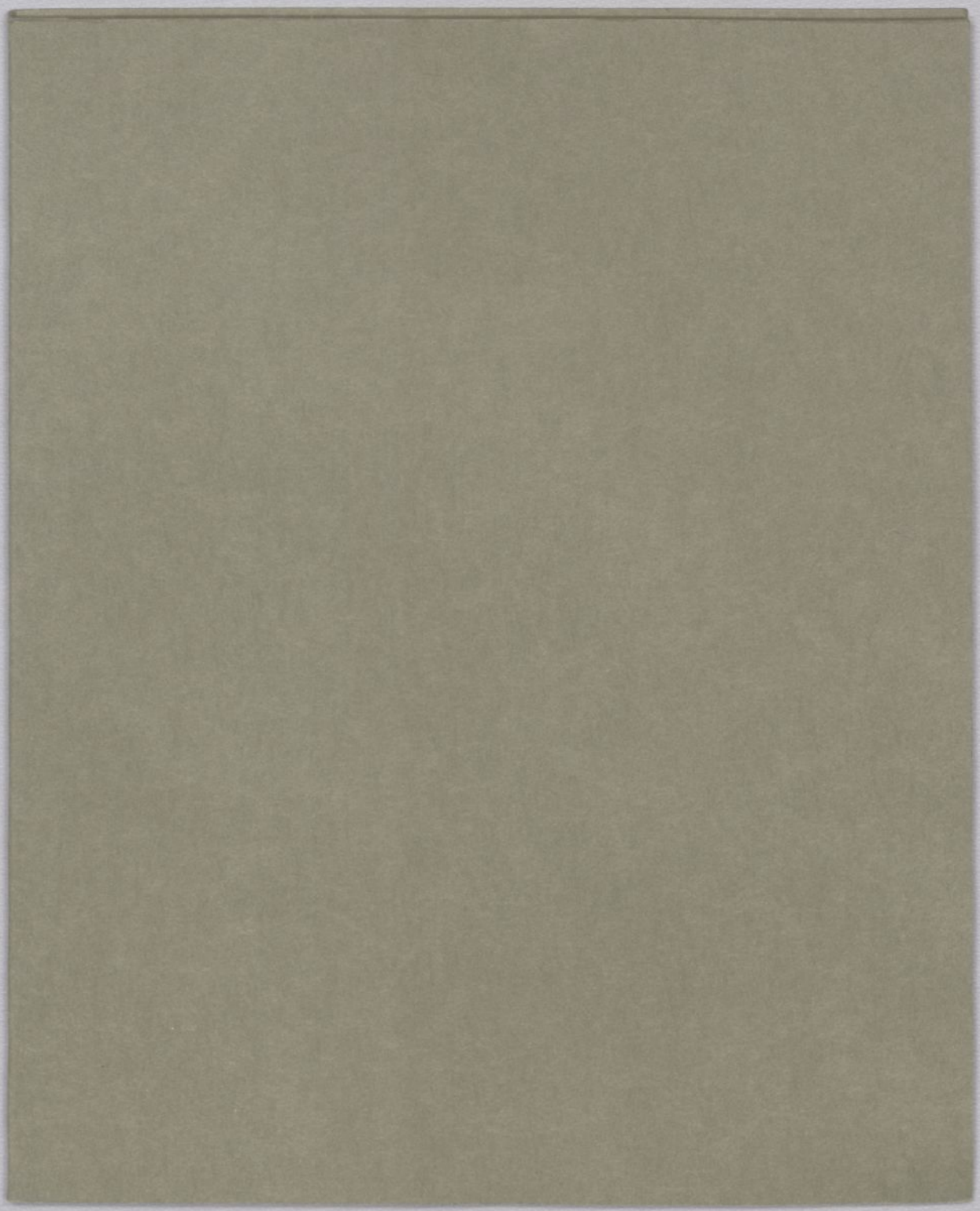


GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [1] - -

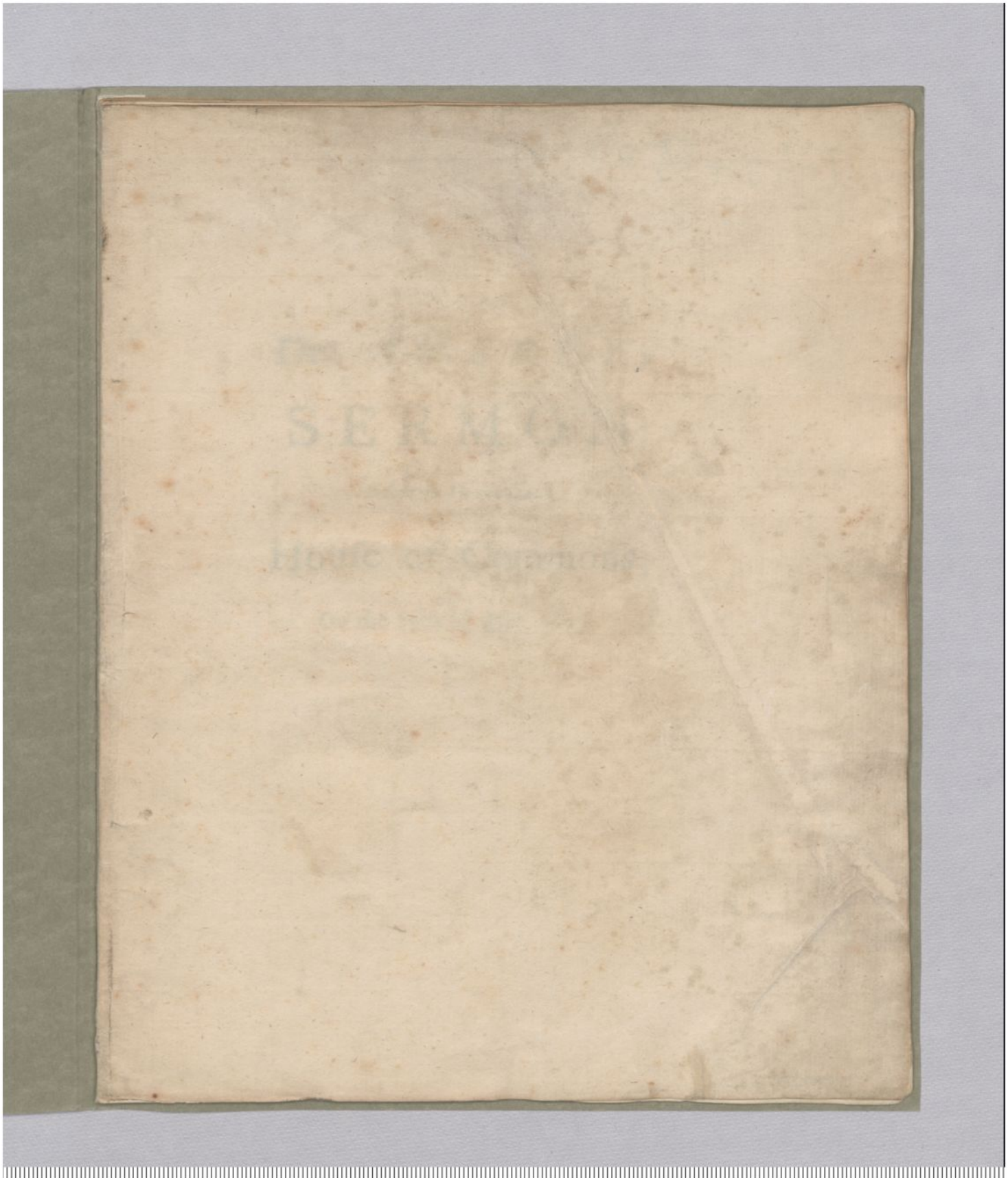
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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [2] - -

