

22. 2. 1837

10. 10. 1837

Received of Mr. Wm. Norrick
the sum of £1.00 for the
rent of the room for the
meeting of the Society, and
for the use of the room.

Wm. Norrick

1837/3/27

Sold by William Norrick
Campbel, Booksellers.

Mercurii 9 die Octob. 1695.

Ordered,

That Mr. *Delaune* and Mr. *Weaver*,
give the Thanks of this House to
Mr. *Travers* for his Sermon Preached
yesterday before this House, and desire
him to Print the same.

Ex. per Tho. Tilson, Cler. Parl. Dom. Com.

A
S E R M O N
P R E A C H E D I N
St. ANDREW'S-CHURCH,
D U B L I N ;

Before the HONOURABLE
The HOUSE of COMMONS.

The 8th Day of October, 1695.

On the Day appointed by the Lord Deputy and Council
for a Solemn Thanksgiving, for the Preservation of our
Gracious King *WILLIAM*, and the good Success of
His, and His Allies Forces this last Campaign.

By *John Travers, A. M.* Minister of St. Andrew's,
and Chaplain to the House.

D U B L I N,

Printed by *J. Ray*, and are to be Sold by *William Norman*, *Eliphal Dobson*, and *Patrick Campbel*, Booksellers.

ST. ANDREW'S CHURCH

PREACHED IN

ST. ANDREW'S CHURCH

DUBLIN

Before the HONOURABLE

THE HOUSE OF COMMONS

The 8th Day of October 1857.

On the Day appointed by the Lord Mayor and Council
for a Solemn Thanksgiving for the Preservation of our
Gracious King WILLIAM, and the good Success of
His and His Allies Forces this 8th October 1857.

By John Trevelyan, A. M. Minister of St. Andrew's
and Chaplain to the House.

DUBLIN

Printed by J. Ryan and Co. to be sold by Messrs. G. & J. Hodges, 25, Abchurch Lane, London, E.C. 4.

A

SERMON

PREACHED IN

St. ANDREW'S-CHURCH, &c.

Psalm 126. Verse iv.

*Yea, the Lord has don great things for us already,
whereof we rejoyce.*

THIS Psalm 'tis believ'd was compil'd by *Esdra*, and 'twas sung by *Israel* as a Thanksgiving unto God when he turn'd their Captivity; in which they devoutly acknowledge his Mercy, and joyfully celebrate his Praise. *The Lord has don great things for us, whereof we rejoyce.*

I shall not confine my Meditations on the Text to this peculiar occasion of it, but give it a larger extent, as consider'd abstractedly in its self: and in the handling of it, I will do only Two things,

First, To enquire what matter of rejoycing our God has afforded us. And

2dly, To deduce some useful Inferences from the solution of this Enquiry,

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Upon

Upon the holy Robe of *Aaron's Ephod*, there were Bells of Gold fix'd between the Pomegranates round about, *Exod.* 28. 33. the mystery whereof by interpretation was, that for every single benefit we receive, we shou'd thankfully acknowledge God's goodness in giving it. And we find *St. Paul* prescribing the duty of Thanksgiving in the same Latitude, *Ephes.* 5. 20. *Give thanks unto God always for all things*; and in the 1. *Ep. Thes.* 5. 18 *In every thing give thanks*: The common Daily blessings bestow'd upon us, transcend the bounds of Numeration, and they justly Command a constant gratitude. But the rare and remarkable occurrences of Providence, do present unto us a more special reason for the celebration of this Homage. Such extraordinary benefits do frequently happen to particular Persons, nay, there are I believe few but meet with them some time or other, and as oft as they do, they shou'd sound forth the Divine beneficence, by particular acts of Praise. And the collation of such Favours on a Nation or People, bespeaks and requires a general Thanksgiving, and all that share in the Bounty, are oblig'd to joyn in the Sacrifice. Of these publick Mercies. We have a great many to commemorate, too many to be crowd'd into one Sermon, and therefore I shall at present, only Recommend unto you these Four, viz.

