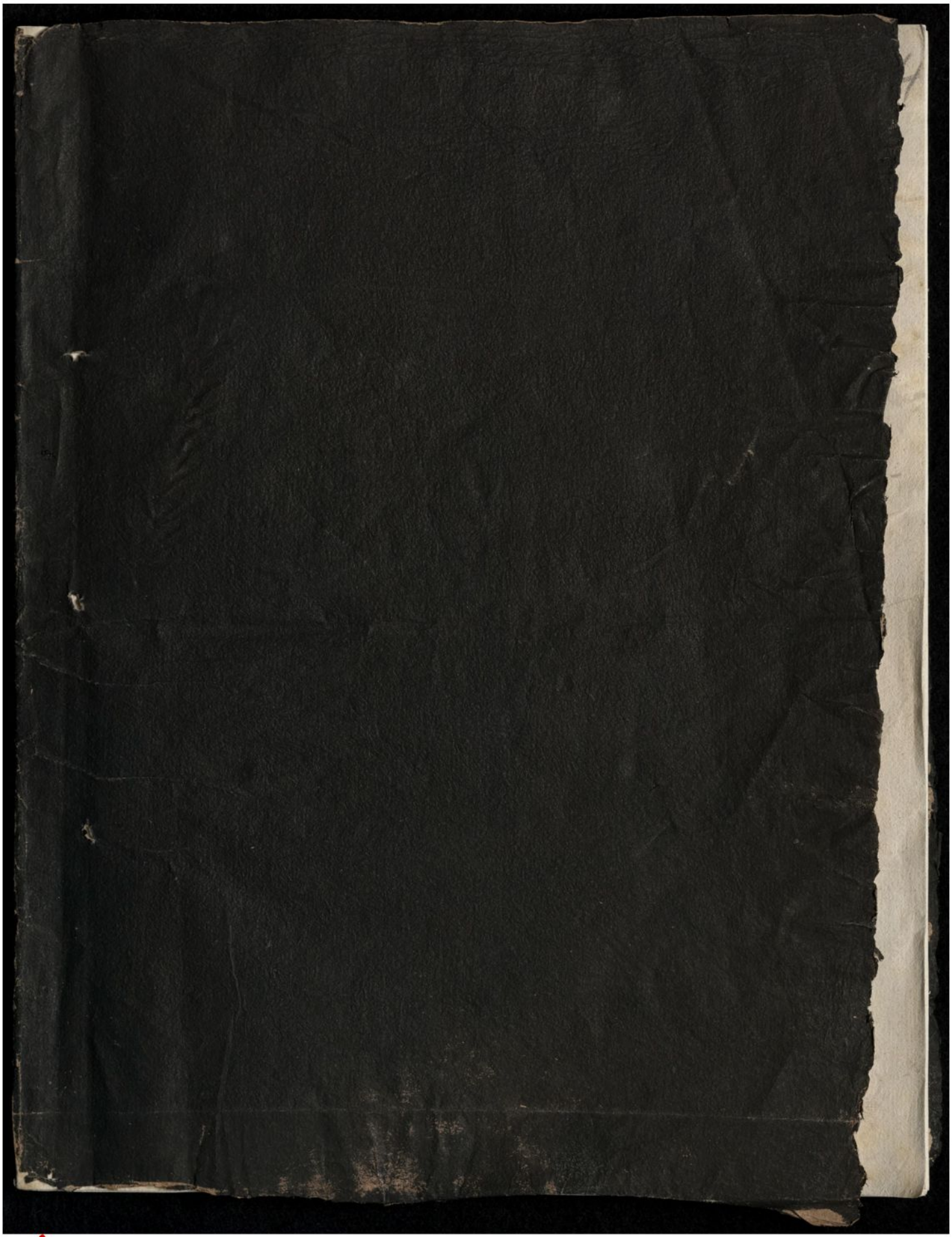
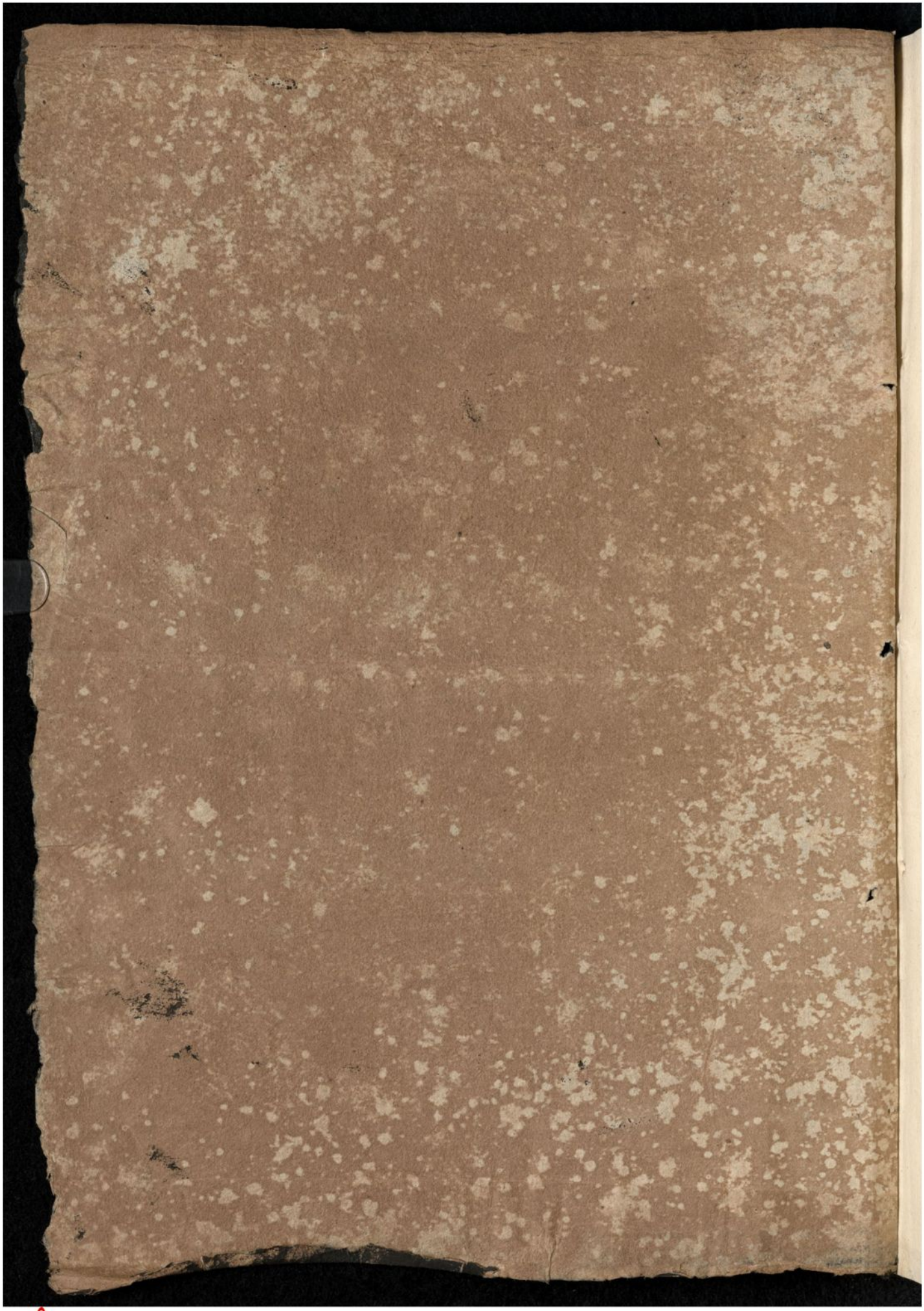


GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [1] - -

PUBLIC DOMAIN



GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [2] - -

PUBLIC DOMAIN

T-A8495:4
(St. 1)

THE

Lord Bishop of *CARLILE's*

SERMON

Before the

HOUSE of LORDS,

On *January* 30. 171⅗.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:4, Stück 1, [3] - -
PUBLIC DOMAIN

Die Lunæ 2° Februarii 1718.

ORdered by the Lords Spiritual and Temporal in Parliament Aſſembled, That the Thanks of this Houſe be, and are hereby given to the Lord Biſhop of *Carlile*, for the Sermon by him Preached before this Houſe on *Friday* the Thirtieth of *January* laſt, in the Abbey-Church of *Weſtminſter*. And he is hereby deſir'd to cauſe the ſame to be forthwith Printed and Publiſhed.

William Cowper,
Cler' Parliamentor'

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:4, Stück 1, [4] - -
PUBLIC DOMAIN

A SERMON

Preach'd before the

Houſe of Lords,

IN THE

Abbey Church of *Weſtminſt.*

On the 30th of *January*, 171$\frac{8}{9}$.

Being the Anniverſary of the Martyrdom of King *Charles* the Firſt.

By SAMUEL Lord Biſhop of *Carlile.*

LONDON:

Printed for JOHN WYAT at the *Roſe* in St. *Paul's* Church-Yard. M DCC XIX.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [5] - -

PUBLIC DOMAIN

A

SERMON

Preach'd before the

House of Lords,

IN THE

Abbey Church of Westminſter,

On the 30th of January, 1715.

Being the Anniverſary of the Martyrdom of King Charles the First.

By SAMUEL Lord Biſhop of Carliſle.

LONDON:

Printed for JOHN WYAT at the Rofe in St. Paul's Church-Yard. MDCCXIX.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [6] - -

PUBLIC DOMAIN

St. Matthew xii. 25.
Part of the Verſe.

Every kingdom divided againſt it ſelf is brought to deſolation; and every city or houſe divided againſt it ſelf ſhall not ſtand.

UPON reading theſe words, I may ſay as our bleſſed Saviour did, upon reading a Paſſage out of the Prophet *Iſaiah*, *This day was this Scripture fulfill'd* before the eyes of our Fathers, and of ſome who are ſtill living. Our Nation indeed, thanks be to God, was not utterly deſtroyed; but our *Kingdom* was *brought to deſolation*; the legal government totally ſubverted; the form of it entirely changed; and nothing could properly be ſaid to be *eſtabliſhed* in its room; there was a general diſorder among *Luke* iv. 21.

among all ranks of men; the whole nation in confuſion and under aſtoniſhment by the *deteſtable fact* of this day; and all this occaſioned by the *kingdom's being firſt divided againſt it ſelf.* I therefore judg'd theſe words very proper for our meditation upon this ſolemn occaſion, when we are aſſembled to lament the ſins of our fathers, to aſk pardon of God for what is paſt, and to fortify our minds with ſuch conſiderations as may tend to the preventing the like miſeries for the future.

The words were ſpoken by our Lord upon occaſion of the wicked blaſphemy of the Phariſees, in aſcribing his miraculous and glorious works to the Prince of the devils. To ſhew the folly and abſurdity of which ſuggeſtion our Lord's reply was to this purpoſe; That for the Prince of the devils to enable him to work ſuch miracles, particularly to diſpoſſeſs ſome of his inferior ſpirits of the bodies of miſerable men, and this in confirmation of a Doctrine which was deſigned to diſpoſſeſs them of their ſouls alſo, would be

to

to act againſt himſelf, and the intereſt of his own kingdom, which, how wicked and malicious ſoever he is, policy would not permit him to do. This our Lord confirms by a Maxim which is undeniably true. For ſaith the Evangeliſt, *Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt it ſelf is brought to deſolation; and every city or houſe divided againſt it ſelf ſhall not ſtand.*

I ſhall wholely wave the occaſion of the words, and conſider them only as they are in themſelves, they containing, as I have obſerv'd, a general Maxim, which holds true both in reaſon and in experience; in treating of which I propoſe the following Method.

To enquire wherein the union of a Society, a Kingdom, a City, or an Houſe, doth conſiſt. I.

What diviſions they are, that are deſtructive of this union. II.

Whence thoſe diviſions are wont to ariſe. III.

To apply this doctrine to our ſelves, with reſpect to the occaſion of this days ſolemnity. IV.

