spirit in some, who cannot be easie without having the purses of the colonies subjected to their arbitrary pleasure. But if any should suppose our difficulties may, in any measure, be owing to these, or such like causes, it must be said, they are only secondary ones, superintended and governed by the great Ruler of the world. Men can do nothing without God. And whatever difficulties, hardships, and sufferings they may be the occasion of, they are only instruments in the hands of providence. God ultimately is the inflicter of these evils; and he would neither inflict, or permit the infliction of them, but on account of the sins of those who suffer by them. Our sins therefore

therefore, in the last result, are the alone cause of whatever troubles we groan under. Instead therefore of reflecting blame on God, we should blame ourselves ; and in truth, we have much more reason to blame ourselves for our sins, than to blame even the secondary causes of our suffering.

If then we would trust in God, so as to secure his favor, and obtain the deliverance we need, we must make him our refuge in the way of repentance and reformation ; humbling ourselves in a sense of our multiplied offences committed against the majesty of heaven, and resolving, in the strength of divine grace, that wherein we have done iniquity we will do so no more. If we would hope, upon just grounds, to be a happy people, and to have continued to us those invaluable rights and liberties that have been transmitted to us from our fathers, we must be imitators of their virtue, trust in God in a way of repentance, and a due care to live in the world piously, righteously, and soberly, as the grace of God, in the gospel, has taught us to do, and is ready to enable us to do. If we are but once effectually wrought upon to renounce our sins, and walk in newness of life, ordering our conversation, not by fleshly wisdom, but by the grace of God, we may humbly hope, that God will be for us;

us ; and if God be for us, we need not fear who are against us. No power whatever, in this case, shall do us any real harm. The things that, to human appearance, are against us shall in the end turn out to our advantage. God can make the most adverse state of affairs work out our best good ; and he will certainly do it, if we love him with all our hearts, and serve him with all our might, conforming ourselves to the directions of his word. While we trust in the perfections of almighty God, in the way of doing our duty to him, we need not fear, however dark and melancholly the face of providence may appear for the present. For God will be our help. And “ happy are they who have the God of Jacob for their help, whose hope is in the Lord their God”. While we thus set our hope in him, we may triumph and sing, “ the Lord is my light and my salvation, whom shall I fear ? The Lord is the strength of my life, of whom shall I be afraid ? When the wicked, even mine enemies, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear ; though they should rise against me, in this will I be confident..

I may now, with pertinency, put you upon recollecting, that this is the day, on the yearly

yearly return of which we were wont to take to ourselves words, and say, "we were glad when they said unto us, let us go into the house of the Lord. Our feet shall stand within thy gates, O BOSTON. BOSTON is as a city compact together, whither the tribes, throughout the province, by their representatives, the tribes of the Lord, assemble to give thanks to the name of the Lord", preparatory to the exercise of one of our important CHARTER-RIGHTS, the ELECTION of his MAJESTY'S COUNCIL.

The removal of the GENERAL COURT, from this its ancient and constitutional seat, to transact the business of this day, unhappily excites in our breasts those sensations of grief which obstruct the motions of that joy, which, upon this occasion, used to be pure and unalloyed. And our grief is heightened from the consideration, that this change of place took rise from those, beyond the atlantic, who, as we have reason to think, wish not well to our Sion. But though we lament this obstacle which has been thrown in the way of our joy, we bow the knee in humble grateful acknowledgments to the supreme Ruler of the world, that we are not deprived of our RIGHT, in virtue of the ROYAL GRANT, to chuse counsellors from among ourselves, whatever representations

tations have been made to those in power, at Home, tending to wrest from us this invaluable right. And it is, I doubt not, the sincere, ardent prayer of this whole assembly, in union with our brethren at Cambridge, that his majesty's council may this day be filled with men of wisdom and understanding; men of integrity and uprightness; men of ability, and well knowing in the times; men that fear God, honour the King, and are zealously disposed to seek the welfare of this people. We have, without controversy, a sufficiency of such men in the province. And the fault will lie with those who are entrusted with the elections of this day, or with him who has a negative on their choice, if we have not the best men in the country for our councillors, men well acquainted with the constitution, laws, privileges, and interests of this people; men of fidelity to their King and country; men of a public spirit, who are above acting under the influence of narrow and selfish principles; men of inflexible justice, and undaunted resolution, who will dare not to give their consent to unrighteous acts, or mistaken nominations; men who will disdain in their hearts to accommodate their conduct, in a servile manner, either to their electors, or him who can prevent their political existence; in fine,

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men

men who will steadily, and in a uniform course, act up to their character, support the honor of their stations, and approve themselves invariably faithful in their endeavours to advance the common weal.