- 1st *The Restauration of our Peace at Home.*
- 2^d *The good Success of our Affairs abroad.*
- 3^d *The Preservation of our King from the manifold great Dangers whereunto he has been expos'd.*

4th *The happy Assembling of this August Senate.*

1. Among worldly blessings, *Peace* has been always esteem'd the most valuable, partly because it comprizes many excellencies in its self, and partly because tis the Parent that bears, or at least the Breast that gives Suck to all other comforts and enjoyments, and so 'tis a kind of Epitome of good things. I shall not now recount the advantages of it, you know them by the Fruition. But if we recollect the grievous circumstances, wherewith we were lately encompass'd; or look back on those boisterous Seas,

Seas, through which we have made our Port: 'twould justly heighten both our estimate of the Divine vouchsafements to us, and our thankfulness to them.

I should sin against the design of the Day, should I entertain you with the melancholy Scene of the miseries the War brought upon us. 'Twould be lamentable to tell of the Ruins and Devastations, the Wrongs and Oppressions, the Rapine and Violence, the Poverty and Complaining, the Blood and Slaughter that attended it. It stamp'd much the same impression upon our Land, that the Army of *Locusts* and *Caterpillers* did upon that of the Jews; it found it like a Garden of *Eden*, but left it a desolate Wilderness. And tho its waists be to a miracle Repair'd, yet there are some Footsteps of it still Remaining, and I wish all its sorrows were always so fresh in memory as to influence us to vow and perform perpetual gratitude to our Gracious Benefactor, to the Almighty God of Peace, who has so mightily rescu'd us from that dismal State of thralldom and distress. O how great has been his mercy towards us! O how Lovingly has He dealt with us! the manifestation of His marvelous loving kindness, exceeded our hopes as well as deserts, it fore-ran but crown'd our expectations. He put down our Enemies under our Feet, and pluckt us from the jaws of Destruction; He chang'd our Grief into Joy, our Slavery into Liberty, our Want into Plenty, our distraction into Quiet, and our Confusion into Settlement. And all this when we thought our selves Irrecoverably wrapt up in a mass of evil and misery for ever.

God has had a signal Favour unto these Nations, as at sundry other times, so especially in their late Redemption, from the Oppression of a Popish, the worst of Tyrannies, and us particularly from the worst Branch of that, an ignominious hard bondage under our own Servants. Our deliverance came visibly attested with the divine Power in the Atchievment; the Line of its mighty Progress was chalk't out by the Finger of the most high, and the stupendous advances it made against the greatest difficulties and disadvantages speak the whole to be one great Miracle.

'Twas

'Twas miraculous in our Eyes, and astonishing to our Thoughts, in so much that our joyfulness resembled that of *Israel* at their unexpected return from Captivity, out of a just Wonderment, *We were like unto them that Dream. We know O Lord that this is thy Hand, and that Thou Thy Self hast done it.* No Hand but that of Omnipotence could have Roll'd a Stone of that great Weight up the Hill, against the strong Inclinations and joynt Interests of a People, who had so much Power in their Hands, and so great Advantages on their side; and who were prompted to make the best use they could of both, by their Pride and Malice, by ill Nature and prejudicate Education, by the Guilt of base Ingratitude and barbarous Cruelties, by strict Commands & Powerful Encouragements from abroad; and indeed so they did with the most inveterate Obstinacy. Their Hands may be said to have been Mighty, if we consider their great Numbers and strong Holds; But alas, they found nothing unless it be an undoubted assurance of the Injustice of their Cause, and their insufficiency for the support of it.