To

I. To enquire, wherein the union of a Society doth conſiſt; the account of which will be very eaſy.

The union of any Society, particularly of thoſe here mention'd, conſiſts, in haveing the members thereof, each in its proper place, unanimouſly deſigning and endeavouring the good of the whole. The end of all humane Society is the good of mankind. Men were made ſociable creatures, fitted and diſpoſed to aſſiſt and comfort each other, which they cannot do otherwiſe than by forming themſelves into Societies or Bodies, wherein every Member has its proper ſtation and office aſſigned; ſome to direct and rule; others to be directed and obey; ſome to adviſe and order what is fit to be done; others to execute what is adviſed and ordered; and this in ſeveral methods, according to the neceſſities and expediences of the Society. Now when every member knows its proper place and buſineſs, and keeping its own ſtation, applies it ſelf to the doing of that buſineſs which is proper to it, with a de-

ſign

ſign to promote the benefit of the whole Body, this Society is then united as it ought to be.

This cannot be better illuſtrated, than by the ſimilitude St. *Paul* uſeth, in compareing the Church of Chriſt to an humane body. For what he there affirms of the *chriſtian* Body, is true of all *civil* Bodies or Societies of Men likewiſe. *As the body is one, and hath many members, and all the members of that one body, being many, are one body;* 1 *Cor.* xii. 12, &c. *ſo alſo is* every civil Society amongſt men. *If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body: Is it therefore not of the body?* And ſo of all the other members reſpectively. *But now,* ſaith he, *hath God ſet the members every one of them in the body, as it hath pleaſed him. And if they were all one member, where were the body? But now are they many members; yet but one body. And the eye cannot ſay to the hand, I have no need of thee; nor the head to the feet, I have no need of you.* And he preſently after adds the deſign of theſe members being thus or-

derly ſituated, *That there might be no ſchiſm in the body; but that the members ſhould have the ſame care one of another*, &c. In ſhort, the union I am ſpeaking of, in a Society of underſtanding and reaſonable creatures, implies, an union in deſign for the publick good, an union in underſtanding the true means of promoting it; an union in carrying on this deſign in the uſe of proper means; and laſtly, an union of affection and good-will towards each other, for the facilitating theſe their endeavours. And happy is that Family, that City, that Kingdom, which are thus united.

II. I proceed to enquire in the next place, What diviſions they are, which are deſtructive of the union I have been deſcribeing, and which conſequently threaten the deſtruction of the Society.

It is not every difference among the members of humane Society, that immediately threatens or ends in its ruine. If ſo, conſidering the preſent ſtate of humane nature, no Society could hope to ſubſiſt long, the differences of mens thoughts

thoughts and opinions being as many as thoſe of their faces and their conſtitutions. 'Tis true, that the more particulars there are, in which the members of any body do agree, the ſtricter and firmer muſt be their union; and had men remain'd uncorrupted and innocent, there would have been no differences of any moment amongſt them. Diviſion is the conſequence of Error, or ſomething worſe. Had we perſiſted in our integrity, our underſtanding and our reaſon would, by God's aſſiſtance, have conſtantly directed us to the aiming at the ſame ends, and would have ſuggeſted to us the proper means of attaining them. But even now in this degenerate ſtate, it is not every difference in opinion, that preſently renders us uncapable of ſociety. Even in matters of Religion, wherein our differences are apt to make us more warm and zealous, men may yet, if they are but honeſt and wiſe in the main, that is, if they are in earneſt religious, and not in pretence only, and if they place the ſtreſs of their religion in that which is fundamental and eſſential to it, then I ſay men may differ in many points from each other, and

yet live together as members of the ſame Body, with mutual affection.

But the diviſions which endanger Societies, are ſuch as theſe. When we do not all of us deſign the good of the whole: or when we diſagree about the neceſſary means of promoteing the publick welfare: and when from either of theſe cauſes we become alienated in our affections towards each other. If ſome of the Society propoſe the publick welfare, as their great and principal deſign: and others have no juſt regard to it. If thoſe who honeſtly deſign the publick good as their chief end, yet do widely differ in their apprehenſions about the neceſſary means of promoteing it. And if from both or either of theſe cauſes, they become jealous the one of the other, if they fall into animoſity, variance and hatred upon theſe grounds, then is the union of the Society upon the borders of diſſolution, and the Society it ſelf in imminent danger of ruine.

III. But this leads to the next enquiry I propoſed, *viz.* whence theſe dangerous diviſions are wont to ariſe; which is an enquiry of the utmoſt conſequence. For if once we

we can find out the ſources of ſuch diviſions, we ſhall at the ſame time diſcern the true cauſes of a Society's ruine, and conſequently be admoniſh'd how we may beſt provide againſt it.

The Queſtion therefore is, Whence come thoſe diviſions amongſt the members of a Society, whoſe intereſt it is to be all cloſely united, which always endanger, and very often effect the ruine of the Society?

To this I reply. The main ground is in men themſelves, from the corruption of their nature. Beſides which, the Devil, the great enemy of the peace and welfare of mankind, excites thoſe whom he is able to influence, to diſturb the quiet, and to break the peace of humane Society, blinding and infatuateing others to be ſeduced by them. And laſtly, almighty God, the wiſe and juſt Governour of the world, permits this to come to paſs, as a juſt puniſhment on men for their other offences committed againſt him.

This proceeds from the corruption of men themſelves, from their various luſts and paſſions which rule within them. *Whence come wars and fightings among you?* ſaith 1.

James iv. 1. ſaith St. *James*, *come they not hence, even of your luſts that war in your members?*

Thus for inſtance, The love of mens ſelves is one of the moſt general cauſes of contention in any Society. I mean not that ſelf-love which is natural and lawful; for whoſoever ſo loves himſelf will alſo love the ſociety of which he is a member, and will conſider his own good as involv'd in the good of the whole Body: but I mean that ſpurious ſelf-love, whereby Men ſeparate themſelves from God, and from all the reſt of his creation beſides themſelves, ſetting up for their own private and ſeparate intereſts, in oppoſition to the will of God, and to the good of their fellow-creatures; when being immoderately deſirous of the wealth, the grandeur, or the pleaſures of this life, in order to the obtaining what they deſire, they make no difficulty of diſturbing the peace of the family, the city, or the kingdom, of which they are members. *Publick good* they deſpiſe, as a vain and empty notion, fit only to be entertain'd by *fools*, or pretended to by *hypocrites*. They know no other good, but what is good for themſelves; and they eſteem

eſteem nothing as good for themſelves, but what gratifies their ſenſes, or promotes their ſecular intereſt.