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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [3] - -

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T-A 8495

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [4] - -

PUBLIC DOMAIN

T-A 8495:1 (St.3)

Dr. *AWBREY's*

SERMON

Before the HONOURABLE

Houſe of Commons,

On the 29th of *May*, 1715.

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [5] - -
PUBLIC DOMAIN

Lunæ 30. Die Maii 1715.

Ordered,

THAT the Thanks of this Houſe be given to the Reverend Dr. Awbrey *for the Sermon by him Preached before this Houſe Yeſterday at St.* Margaret's Weſtminſter, *and that he be deſired to print the ſame; and that Mr.* Cholmly *and Sir* Richard Steele *do acquaint him therewith.*

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [6] - -
PUBLIC DOMAIN

A

SERMON

Preach'd before the

Hon^ble House of Commons

On the 29th of *May*, 1715.

BEING THE

ANNIVERSART

OF THE

RESTORATION

OF

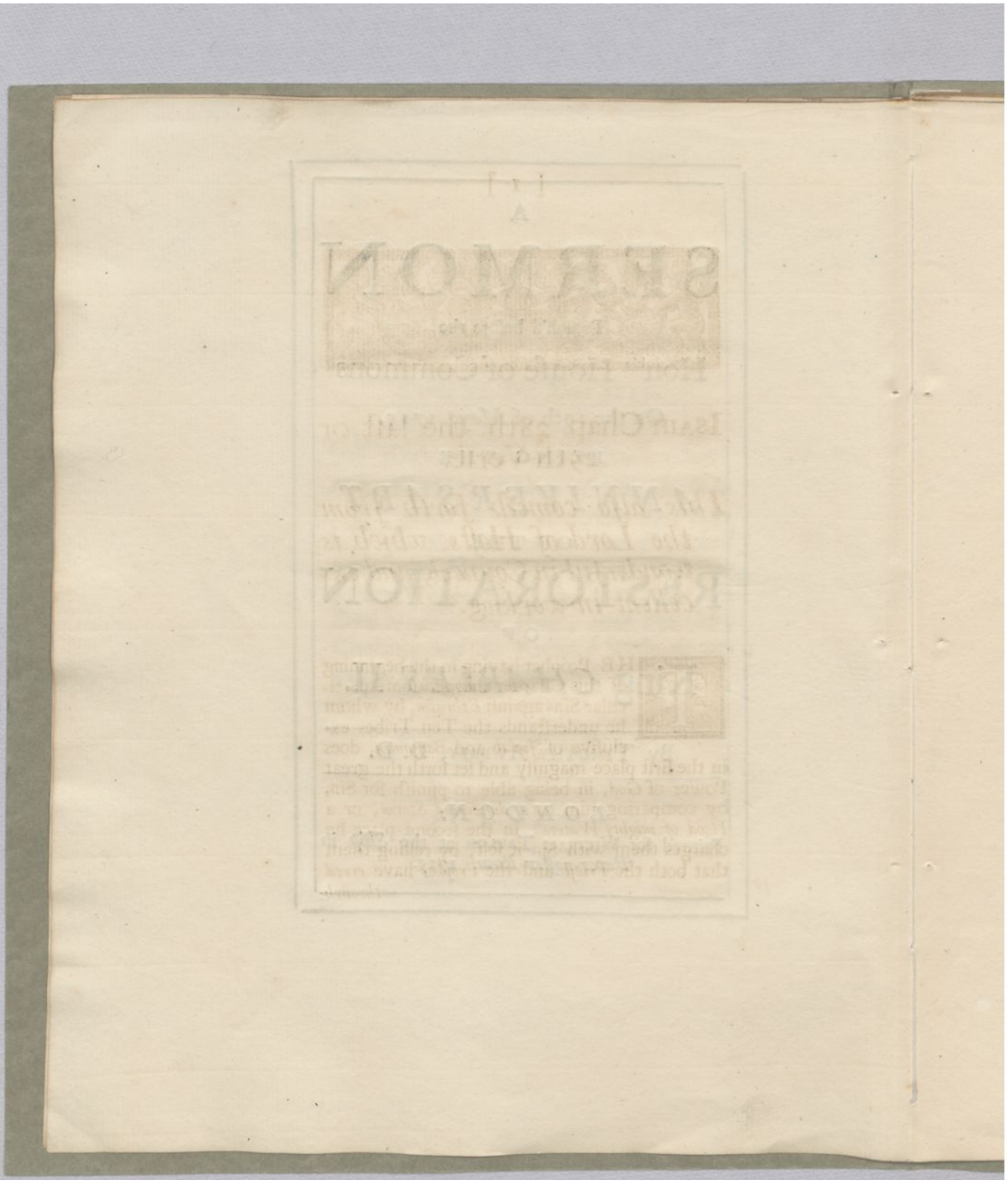
King *CHARLES* II.

By TIMOTHY AWBREY, D. D.

LONDON:

Printed for WILLIAM TAYLOR at the *Ship* in *Pater-noſter-Row*. 1715.