THESE are the men that may be called to sit at the council-board ; and we hope in that alwise almighty being, who presides over the affairs of the children of men, so to govern the views, and direct the thoughts, of the electors this day, as that they may be led into the choice of such councillors as he shall own, and succeed to promote the best interest of this people, especially under their present difficulties and distresses.

AND when the several branches of the legislature shall proceed upon the affairs of the public, we pray God they may be unitedly disposed and enabled to act as those, who have upon their minds a just sense of the vast importance of the trust that is reposed in them.

AND let it not be thought unreasonable, no one present will think it so, if I should say, that it may reasonably be expected of our executive courts, that they act with vigor, and impartiality, in the distribution of justice

justice. If there should have been, in any measure, a failure in this respect, since the King's troops were stationed in this town, from whatever cause, it is now hoped that "justice and judgment will run down our streets as a stream": And I the rather mention this, because the opened earth in one of our streets, in the month of march last, received the streaming blood of many slaughtered, and wounded innocents. So shocking a tragady was never before acted in this part of the world; and God forbid it should ever be again! Who the shedders of this blood were may possibly appear, upon the tryal of those who are under confinement, as being supposed to be the guilty persons. We wish them as fair and equal a tryal as they themselves can desire. And should they all, or any of them, be found guilty, though their sin be as "scarlet, and red like crimson", we heartily wish their repentance, that, of the mercy of God in Jesus Christ, they may escape the second death; though our eye is restrained from pitying them so as to wish their deliverance from the first death. For the supreme legislator has said, "who so sheddeth man's blood, by man shall his blood be shed"—"life shall go for life"—"No satisfaction

satisfaction shall be taken for the life of a murderer—He shall surely be put to death.

SOME have whispered a suspicion, as though a reprieve from death would be granted, should the guilt of blood be fastned upon some who are supposed to have been actors in this horrid wickedness—But it is an high indignity offered to him, who has the power of giving a reprieve, so much as to suspect he would do it in the case of BLOOD GUILTINESS, clearly proved upon any, in consequence of a fair and impartial tryal. Surely, he would not counter-act the operation of the law both of God and man. Surely, he would not suffer the Town and Land, to lie under the defilement of blood ! Surely, he would not make himself a partaker in the guilt of murder, by putting a stop to the shedding of their blood, who have murderously spilt the blood of others ! All such suspicions should be suppressed. They are virtually a scandalous reproach reflected on him, of whole integrity, and regard to public justice, we should entertain a more honorable opinion.

I HAVE no need, my hearers, to be urgent with you to approve yourselves loyal to our rightful and lawful KING GEORGE the
Third,

Third, now setting on the British throne. For it is undoubtedly the truth of fact, that his Majesty has no subjects, in any part of his extended dominions, that would more readily venture their lives and fortunes in defence of his person, the succession in his royal house, and his government within the bounds of the english constitution, than we in the MASSACHUSETTS-PROVINCE, notwithstanding the base and false representations which have occasioned his Majesty, and many of his ministers, to look upon us with a jealous and angry eye. God forgive those lovers of themselves in opposition to their King and country, who, from selfish views, have represented this people as disposed to treason and rebellion. Let us, my brethren, notwithstanding the malice of our enemies, and their unwearied attempts to impress the mind of our Sovereign, by communications to his ministers, with an ill opinion of us ; let us, I say, go on, as we have hitherto constantly done, to "make supplications, prayers, intercessions, with giving of thanks", for the King as supreme, and for all in authority under him", that by means of their wise, gentle, and just administrations in government, "we may lead quiet and peaceable lives in all godliness and honesty".

AND

AND may we all so conduct in the various stations and relations we sustain in life, as that we may honour God, serve our generation according to his will, and finally be accounted worthy of an admission into that kingdom that is above, where we shall dwell in love and peace, without sin or sorrow, through the never-ending ages of a blessed eternity.

Now to the "blessed and only potentate, the King of Kings, and Lord of Lords, of whom, and through whom, and to whom, are all things, be honor and power everlasting". AMEN.

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