Pride again is another ground of contention and diviſion. *Only by pride cometh contention*, ſaith the wiſe man, as if that were the ſole cauſe. It is indeed uſually mix'd with every other ground of contention, and is above all others commonly the immediate cauſe of it. It is the natural effect of that accurſed ſelf-love which I mention'd before, when a man deſpiſeth others, and ſets too high a value upon his own merits. Hence ariſe ſuſpicions, jealouſies, hatred, malice, envy, and all the other ſprings and concomitants of contention. Hence it comes to paſs, that men ſo often miſtake the means of promoteing the publick welfare, being uncapable of adviſing with others, as haveing a mean opinion of every man's judgment but their own, and vainly concludeing that whatſoever their own thoughts ſuggeſt muſt be right. Hence they become blind, fondly thinking themſelves wiſer than they are, fitter to manage publick affairs than thoſe to whoſe truſt they are committed; and raſhly cenſure what-

Prov. xiii. 9.

whatſoever is done againſt or without their advice. Hence they ſet up for ringleaders of a party, and draw in others to join with them in diſturbing the publick tranquillity, in obſtructing all the proper methods propos'd by others; and very often contrive and carry on deſigns, or at leaſt make uſe of methods exceedingly dangerous to the Society.

Again, Inconſiderateneſs is another ground of diviſion in a Society. There are many in all Societies weak and unable to conſider much to the purpoſe; and theſe at the ſame time want humility or honeſty to be directed by thoſe whoſe advice they have reaſon to take: others again wilfully refuſe to conſider, out of pride and perverſeneſs of ſpirit. And both of theſe ſorts are eaſily impoſed upon and miſled, till they frequently become the inſtruments and tools of great miſchief.

Finally, the diviſions I have mentioned always flow from a want of that charity and good-will which every man ought to exerciſe towards others, which would ſtrongly excite every man to purſue the good of mankind in general, and of the

Soci-

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:4, Stück 1, [18] - 12
PUBLIC DOMAIN

Society of which he is a member in particular. And thus far diviſions proceed from men themſelves, from the corruption of their own hearts.

But then farther, The Devil, the great enemy of the peace and welfare of mankind, moves all thoſe whom he is able to influence, to break the peace of humane Society; and blinds and infatuates others to be ſeduced by them. As love and peace are the eſpecial fruits of the divine Spirit, ſo hatred and contention are among the principal works of the Devil. Satan infuſes his nature into all upon whom he can prevail, firſt ſwelling them with pride, and then hurrying them on to contention, which are the very characters of the diabolical nature. And where any are fitter to be inſtruments and tools than principal agents, he caſts a miſt before their eyes, infatuates their underſtandings, and thereby diſpoſes them to be led blindfold by others into thoſe quarrels and factions which they were not fit to contrive nor manage themſelves. 2.

But then in the laſt place, almighty God himſelf, the wiſe and juſt Governour of the world, permits all this to come to paſs, 3.

as a righteous punishment for the other offences that men have committed against him. When a society of understanding and reasonable creatures, upon which God almighty has heap'd his blessings in great abundance, shall abuse his favours, grow wanton and luxurious, forgetting him and themselves, he often gives them over to their own hearts lusts; and at the same time lets loose some or other of the infernal Spirits, who are always forward to employ themselves in such work, to sow the tares of dissention among them. *God* indeed *doth not*, cannot *tempt any man*, no more than *himself can be tempted of evil*; but as he is the wise and just Governour of the world, he beholds and observes all that is done in it, so that nothing can come to pass without his permission: and as he permits men to run into some Sins, as a just punishment for former wilful transgressions; so he permits likewise evil Spirits to tempt those to farther evil, who have before forsaken or neglected God, despising and abusing the methods of his goodness and kindness towards them. There is a very remarkable passage in the Book of

James i. 13.

Judges,

Judges, expresly to this purpose, whereby both my last and this present account of divisions in a Kingdom is confirmed. The text tells us, That *when Abimelech had reigned three Years over Israel, then God sent an evil Spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.* And the reason follows, *That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their bloud be laid upon Abimelech that slew them, and upon the men of Shechem which aided him in the killing of his brethren.* Both *Abimelech* and the men of *Shechem* had been guilty of barbarous cruelty; and as a just judgment upon them for their heinous crime, an evil Spirit was let loose, and permitted by almighty God to sow dissention between them to the ruin both of the one and the other. And so much may suffice for the three first Heads which I propos'd to be consider'd. There remains only the last, for the sake of which I have discours'd on the three former, *viz.*

Judges ix. 22, &c.

IV. To apply this Doctrine to ourselves, and thereby to move us both to lament our past divisions, which have brought so many ca-

lamities upon this Kingdom, particularly the terrible one of *this day*; and to excite us to do all that is in our power towards the preventing the like diviſions and calamities for the future.

In order to this end, it may be proper
1. in the *firſt* place to reflect a little upon our paſt diviſions, and the calamities which enſued upon them.

At the beginning of the reign of that Prince, whoſe execrable murder we this day lament, it is well known that this Land was like the garden of God, abounding every where with plenty of all good things. The people lived under a Government eſtabliſh'd upon Laws made by general conſent. There was an univerſal and beautiful order throughout the Nation, every member of the Society haveing its proper ſtation, and the ſeveral parts of the Body in the main conſpiring to preſerve the peace and proſperity of the whole. The Religion of our bleſſed Saviour, as reform'd from the groſs corruptions of Popery, had been in former *Reigns* eſtabliſh'd, and was hitherto preſerv'd. There were indeed differences in the opinions of men, chiefly about the external and

ſmaller

ſmaller matters of Religion; but not yet increas'd to that degree as to give any publick diſturbance to the Kingdom. We were a terror to our enemies, and a ſupport to our friends abroad; and ſo conſiderable as to be able to hold the balance of *Europe.*

What was it then that occaſion'd all that diſcord and diſorder into which we afterwards fell? What luſts and paſſions incited the Inhabitants of the Land? What *evil ſpirit from the Lord* was it, that firſt involv'd us in a terrible civil war, whereby all our ancient Order was ſpoil'd, and our manners farther corrupted; whereby ſo much *Engliſh* bloud was ſpill'd; and thoſe who a little time before dwelt together as neighbours and friends, of the ſame Nation, and of the ſame Religion, tyed together with ſo many bands of union, both civil and ſpiritual, did without mercy ſheath their ſwords in each others bowels; till at laſt the Government both in Church and State was diſſolv'd, the whole order of the Kingdom confounded, all ranks of men amongſt us greatly injur'd, the people haraſſed, and the *King* himſelf cut off by a violent death, by the hands of his own Subjects?