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Centimetres
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NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [7] - -
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NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:1;T-A 8495:1, Stück 3, [8] - -

PUBLIC DOMAIN

ISAIH Chap. 28th. the laſt or 29th Verſe.

This alſo cometh forth from the Lord of Hoſts, which is wonderful in Councel, and excellent in working.

THE Prophet having in the beginning of this Chapter charged ſome particular Sins againſt *Ephraim*, by whom he underſtands the Ten Tribes excluſive of *Judah* and *Benjamin*, does in the firſt place magnify and ſet forth the great Power of *God*, in being able to puniſh for Sin, by comparing him to a *deſtroying Storm*, or a *Flood of mighty Waters*; in the ſecond place he charges them with Sin it ſelf, by telling them that both the *Prieſt* and the *Prophet* have *erred through*

through ſtrong drink, and have *ſtumbled in judgment*; in the laſt place he puts them in mind of God's wonderful Providence over the *Iſraelites*, but particularly in his forbearance and long-ſuffering towards the Ten Tribes, in that he has not as yet *trodden under foot the Crown of Pride*, nor *haſtily cut off the glorious but fading Beauty of Ephraim*. The delay of God's Juſtice at this time gave occaſion to ſome of them to imagine and conclude, that becauſe Wickedneſs was not immediately brought to Judgment, therefore there was neither *God* nor *Providence* in this World, neither Rewards nor Puniſhments in the next; and conſequently every one was at his liberty and might act as he pleaſed. As nothing is falſer than this concluſion, ſo neither is any thing more dangerous; it is the common Rock that Mankind ſplits on; it is always in our view, and therefore to be avoided; yet the Weakneſs and Infirmities of our Fleſh always drives us on it. The Principles of theſe falſe Arguments the Prophet does very elegantly refute in the latter end of this Chapter by the Similitude of the Husbandman, which tho' deduced from *Nature*, does yet incomparably illuſtrate the *Providence* of *God* in the moral part of our Life, or rather enforces the proof of the Exiſtence of a ſuperior Power, that governs and over-rules us here; becauſe it cannot be ſuppoſed that an *all-wiſe Being* ſhould be leſs carefull in providing for our *moral* than our *natural* Exigencies. Wherefore after the Prophet had ſhewed

ſhewed them what upon Examination they could not queſtion, that it is *God* that ordereth and appointeth the Sun, Moon and Stars to govern the Year, and that by their revolutions and relations to each other, the Countryman knoweth when to plant, when to ſow, when to reap the Fruits of the Earth with increaſe, he at laſt concludes with this pathetick Reflection and Confeſſion of the Power and Providence of God, ſaying, *This alſo cometh forth from the Lord of Hoſts, which is wonderful in Councell and excellent in working.*

The Councels of *God* are impenetrable, and are rather *Auguſt* Objects of our Admiration, than matters of human Enquiry; and it would be the higheſt Arrogance in a work of Clay to preſume at the knowldge of the Almighty *Mind*, any farther than *Revelation* has diſcovered it to us: and tho' by our natural Lights we cannot reach the depth of his Wiſdom, or the immenſity of his Power and Will; yet by our natural Lights we are able to diſcern his providential Hand over this or that People; by our natural Lights we are able to pronounce that God has favoured this People more than he has done another: This Province the Prophet ſeems to have undertaken in this Chapter, in order to draw from the ungrateful *Jews* thoſe Returns, which Juſtice, and Gratitude, and Fear obliged them to have paid. And ſince no time is ill employed for ſuch a purpoſe,

1. I ſhall *Firſt* lay before you what Reaſons the Prophet might have to break forth into this pious and juſt Exclamation.

2. *Secondly*, I ſhall ſhew what Reaſons *we* have, and what Obligations *we* are under to make the ſame acknowledgments to *God* and more particularly for the wonderful Work performed as on this *Day*.

The Arguments made uſe of by the Prophet to infer a Providence, and to excite the *Jews* to make proper and humble Acknowledgments to the *Fountain* of all *Goodneſs*, were either the Conſideration of the Impotence or Weakneſs of *Man*, or a Conviction from miraculous Actions and Deliverances, that Providence did actually take care of and govern the World, particularly the *Jewiſh* Nation.

And becauſe *Man* is that *preſumptuous* thing that diſputes the Power and Government of his Maker over him, I ſhall conſider him in his natural State, in the Powers of his Body and the Powers of his Mind; and that will be diveſting him of *all* thoſe ſhining Prerogatives, he ſometimes thinks himſelf Maſter of; and he will find himſelf but an indifferent Piece, when as to the *Abſoluteneſs* of his Power, he ſees himſelf placed upon the Level with the moſt deſpicable and motionleſs Being. This, in the Opinion of ſome Men, might ſeem a Hardſhip and Grievance, but

but the ſtrong Imaginations and Pride of ſome Men, will never be an Argument againſt the Truth of their *Dependency* or the Reality of their Inſufficiency. To examine then into the Powers or Strength of the Body of Man, is only to tell you, he is very much limited as to the extent of his own force. For if he pretends to exert his Powers beyond ſuch a Degree, that is, beyond their natural force, he is immediately check'd by ſome prohibiting Pains, which cloſely follow his weak and preſumptuous Endeavours. And if we enquire whether we may call that force his own which he dayly uſes, and ſearch from whence it is derived, we ſhall obſerve, he holds it on a very precarious Title: Since he is not certain that he ſhall be able to perform what he purpoſes or intends to do to morrow or next Day; nay he is not aſſured that the next minute ſhall be his own; his Strength, his Beauty, his Riches, his Honour may all be taken from him in an Inſtant; he may in a moment be reduced to his Primitive Nothing. He is Maſter of nothing but Corruption, Weakneſs, Inſufficiency and Imperfections. He is a Being ſo very dependent on the Author of his Nature, ſo very dependent that he cannot even ſubſiſt without his Influence. He cannot add one moment to the time of his Life or Continuance in this World, unleſs Providence *wills* it ſhould be ſo; ſo that the Preſervation of every *Creature* (for which we give *God* Almighty Thanks in our Liturgy) in reſpect of Providence, is but a continued Creation; becauſe the ſame *Will* that firſt created the *World* and *Man*, is the

ſame that now ſubſiſts and operates without Intermiſſion. So that the Powers whereby we our ſelves act, have no other *Cauſe* than his Power and Will. And if this delegated Power is a *Truſt* given us, which we ought to manage to ſuch Advantage, as may beſt redound to *his* Honour and Glory, we ſhall hardly anſwer the employing theſe Powers on criminal Occaſions. It being certain, they never were beſtowed for ſuch Purpoſes. We are Veſſels *conſecrated* and ſpecially appropriated to the Service of our Maker; and if what we term *Sacrilege* may properly be ſo called in reſpect of Things ſet aſide for *his* Service and put to Profane Uſes, it will with much greater Reaſon be charged againſt *Us*, who are of his Divine Extraction and particular Appointment.