They have so often attempted our Ruin, and always fail'd in the Execution of their imagin'd Mischief, that methinks they should at length be taught, even by Providence to give it over, and to take up the obstinate *Egyptians* Argument, *Exod 14. 25.* Who by the unsuccessfulness of their frequent Attempts against *Israel* were Discourag'd, and said among themselves, *Let us flee from the Face of Israel, for the Lord fighteth for them against the Egyptians;* Tho' our *Egyptians* shew themselves too unteachable, or too self conceited, or too Malicious, to be convinc'd by any such Experiments. Many a time have they Fought against, and sore vex'd us from our Youth up, may we now say; and if the next Generation, not excepting the remains of this, does not play the same Game, 'tis not for want of good will, but for want of what I hope they will for ever want, Opportunity and Ability. How uppish are their Hearts? How chearful their Countenances? Nay, How Seditious their Words, upon the least Rumour of ill Things to us?

If they could have been oblig'd by Kindnesses, Theirs and Ours had long ago become one common Interest, and we had been united together by the bands of an unshaken Amity and Alliance; but to expect this now adays from Men of their disposition is to hope against hope, and to look for Grapes from Thorns. Where the Seed is very bad, and the Soil much worse, 'tis easie to guess at the harvest. They have been treated heretofore more like a free than a conquer'd People; they were Indulg'd beyond the allowance of the Law, and it seems beyond a consistency with our own safety. Ingratitude abuses Indulgence, and Vipers sting those Bosoms in which they are cherish'd.

We may truly complain of them as holy *David* did of his deceitful Friends, they have *hated us without a cause and rewarded us evil for good.* 'Tis observable that their fairest pretensions of Friendship, and professions of Fidelity, have prov'd alike perfidious, and consequently most dangerous, their malice has like the Pestilence walk'd in darkness, and they are very conformable to Cardinal *Mazarines* Maxim, (which his Master also do's punctually practice) *that no honest Man ought to be a slave to his word.*

In short, the Experience of their constant behaviour ever since *England* first subdu'd them, gives us plainly to understand, that there is no safe relying on their candor and integrity, nor any great matter to be expected from their generosity, and it shou'd give us warning to walk more circumspectly among them for the future, and to cast about for effectual means to suppress the factious spirits below a capacity of putting us to the Expence of another Conquest. Where People are sent forth as Sheep in the midst of Wolves, they are to be as wise as Serpents. And indeed 'twould argue a stupidity equally Fatal and Unpittiable, if neither the word of Exhortation should instill, nor the smart of the Scourge inculcate wisdom.

If we be not wanting to our selves, we have good grounds of hope that our God will establish the Work he has wrought
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among us; and that as he has already deliver'd, so he will yet deliver us. That his Hand is not shortned, nor his compassion towards us exhausted: We have a farther evidence in the Prosperity of our Arms abroad. The Lord of Hosts has taught our hands to War, and fingers victoriously to fight: He has enabled us to reduce the strongest Fastnesses of the Enemy, even those they declar'd invincible; one whose Fortifications were hardly Demolishable, and another defended with an Army rather than a Garrison, and commanded by a mighty Marashal as well as a skillfull Governour; to baffle their greatest Armies, to Lord it over their Fleets & their Coasts, and not only to assert, but extend our Sea dominion, even from Sea to Sea. And this is 2dly, A Second great Occasion of our general Rejoycing, because we are assur'd the Battle is not ours but Gods, and that Victory is his gift. I dare not so much as mention, express I can't, the unparalell'd Courage and Resolution of our Men, lest it might tempt us with the *Assyrian* Conquerors to arrogate Praise to our selves, or with the *Scythian* to sacrifice to our swords; 'tis certain we exceed the magnanimity of both.