The

The publick good indeed was pretended in all theſe tranſactions; and all the diſorder and confuſion that was introduc'd, all the violence that was exercis'd, were pretended to be the neceſſary means of promoting that end. But whoever will acquaint himſelf with the hiſtory of thoſe times, cannot but obſerve what ſhare undue ſelf-love; immoderate regard to ſecular honor, wealth, and power; Pride; Inconſiderateneſs; raſhneſs and uncharitableneſs had in this whole matter. If there were any failures in the adminiſtration of the Government, which might raiſe the ſuſpicions and jealouſies even of good and well-meaning Subjects, it is not the proper buſineſs of this *day*, or of this *place*, to rake into thoſe aſhes. But ſurely it was a ſore Judgment of God, for the puniſhment of the Nation for their other Sins, that the contending parties could never be brought to agreement, when it is well known, that many of thoſe who were in arms were no enemies to the Perſon of his Majeſty, and were heartily inclin'd to the reeſtabliſhment of peace; and when ſo many offers were at the ſame time made and repeated by the

King,

King, for rectifying whatſoever was complain'd of, and for giving ſatisfaction to the fears and jealouſies that had ariſen, from whatſoever cauſe it had been. Surely ſome *evil ſpirit* was let looſe by divine Vengeance to chaſtiſe an ungrateful and diſingenuous people, when the remaining part of that Parliament which enter'd into the War, ſhould be overpower'd by the Army which they had employ'd, againſt the judgment and intention of the majority; and ſhould be prevail'd upon, contrary to the general ſenſe of all Ranks and Orders of men in the kingdom, to yield to and to authoriſe *that abominable Act of violence* on the Perſon of his Majeſty. Certainly God had been ſome way highly provok'd, by the abuſe of all his favours. The Nation certainly had not walk'd worthy of the proſperity with which it had been bleſs'd, and of the Religion which it made profeſſion. It is to be fear'd, that abundance had made men wanton, that plenty had been abus'd by luxury; and that, altho' the Nation ſtill profeſs'd the reform'd Religion, they either began to ſlight it, or their manners were not reform'd by it. And however

that

that was, we certainly behold here a ſad inſtance of the effects of diviſion in a Society, and an experimental proof of the Maxim in my Text, That *a Kingdom divided againſt it ſelf is brought to deſolation.* That therefore which eſpecially concerns us on this occaſion is,

2. In the *ſecond* place, to conſider, How we ought, in a ſenſe of what is paſt, to make it our endeavour to prevent the like diviſions and calamities in this Kingdom for the future. This indeed would be a bleſſed uſe of this days ſolemnity, to be excited, by the memorial we make upon it, to become henceforward *one Body*, throughly united in aiming at the publick good, and in uſeing the means which naturally and viſibly tend to that end: and not, as the manner of too many has been, to excite each others paſſions, and thereby to encourage and increaſe our mutual contentions and animoſities.

Such is the happy Conſtitution of our Kingdom, that nothing is like to deſtroy us, but diſagreement amongſt our ſelves: and ſuch certainly is the reaſonableneſs and the pleaſure of agreement, that, unleſs

leſs almighty God, as a juſt puniſhment for our many and great tranſgreſſions, ſhall permit ſome of the agents of Satan again to divide and confound us, no account can be given, why we ſhould not unanimouſly and heartily conſpire in carrying on the true intereſt of the Kingdom.

We were, after all our diſmal confuſions, by a miraculous Providence deliver'd; our antient Government was reſtor'd, both civil and eccleſiaſtical; the royal Family was brought back, and the next Heir ſeated on the Throne of his Anceſtors; almighty God had again put it in our power to become one of the happieſt and moſt flouriſhing Nations in the World; if we had but known the things that made for our peace.

When after all this, by the contrivance of our avowed Enemies of the *Romiſh* Faction we were again divided, in order to our promoteing their intereſt, we were again reſcued by *that glorious and happy Revolution*, which ſaved us from *Arbitrary Power, and Popery*, when they were juſt upon the point of invadeing us. And we

have, thanks be to God, ever ſince, thô not without many fears and dangers, been preſerv'd in the poſſeſſion of thoſe invaluable Privileges, our *Liberties*. our *Laws*, and our *Religion*. We behold a *Proteſtant King*, of the *royal line*, in quiet and peaceable poſſeſſion of the Throne, with a numerous Progeny, a large family and Race of *Proteſtants* attending him, as the hope of future ages. We have ſeen a wicked attempt of ſome diſloyal Subjects to diſturb the peace of his Majeſty's Government ſoon defeated, his Enemies ſubdued, and the publick tranquillity reſettled. At this very time we cannot but with great thankfulneſs obſerve and admire *the hand of God* wonderfully appearing and interpoſeing on our behalf, when a moſt dangerous Confederacy was formed and carrying on againſt us by our Enemies abroad; no doubt with the concurrence of the ſame vile and ungrateful generation of men within our own bowels. Upon which occaſion we may juſtly take up the Words of the Prophet *Iſaiah*, *Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs: in the land of uprightneſs*

Iſa. xxvi. 10, 11.

rightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord. Lord, when thy hand is lifted up, they will not ſee: but they ſhall ſee and be aſhamed. We have, after all, the pleaſure of beholding our gracious *Sovereign* at the head of *a noble Alliance*, contrived on purpoſe in order to the preſerving the peace, not only of theſe Kingdoms, but of all *Europe*. And now what have we farther to contend about? What queſtion can there yet remain to any honeſt and ſenſible man amongſt us, concerning the true means of promoteing the publick welfare?