My next Enquiry is to make ſome Diſcoveries of him in relation to the Powers of his *Mind*. And if his own Conſcience will be allowed to be a Witneſs againſt him in any Caſe, we have a very full and convincing Evidence of his Impotence and Weakneſs in this reſpect likewiſe. When every Man's Conſcience tells him, that *Man* came not into this World by Vertue of any Power inherent in himſelf; that he has not the Command of any one Faculty of his *Soul*; 1. For as to his *Memory* the firſt Faculty, he remembers what he cannot help, and what he would call to mind that he cannot recollect; even thoſe things which we have learnt and thoſe things which we have ſeen, tho' uſeful to us in the common Courſe

Courſe of our Lives, we looſe both the Sight and Knowledge of; our whole Life is but a Dream, and the Reality of it, is but the Enjoyment of the preſent moment, and the Satisfaction we have of having done well. 2. Then as to the *Will* the ſecond Faculty of the Soul, this is that which *Man* principally ſeems to boaſt of and yet he cannot controul. He often *wills* what is both repugnant to his Reaſon and Intereſt, and what may be hurtfull to him in the end; he is a *Slave* to that which ruins and deſtroys him; and tho' he ſees himſelf bound with theſe Golden Chains of *Freewill* and *Liberty*, he is Child enough to be pleaſed with his Fetters and Slavery. 3. Then as to the Underſtanding which is the third Power of the Mind, we know nothing here as we ought to know; we know not the wonderfull working of theſe very Bodies we inhabit; we know not the leaſt Motion in our Bodies, neither what cauſes it, nor how it is perſormed. The Form, the Bulk, the Situation, the uſe of every little Organ, and every ſubtle Paſſage within us, are all ſtrange to us, and when we begin to look without Prejudice into our ſelves, we are forced to declare with the *Pſalmiſt* that we are *fearfully* and *wonderfully* made. We ſee through a Glaſs darkly, *Clouds and Darkneſs are round about us and thick Miſts cover us.* Our Knowledge is limited, finite and imperfect, and tho' we cannot exceed certain Bounds the *Almighty* Lawgiver has preſcribed to us, yet this is no more than what he ſaid to the *mighty* Waves of the Sea, when he laid his Hands upon the *Flouds*, *hitherto*

ſhalt thou come, and no farther, and here ſhall thy proud Waves be ſtayed. From what has been urged it will be obſerved, that we have nothing but the Imperfections of our Body and Mind to boaſt of, for as to the Perfections of both or either of them they are neither in our Command nor Power. This, is the proper Glaſs, wherein *Man* ought to ſurvey and admire himſelf. This, is that will give him that true Spirit of Meekneſs and Acknowledgement, required of him, ſo neceſſary a Preparative for his Exaltation in another World. If then we would think of our ſelves as we ought to think, we muſt conſider our ſelves theſe weak and impotent Creatures the moſt neceſſitous and moſt compaſſionate Objects of Divine Mercy and Government; unable even to perform the neceſſary Offices and Duties of Life, without the Permiſſion and Aſſiſtance of that *Divine* Perſon that firſt created us, and does think it fit in his Wiſdom and Goodneſs ſtill to preſerve us; we muſt conſider, I ſay, that we breathe, that we are fed, that we are cloathed through his Bounty and Goodneſs only.

Arguments, taken from the Weakneſs and Imbecillity of human Nature in general, were proper *Mediums* to convince not only the *Jews*, but every vain preſumptuous Man of his Debt and Obligation to *Providence*; and if to this Evidence, we add that other Conviction from miraculous Actions and Deliverances, this Confeſſion will be extorted from us, that *Providence* did actually take care of, and govern the

the World, particularly the *Jewish* Nation.

That the *World* in general has been under the Conduct and Protection of Providence ever since *Noah*'s Floud, or rather the Creation of the World, will never be argued or controverted at this time of Day, since the very Continuation of its Form, and of the Laws of Succession and Propagation in it, must destroy any Arguments that can be offered or brought to the contrary. That the several Kingdoms of the Earth have in their times been governed by an *Over-ruling* Power, tho' not so immediately as the *Jews* were, is likewise beyond Dispute, since the very Permission of those Kingdoms proceeds from the *Will* of our great *Creator*; but to what Ends and Purposes they were permitted, or to what Ends and Purposes they were destroyed, is known only to that *wise Being*, that disposeth and ordereth all things for his own *Honour and Glory*. Yet thus far we may gather from sacred Writings, the infallible Records of the Insensibility and Obstinacy of the Jews, that the Kingdoms of the Earth were frequently appointed and ordained by *God* to be Scourges and Punishments for the Sins of that rebellious murmuring Nation. *Nebuchadnezzar* the most absolute and most tyrannical Monarch of the *Chaldeans* is commissioned by God Almighty and is called by the Prophet *Jeremiah* the *Servant of God*, to *destroy* the Jews, to make them an *Astonishment*, and a *Hissing* and a *perpetual desolation*. Jer. 25. 9. The Prophet *Habbakuk* representing the Vengeance that God was to execute on the

the Jews by the violence of the ſame Chaldæans, ſays, *O Lord, thou haſt ordained them for Judgment, and, O mighty God, thou haſt eſtabliſhed them for Correction*, Habbak. 1. 12. Yet this *terrible* and *dreadful* Monarch, for the barbarities uſed by him both towards his own Subjects and towards Strangers, proved the moſt eminent Inſtance of God's temporal Diſpleaſure and coercive Power, that Hiſtory has tranſmitted down to us. His *Transformation* ſhewed, that never Prince was humbled like this Monarch. The Golden Image erected in Honour to him by the flattery of his Court and refuſed to be worſhipped by the Jewiſh Captives ought to be an inſtructive Leſſon to modern Princes, not to look upon theſe baſe Homages and proſtituted ſenſe as Arguments of their Immortality. The Jews often groaned under the ſevereſt Afflictions, and often bowed down their Neck to Sorrow and Anguiſh, but becauſe they imagined theſe evils to have been the effects of natural Cauſes, like modern Atheiſts, they were willing to lull themſelves into a Belief, that *Providence* was not neceſſary to be introduced in thoſe matters, where *Nature* was ſufficient to operate. As the Jews were illuſtrious Examples of God's Indignation, ſo were they ſingular Inſtances of his Favour, and the undeſerving Subjects of his particular Protection; and in what manner ſoever they might have imputed their Puniſhments to the effects of *Nature*, tho' we cannot but admire the Wiſdom, the wonderfull working and the Majeſtick Footſteps of God's Providence in the Combination