Can any man who truly loves his Country and his Religion, forbear to rejoice in, and to thank God for, the many and great deliverances we have been favour'd with, for the defending the one, and the eſtabliſhing the other? Can any Proteſtant of ſound mind be an Enemy to the Proteſtant Succeſſion, or refuſe to teſtify all due reverence and regard to our Sovereign and his royal Family, in whom the laws of our Country have inveſted it? Can any member of the eſtabliſh'd Church deſire to have this Church more firmly

eſtabliſh'd, than by law it is? or be juſtly offended at that liberty which the law allows to thoſe who diſſent from it, to worſhip God according to their own apprehenſion? Such Diſſenters always excepted, as will not give ſecurity to the civil Government for their good behaviour; who cannot ſurely, with any ſhew of modeſty, aſk or expect a legal indulgence. Finally, Can any *Briton* or *Proteſtant* wiſh for a greater preſent Security for the continuance of theſe bleſſings under the care of divine Providence, than what his Majeſty, famous for Truth, Juſtice, and Goodneſs in the government of his hereditary Countries, hath from his comeing to the Throne, to this time, given us both by word and deed?

If then after all this we ſtill contend and divide, it muſt needs be, on the one ſide or the other, from ſome of thoſe vicious cauſes of contention beforementi-on'd. Selfiſhneſs, Pride, Inconſiderateneſs, Jealouſy, Hatred, Animoſity, muſt be at the bottom. It is not the good of our Country: it is not the welfare of God's Church that we aim at: but ſomething elſe,

elſe that we will not and dare not own; and it may be are ſo blind and partial to our ſelves that we do not apprehend.

But it is our Wiſdom certainly to take warning by our former diſaſters; to call to mind and to conſider what Miſeries the Diviſions in our Fathers days expoſed them to; and to take care leſt we their offspring ſplit our Veſſel again by running on the ſame rock. If therefore we would make a juſt improvement of the horrible Calamity which we are now lamenting, it will be proper to take the following courſe.

1. It becomes us heartily to bewail in the preſence of God, our own particular tranſgreſſions, and the many publick ſins of the Nation.

This is the ſpecial buſineſs of days ſet apart for publick humiliation, and for imploreing the mercy of God towards our ſelves, and thoſe of the ſame Body with us. Our own tranſgreſſions we beſt know every one of us; or at leaſt may eaſily know them by examining our own hearts, and reflecting upon our actions. And the publick crying ſins of the Nation

are

are too notorious not to be obſerv'd by all, who have *their ſenſes exerciſed* to diſcern matters of that nature. That open Irreligion and Prophaneneſs, that Contempt, as well as Neglect of all things ſacred, that too viſibly abound; that want of Juſtice and Probity, which I fear has been greatly increas'd of late Years; that unchriſtian Cenſoriouſneſs and Uncharitableneſs which every one complains of in others, beſides himſelf and thoſe of his own Party; that baſe and ſordid Selfiſhneſs, and, as the fruit of it, that vile Corruption which has ſpread it ſelf far and wide throughout the Kingdom; finally, that want of a generous concern for the good of our Country, and of a true chriſtian Zeal for our Religion, as reform'd ftom the errors and abuſes of Popery, into which we are by degrees ſo ſhamefully degenerated, with whatſoever elſe is contrary to that pure and holy Religion which we profeſs, it becomes us heartily to lament before God, earneſtly imploreing his forgiveneſs for what is paſt, and his Grace to amend for the future.

2. We ought thankfully to adore the goodneſs and mercy of God towards us, who, after all our evil behaviour, all our unhappy contentions and diviſions, and all the calamities which they have ſometimes brought upon us, hath from time to time either preſerv'd, or reſtor'd to us our excellent Government, and the profeſſion of the true Religion; endeavouring to poſſeſs our ſouls with a deep ſenſe of our happineſs in the enjoyment of theſe ineſtimable Privileges, ſuch as few, very few Nations are bleſs'd with beſides our ſelves, and hardly any equally with us. We know not by experience, (and God grant we never may) what it is to live under *lawleß power* in the *State*, or under the *Eccleſiaſtical Tyranny* of *the Church* of *Rome*: and 'tis ſtrange that nothing ſhould ſo throughly convince men of the miſery of ſuch a ſtate, as ſenſible experience. God hath been very gracious to us, in that, notwithſtanding many grievous convulſions in the State, particulrrly thoſe that uſher'd in the calamity of *this fatal day*, yet our wholſome form of Government hath either been maintain'd, or ſoon re-

reeſtabliſhed: and that, notwithſtanding all the unwearied attempts of our *Romiſh* Adverſaries, down from the time of the Reformation to this day, and particularly that very dangerous one in our own memory, when they had corrupted the Prince himſelf who ſate upon the Throne, and made him zealous for the introduceing a falſe Religion amongſt us, and when they had the farther *Pretence* of a Succeſſor, to carry on the ſame work after his deceaſe, ſtill the Providence of God timely interpos'd. So that we have already ſeen three Proteſtant Princes ſucceeding him on the Throne, and a fourth legally and quietly poſſeſs'd of it; with a glorions proſpect of Proteſtant Succeſſors, for future, we hope for all future generations. May we never loſe the ſenſe of theſe favours; nor provoke God by our ſins to give us up at any time into the hands of thoſe who would enſlave us both in body and ſoul.

3. In all things relateing to the great Society, the Kingdom of which we are Members, we ſhould take eſpecial care to preferr the good of the whole Body, before our particular Inclinations, or the private

and

and seperate Interests of our selves, or of any Party amongst us. The safety and welfare of the Whole is indeed the safety and welfare of every member of the Society; and whatsoever Party sets it self up in opposition to the publick weal, is to be deem'd a Faction, and as such to be carefully avoided by every wise and good man. For which reason it is necessary, that every man should be ready to deny his own humour, and to forego his own little and private Interests, and to forsake and renounce whatsoever Party he may have unwarily engaged himself in, whensoever the publick welfare requires it.

4. It is farther reasonable, that wherein we at any time differ from each other about the methods of promoteing the publick welfare, we should avoid all rash censures, and all unreasonable jealousies of those who differ from us. 'Tis true, we are not bound in any instance to judge against plain and evident appearance: but it ever becomes us, to make all the equitable and charitable allowances, that the case will fairly admit of; to suppose that we our selves are liable to mistakes as well

as others; and again, to believe that many, whoſe judgements differ from ours about the Methods of promoteing the ſame good End which we both aim at, may be miſtaken only, without any evil deſign; ſo that when we cannot approve the manner of their proceeding, yet we may avoid paſſing any hard cenſure upon their Intentions, as not knowing (what it is impoſſible we ſhould know) the ſecrets of their hearts. This is a method truly chriſtian, and where it would not always bring us to a perfect agreement in our ſentiments, it would at leaſt diſpoſe us to differ without breach of charity.

5. In the laſt place, It greatly concerns all, to avoid Extremes, ſo that in declineing one evil, we do not unawares run into another. It is a wiſe admonition of *Solo-*

Prov. iv. 25. *mon, Let thine eyes look right on, and let thine eye-lids look ſtrait before thee. Ponder the path of thy feet, and let all thy ways be eſtabliſh'd. Turn not to the right-hand, nor to the left. Remove thy foot from evil.* The remembrance of *this day* ſhould make us very careful in obſerving this admonition, exceedingly cautious and

tender

tender in avoiding the Extremes on either ſide. We have certainly great reaſon, as I have already taken notice, to magnify the goodneſs of God to us, in preſerving our Laws and Liberties from all the attempts that have been made upon them: and we have the very ſame reaſon to be ſolicitous for preſerving the juſt Authority and Power of thoſe whom God hath ſet over us. The rights of the *Prince* and the People, in a legal Government, are ſo interwoven, that it is impoſſible to offer violence to the one, without doeing injury to the other at the ſame time. In all *civil* affairs, the *Conſtitution* and *Laws* of the Kingdom are without doubt the proper Rule and Meaſure of our actions. In *civil* affairs, I ſay; becauſe, if we were ſo unhappy as to live in a Country where the Laws of the Realm interfer'd with the Laws of God, *we muſt obey God, rather than men*; thô even in that caſe, with all due care to preſerve the peace of the Society, and to pay all juſt deference to the civil Government under which we live. But, thanks be to God, this is not our caſe. In all things therefore relateing to

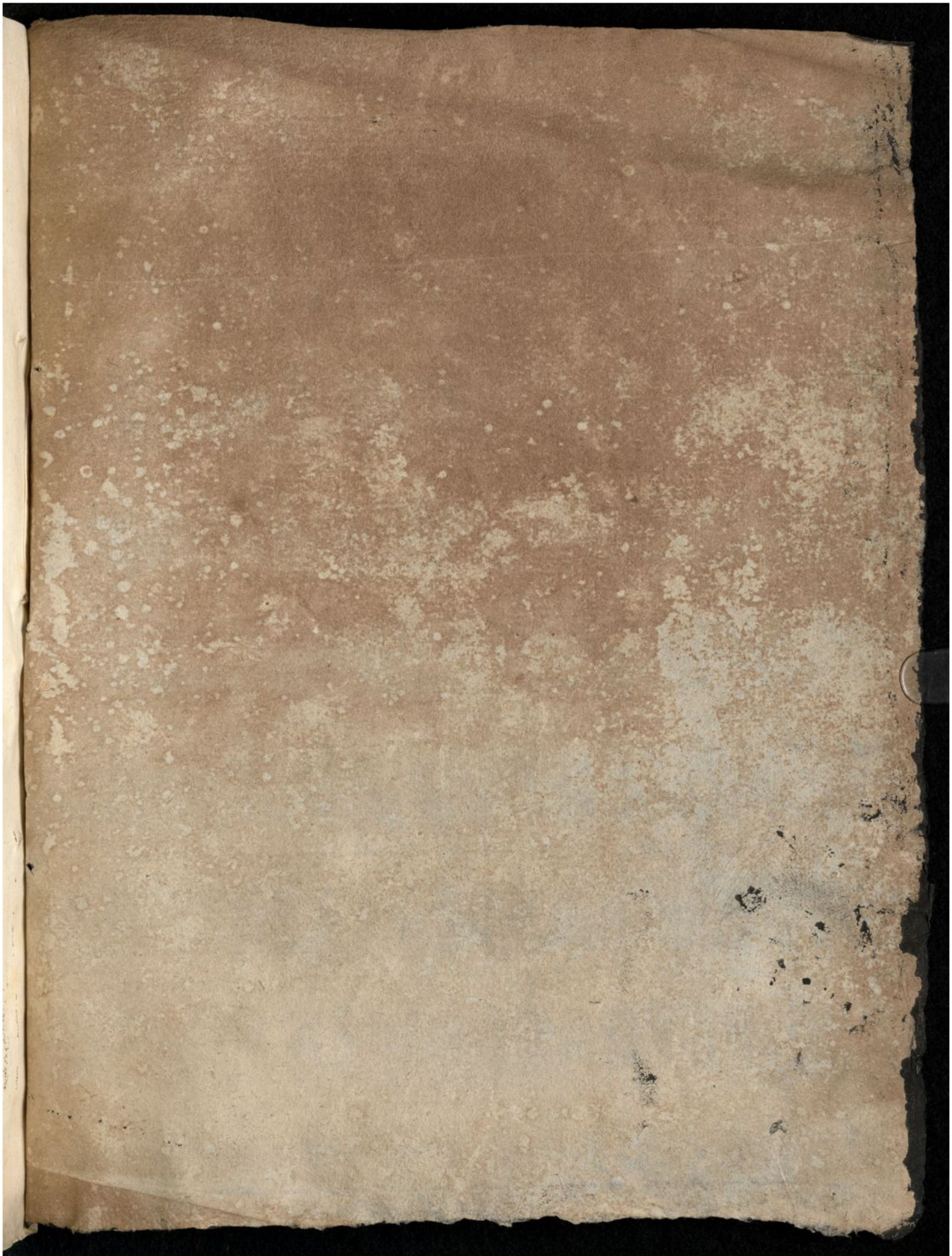
the

the *civil* State, this is a ſafe and a ſure Rule. *viz.* to act as the *Conſtitution* and the *Laws* direct us; which, if it had been ſtrictly and religiouſly obſerv'd on all hands, the calamity of *this unhappy day* could never have befallen us. It is indeed an ineſtimable Privilege, to live under the direction of ſtated and known Laws, eſtabliſh'd by common conſent, and whoſoever wilfully varies from this Rule, on the one hand or the other, is at one and the ſame time injurious to his *Prince*, his *Country*, and *himſelf*,

To conclude all, He is a good Subject, a good Patriot, a good member of *Society*, and in general a good Man, who, according to that other advice of the wiſe Man, *fears the Lord and the King: and meddles not with them that are given to change.*

FINIS.