and

and use of those natural means, yet it is evident that their glorious and manifold Deliverances can never be judged as the effects of natural Causes, nor reducible to the known Laws of Matter and Motion. The mighty Armies that were discomfited without the least Action on the side of the *Jews* or the appearance of any Success; the strong Towns that were besieged, whose Walls were levelled by the bare noise of Trumpets; the wonderful Conveyance of a murmuring Nation through a deep Sea, whose Waves that naturally ought to have hurried on their Destruction, were Walls and Guards on each side of them; the opening of hard Rocks for their sustenance, and the drying up mighty Rivers for the convenience of their March; above all, their Heavenly Food in a desolate Wilderness, continued to them by the immediate Finger of God for the Space of forty Years, subject to Corruption every Day in the Week, except the Sabbath; all these, I say, with their deliverance from being poysoned by gazing on a Brazen Serpent, are such signal Instances of God's saving hand over that People, that the Prophet had more than ordinary reason to be convinced that Providence did actually take care of and govern the World, particularly the *Jewish* Nation.

These were just Motives to inspire the Prophet's Soul with the deepest Acknowledgments to the *Almighty Deliverer*, and to instill the same into the Minds of the Inhabitants of *Jerusalem* with the utmost Zeal and Vehemence he was capable

capable of. Part of theſe Motives, I mean thoſe drawn from the Imperfections and Inſufficiency of Human Nature, affect us, equally with the reſt of Mankind; the ſpecial Obligations we are under, which was what I propoſed in the ſecond place to conſider, cannot be better repreſented to us than in the glorious Bleſſing and Deliverance vouchſafed to us as on this *Day*; *when* an end was put to the moſt violent and moſt tyrannical Uſurpation that a *free-born* People ever groaned under; *when* the Rage of Monſters and of brutiſh Men, inſtead of being chaſtiſed, was to be buried in Oblivion: *When* the Cries of Widows and Orphans were turned into the Voice of *Joy* and *Melody*; *when* Hypocriſie became no longer inſolent, and Cruelty no longer an Eſtabliſh'd Government; *when* Honour was returned to its Fountain, and Juſtice to its Channel; *when* Confuſion and Deſpair were expelled our Habitations, and Loyalty and Order admitted in their room. This is the proper Deſcription of the Day, wherein *Monarchy* and *Regal* Government, attended by *Property* and antient *Liberty*, were reſtored to theſe Nations. But what *Loyaliſt*, what *Stateſman* could aſſure us of this Bleſſing before we felt it? To what *Arm* of Fleſh could the Nation aſcribe the healing of their bleeding Wounds, and the return of their Obedience to a forgiving *Sovereign?* By whoſe working was the malicious Perverſeneſs of a rebellious People turned to Reſignation and Meekneſs? To whoſe Counſel was it owing, that an *Exiled King*,

King, abandoned by his Subjects and Friends, rejected by every State and Power in *Europe*, and in a manner deserted by his own Council, was, within a moment after, told by the Mouth of the Commons of *England*, that "If the Riches "of the Nation could make him *Great*, if the "Affections of his People could make him "*Happy*, he was the *Greatest Monarch* in the "World? This wonderful change in the Hearts of Men whose Prejudices were settled, was not the effect of human Contrivance, but of the Bounty and Goodness of *Providence*, which calls for our loudest Acknowledgments; it being still more visible in this respect, that the Insecurity People apprehended themselves under, through the great Violation of our Laws, seemed, humanly speaking, the greatest Obstruction to the *Blessing* they might otherwise hope for. But nothing is impossible to him who can of Stones raise up Children to himself, and make the strongest human Prejudices execute his Designs. One cannot well represent the true and real value of this Blessing to our Constitution both in Church and State, without exposing to your View some of the most frightful and dismal Scenes of the late Rebellious Reign; but as this Work is more proper for a Day of Humiliation than of Thanksgiving, I shall draw a Curtain over this melancholy part, and only beg leave to mention one other *Blessing*, equal indeed with the former, but then unkown to us, which the Almighty, Wonderful *Counsellor*

thought fit to give us at the ſame time with the *Reſtoration*; and that is, the ever memorable *Gift* of his Majeſty now reigning; who, by the eternal Goodneſs and Preparation of Providence was ordained and given to theſe Nations the Day before our Reſtored *Sovereign* made his Entrance into his Capital City; and on whom the ſame adorable Providence had propitiouſly ſettled the Crown of theſe Realms by the moſt virtuous, heroick *Prince*, the *Glorious* Inſtrument of our late happy Revolution. It is true, when Dangers threaten, or when Diſtreſs is ready to lay hold on us, we immediately fly to the *Throne* of *Grace* for Protection and Deliverance; but then like the nine Lepers in the Goſpel, the moment we are cleanſed we become mute and dumb in our Acknowledgments. If our Thankſgiving ought to bear Proportion with the Evils we are delivered from, it will be incumbent upon us not only as long as we live, but as long as we are a *Free* Proteſtant Nation, to glorifie the *Giver* of all theſe Mercies; and ſurely it muſt be the laſt degree of Stupidity not to diſcern the Influence of Heaven in all theſe amazing Events. And yet there are ſome among us, who like the *Jews* with the *Heavenly Food* in their Mouths, murmur and repine at the Bleſſings they are in poſſeſſion of; who arraign the *Revolution* as if the whole View of it had been to countenance Sectaries, and to ſhake the Foundation of our Eſtabliſh'd Church: and even