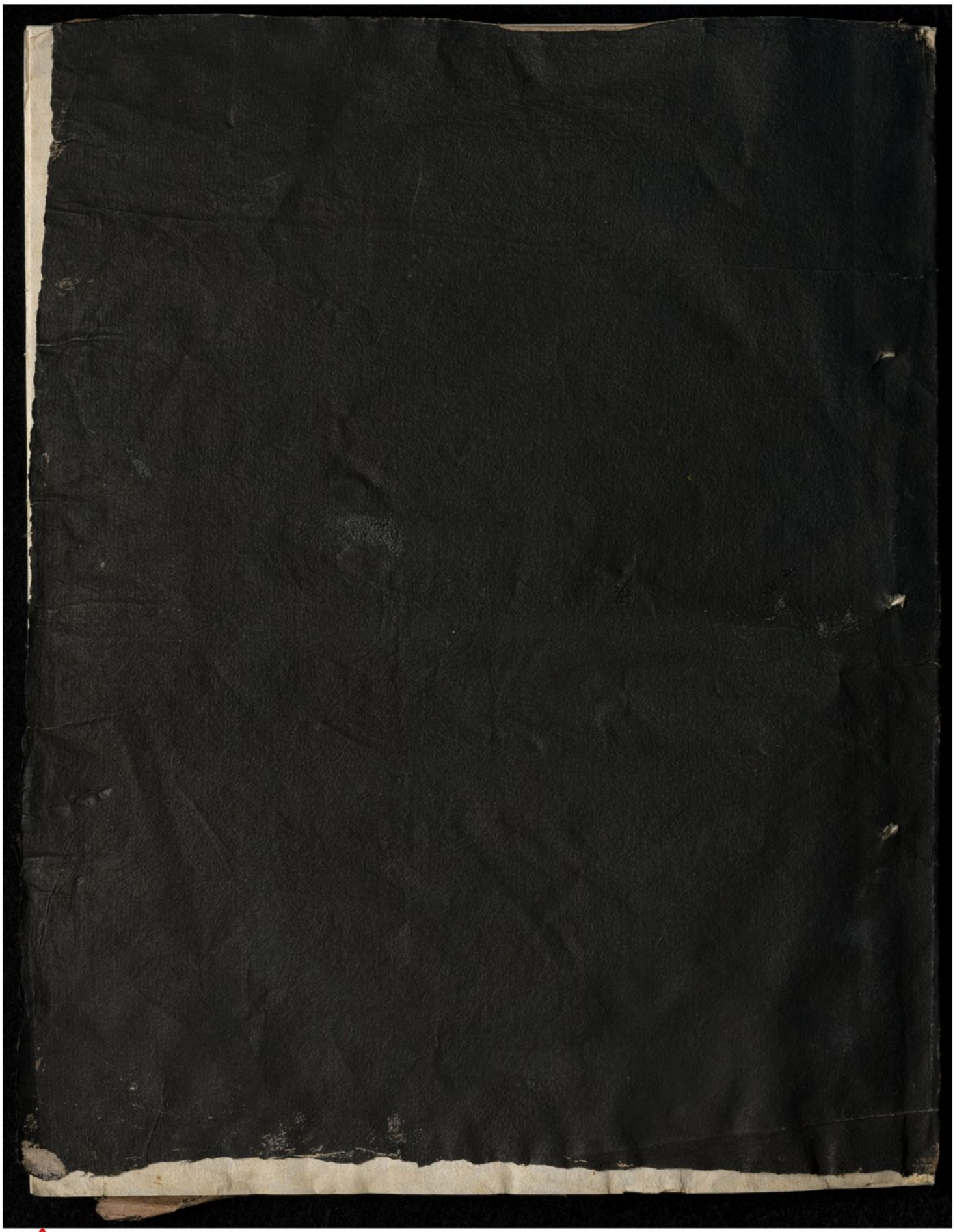
1299 v. Sermons
2 in Mixt. IV



GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [39] - -

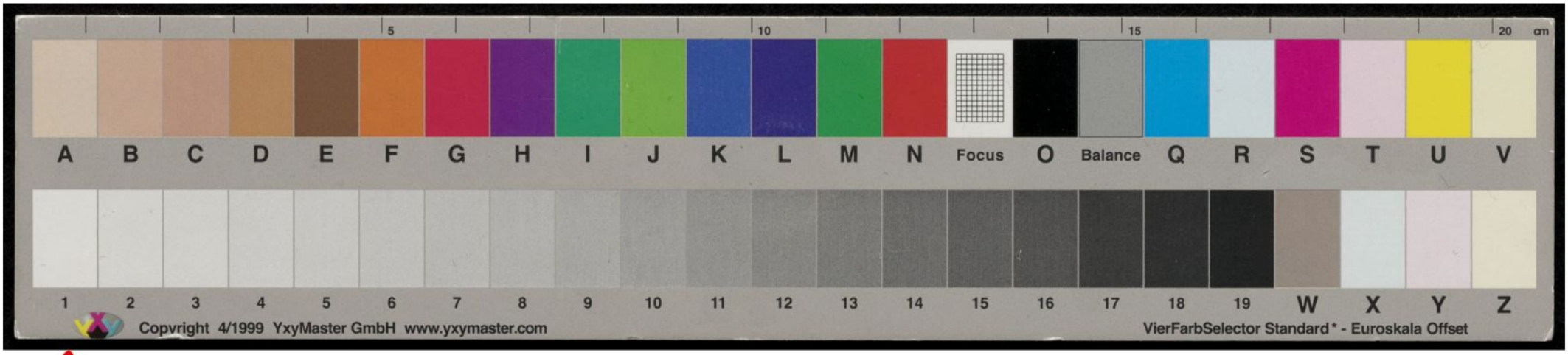
PUBLIC DOMAIN



GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [40] - -

PUBLIC DOMAIN



GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:4, Stück 1, [41] - -

PUBLIC DOMAIN