now

now the ſame Seeds of Diſcord are ſown, and Reaſons inſinuated to prove that the Sectaries all over this Realm are nothing elſe but the Spawn and Production of Jeſuits and Popiſh Contrivances, and that therefore they ought to be equally *odious* to the Church of *England*, and that the Rigour and Penalties of our Laws ought to be equally ſevere againſt one as againſt the other. I muſt own it might be no difficult matter to grant theſe tranſported and enraged *Patriots* their *Poſtulatum*, if they would be contented with that; but ſince our Fears from both are not equal, the Inference they would draw from this Conceſſion will admit of ſome Qualification. It being too apparent that the Court of *Rome* loſt her Aim by the Separations ſhe formed here: Every day's Experience aſſuring us, that the *Unfortunate* and *Miſled* Diſſenters are infinitely leſs prejudiced againſt the *Diſcipline* and *Worſhip* in our *Church*, than againſt the *Idolatrous* Forms and *Tyrannical* Diſcipline of the Church of *Rome*; and are therefore to be eſteemed not the worſt Barrier we have againſt Popery and its favourite Iſſue Eccleſiaſtical Tyranny. This Effect was unforeſeen by Popiſh Counſels, and being ſo contrary to their Expectation, it is no wonder they look upon it with the moſt bitter and hateful Concern. And this is another Inſtance of the Excellent Wiſdom and Counſel of Providence, in turning the reſtleſs Deſigns and artful Projects of that corrupted Church againſt her ſelf.

It will be the leſs ſurprizing that there are Murmurers againſt the *Revolution*, and the *Glory* of it the *preſent Eſtabliſhment*, when at the ſame time no Scruple is made to throw all the Dirt imaginable upon the *Reformation* it ſelf; vilifying the Riſe and Progreſs of it in foreign Parts, aſſigning it to baſe and popular Cauſes; and ridiculing that of theſe Nations, as proceeding not indeed from a *Plebeian* but a *Brutiſh* Original. Whatever *Communion* theſe licentious Spirits are of in reality, it has the Face, I muſt own, of a very *corrupt* one; and one cannot well look upon a Man that expreſſes himſelf after this manner, but that he ſeeks occaſion to make a Defection from the Eſtabliſh'd Church and return to Idolatry, as ſoon as Opportunity ſhall offer it ſelf. But God be thanked, the *Reformed* Religion in this *Iſland* begun there where the *Supremacy* did of *undoubted*, *antient* Right belong; begun in a Prince, deſcended from a Race that had maintained the Liberty of their Church againſt Papal Incroachments, near Five hundred Years after *Auſtin* had attempted by a *Legatine* Power to bring them into Subjection to the See of *Rome*; deſcended, I ſay, from *Britons*, who were the laſt of all the Churches of *Europe* that gave up the Supremacy; and this Prince, in Honour and Juſtice to his Race, was the firſt that recover'd it. To *Him* it is owing, that the Supremacy, one of the moſt ſhining Prerogatives, is returned to the Crown. To *Him*, under *God*, it is owing, that

that the pureſt Form of Worſhip over the Chriſtian World is *ſecured* to the People of this Nation. And ſince the *Proteſtant* Religion is eſtabliſhed by Law, to me nothing ſeems more abſurd, or indeed more criminal, than that Men ſhould pretend to derive Doctrines from the *Oracles* of our Religion againſt the *Security* and *Protection* of it. This is making *God Almighty* declare againſt the Preſervation of what he enjoins us. Our Anceſtors thought it no Offence againſt *God*, nor any Derogation from their Faith or Duty as Chriſtians, to ſtipulate the Security of their Religion with their Princes; and I ſee little reaſon why reformed Chriſtians ſhould not be as zealous for the *Purity* of their Religion, as our Anceſtors were for their *Corruptions*. Men may make a Surrender of their Civil Rights and Privileges if they think fit, that being in their Power to depart from, during their own Lives; but what Men are obliged in Conſcience, according to the Precepts and Humility of the Goſpel, to propagate; That, I think, they can by no colour of Reaſon or paſſage of Scripture, juſtifie a Surrender of. *Providence* in the Infancy of our Religion, when humane Means were wanting and inſufficient to ſupport it, defended it with his own Arm, and made ignorant and contemptible Perſons the chief Inſtruments of its Propagation; but ſince his *Wiſdom* has thought fit to give it *National* Sanctions and Eſtabliſhments, his firſt Meaſures are altered, and his immediate Inſpirations are withdrawn;

and

and he has now left it to Chriſtian Governments and to Humane Means to make an Entail of it on our Poſterities; ſo that the Care of the Propagation of the *Purity* of his Worſhip will be required at the Hands of every *Chriſtian Legiſlature*. If the Purity of our Eſtabliſh'd Religion has the Foundation it is known to have in the *inſpired* Writings, we ſhall ill comply with the Meaſures *Providence* is at preſent pleaſed to make uſe of, if we prevent its going down to Poſterity; which thoſe Men effectually do, who, tho' willing to die in the Maintenance of the *Faith*, complement away the *Right* their Children have to it, to the *abſolute* Power of Princes. This is giving, as Saint *Paul* ſays, *ones Body to be burned*, and yet *wanting Charity*. It is too well known to what Precipices and how near our Ruin, the groſs and ſervile flattery of ſome ambitious Spirits had carried us; when Arguments were put into our *Princes* Mouths to juſtifie the moſt illegal Arts and the higheſt Oppreſſion; when People were taught to look upon *Tyranny* and *Slavery* as Ordinances of *God*, and an Active vigorous *Obedience* to *Legal* Authority, the beſt and firmeſt Support of the Britiſh Monarchy, made a jeſt of and the ſport of deſigning Men. But the difference of times has raiſed different Sentiments in the Breaſts of Men; and the Man that could preſs the Conſcience with *unlimited Subjection* Yeſterday, can conſcientiouſly to Day mutter Rebellion in every Corner of our Streets. What leſs Inconſiſtence can be expected from a Cauſe, animated by

by Flattery, and ſupported by Principles that have neither Precedent nor Reaſon for their Foundation, and which their own Will and Reaſon cannot ſubmit to? Nature has been often invoked to qualify the Severity of theſe Principles, and as Humours have not been gratified, the pureſt and moſt regular Eſtabliſhment in the whole Chriſtian World has been threatned to be invaded by Nature, and Principles given up and abandoned to the baſeſt Views and moſt deſtructive Purpoſes. This looks as if ſuch Men were not born and educated to maintain their Principles, but their Principles invented to maintain them. This is truly giving up the Cauſe of Conſcience, turning *Religion* into *Hypocriſie*, and *Faith* into *Faction*, and following the Pattern of the moſt calamitous of times with leſs *Senſe*, leſs *Remorſe* and leſs *Provocation*. I am ſure our National Religion is as capable of Franchiſes and Immunities as the Religion of any other Nation upon Earth; but to make the Privileges and Immunities it has already acquired, depend upon the *Will* of one Man, is betraying not only the *Revenues* of our Church, but in a manner diſowning its *Purity*. And I can eaſily perſuade my ſelf, that the Abſurdity and Uncharitableneſs of theſe Compliments will never be looked upon as Jewels proper to adorn the *Britiſh* Crown, or to embelliſh the Character of one of the moſt *Religious* and moſt *diſcerning* Princes of *Europe*. The Circumſtances of whoſe critical *Birth*, *Arrival*, and *Eſtabliſhment* here, cannot but be looked upon

on as ſo many happy Preſages and gracious Promiſes from Heaven of the *Proſperity*, *Plenty*, *Freedom* and *Tranquillity* this Nation will enjoy under his *auſpicious* Reign; for which comfortable and neceſſary Bleſſing, which is come upon us like a *fruitful Rain upon a thirſty and dry Ground*, to *him*, who is able to make us all of one Mind, and truly thankful for the perſonal as well as national Benefits beſtowed on us, to God the Father, the Son and the Holy Ghoſt be all Honour, Glory, Power, Praiſe, Might, Majeſty and Dominion now and for ever. *Amen.*

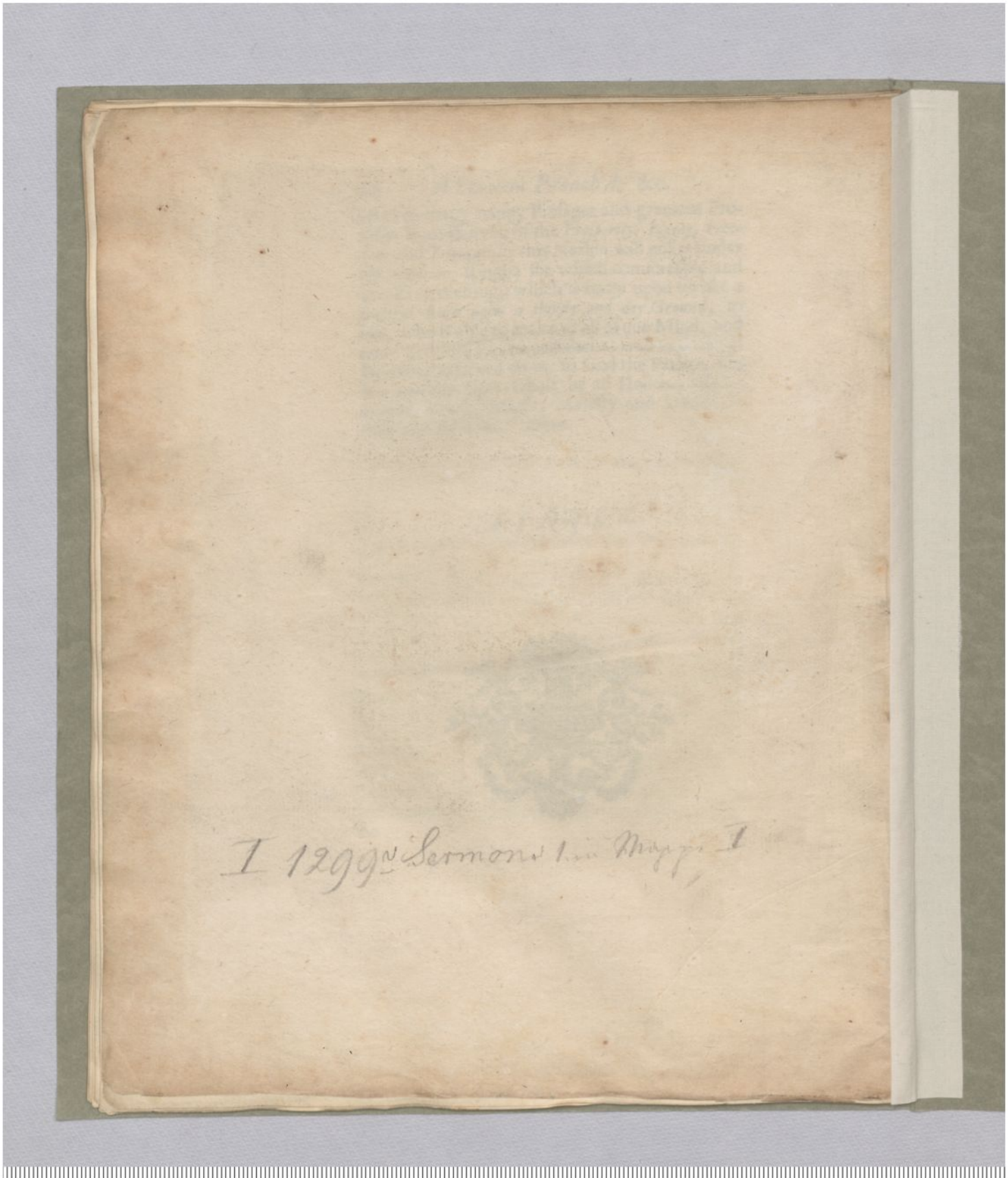
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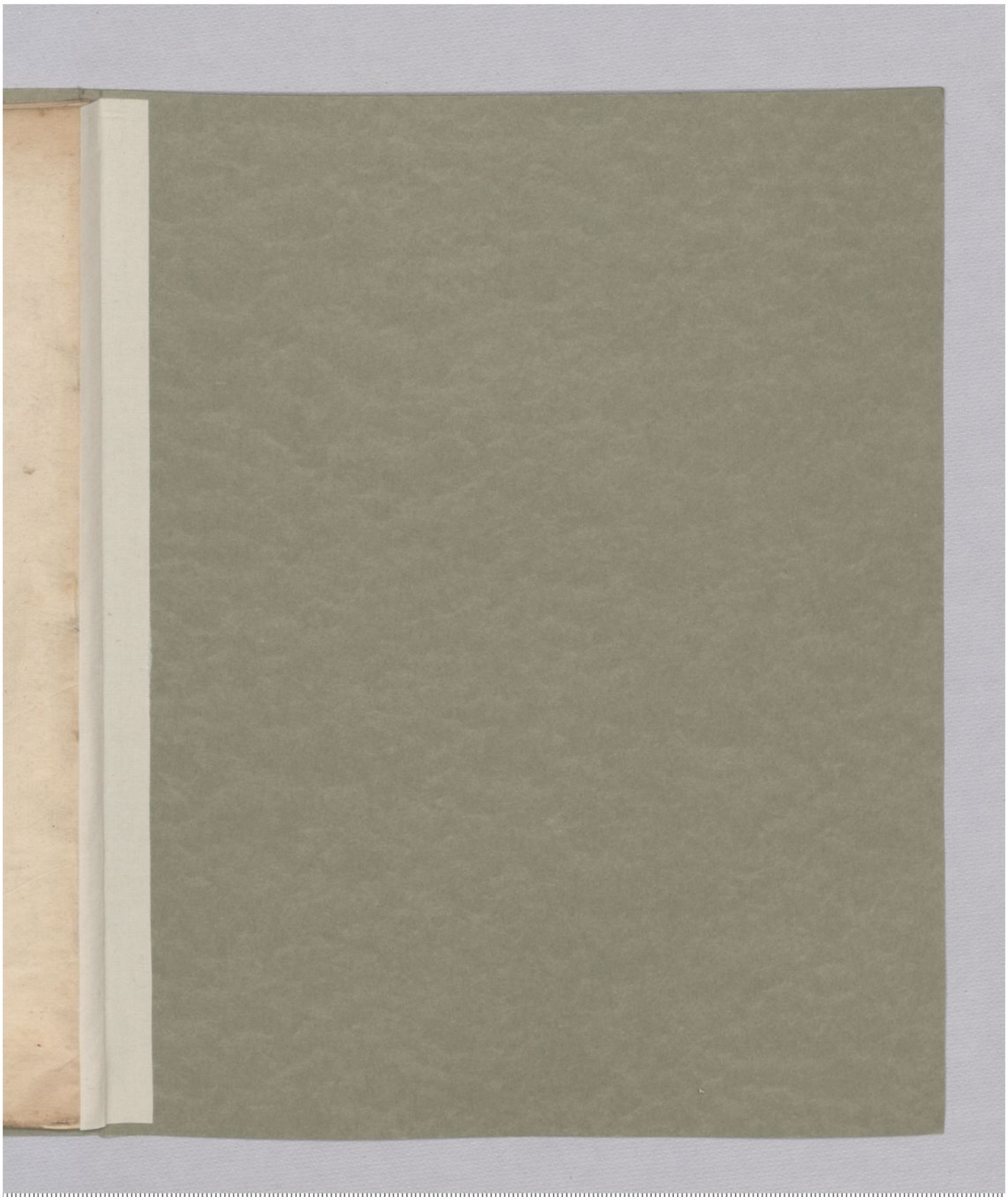
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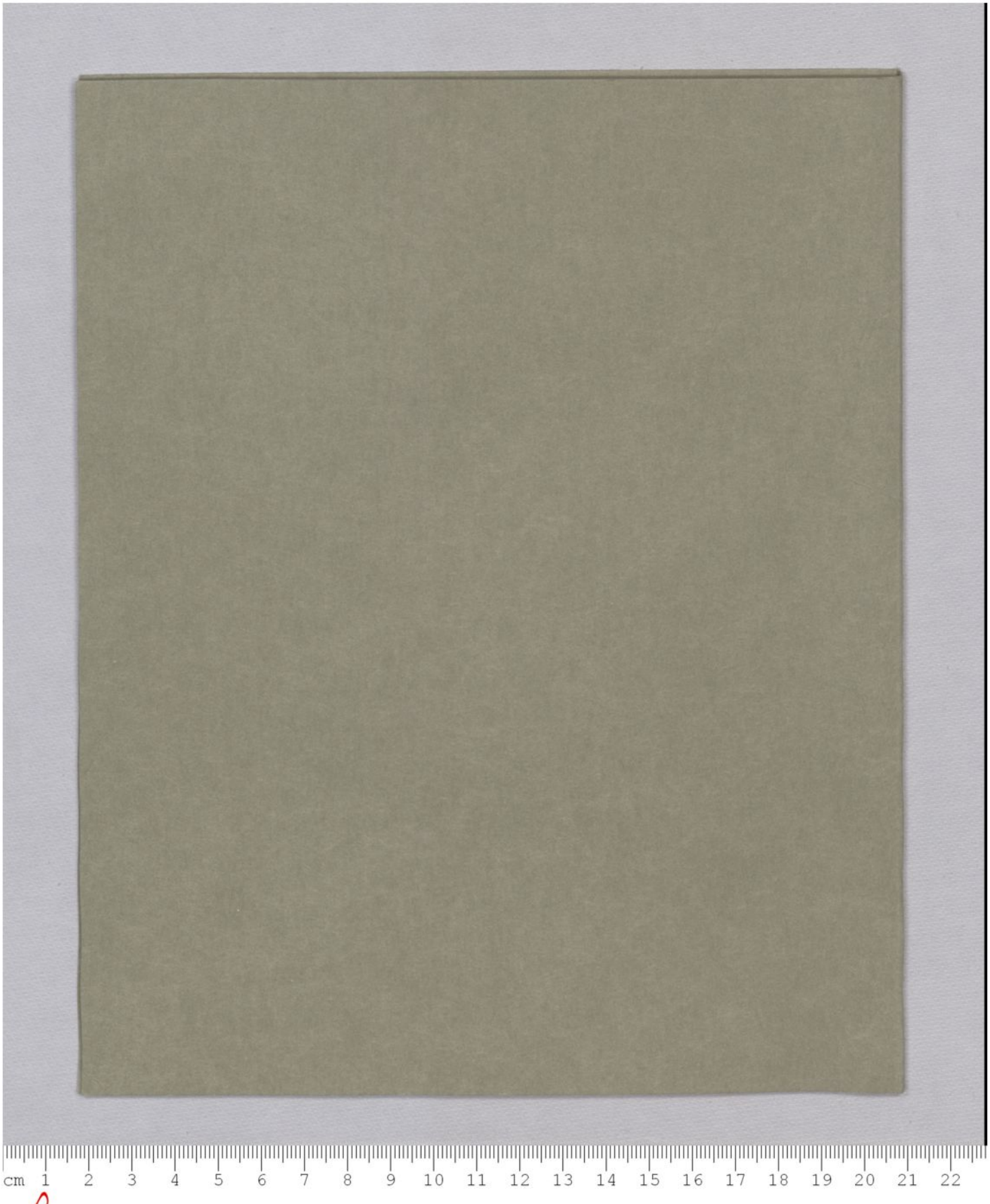
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