Tho the War be remov'd far from us, yet we are all concern'd and interested in the success of it; the cause is the same still, and the same terrible Evils which we felt, or fear'd, would ensue upon its miscarriage. Alas the distance would be no manner of security to us, the common ruin would soon cross the Seas, and invade our Islands; 'tis principally level'd against us, and 'tis as miserable as the most ingenuous Cruelty can contrive it. The disguis'd Christian, and the Profess'd Infidel are friendly confederate against us, and would agree as well in the overthrow of our Religion and Government, as *Herod* and *Pilate* did in the Crucifixion of Christ. We lately set our selves to seek the Lord and his help in a general humiliation, and seeing he was Graciously pleas'd to accept of that Sacrifice, and to grant our requests, the return of thankful acknowledgments is but the payment of a just Debt. We read in the 20th Chap. of the 2d book of *Chron.* that the House of *Judah* proclaim'd a solemn

solemn Fast, and humbly Implor'd the Protection and Assistance of their God, when the Children of *Moab* and *Ammon* came against them to Battle, and that as soon as they prevail'd over them, their next and immediate care was to Praise and Magnifie the divine Author of their Victory. To which purpose, they assembled themselves in the Valley of *Berachah* near the place of Battle, and thence return'd to *Jerusalem* with Joy, and compleated their gratulations in the House of the Lord. And as we imitated their good Example in the observation of the Fast, so let us in that of the Festival, offering up as they did a Religious thankfulness, in regard that he has made us also to rejoyce over our Enemies.

There is no custome more ancient and common than this; for as all Nations have been wont to make their Addresses to Heaven for aid in time of War, so have they made their Oblations for their Triumphs and Conquests; not only Jews and Christians, but even barbarous ignorant Heathens, who so far ascribed victory to the favour of the Gods, that they erected stately Temples, sung gratulatory Hymns, and offer'd costly Sacrifices to such of them, as they fancy'd gave them the upper hand. They were indeed out as to the object of their Praise, but were right as to the Substance of the Duty; they render'd a due Tribute tho' to wrong owners, and their Piety was commendable notwithstanding their error, because it corresponded with the nature of their Religion; Let our Devotion be as well proportion'd to our clear Knowledge, as theirs was to their blind Ignorance. Let us disclaim the Idolatry, but retain the pious Practice of giving Thanks. And as this is our bounden Duty, so is it our Advantage too, because God has promis'd to recompence it with the Continuance and Increase of His Blessings, whereas Ingratitude provokes him to suspend or withdraw them; and therefore if we would be Favour'd with future success, let us not fail to be truly grateful for what we have already had.

3dly, A Third great thing don for us, whereof we rejoyce is the preservation of our King, on whose safety under Gods own Providence depends ours. There are sundry considerations, which render his Life a special blessing : He is a Religious Worshipper of the true God, and a zealous Defender of the true Faith; He is a nursing Father of our Church and Countries, laying out all his care and pains, his time and strength, and exposing himself to all the dangers and chances of Seas and Wars, for the security and honour of both. He has been the happy Instrument of a most joyfull Revolution to us, and in all probability, as the posture of our Affairs now stands, his fall (which God avert) would shake, if not subvert the Foundations of our Settlement. How sorely has the Church of God been perplex'd by the fury of the Heathen Persecutors of old, and of more barbarous Romanists in later times? How near the brink of Ruine was the Establish't pure Religion of the English Church, when our great Monarch undertook its Redemption? How greedy are the Beasts of Prey after the same Game still? And if *Moses* were remov'd out of the Gap, there is no appearance of any great Opposition to their pursuit : If the fence of our Vineyard were broken down, the wild Boar out of the Wood and the wild Beasts of the Field wou'd hasten to Root up and Devour it. He is the Soul and Union of the Alliance against the common Enemy, and the very life of the War; the generous assertor of *Europ's* Liberty, and the glorious Restorer of the English valour; the Terror of his Enemies, and the Joy of his own People; the glory of Crown'd-heads, and the wonder of the Age. The Eyes of all are upon him, some out of Love, others out of Envy, and the rest out of Fear. How eminently conspicuous are the seriousness of his Counsels, the wisdom of his Conduct, the unmatchedness of his Bravery, the intrepidity of his Mind, and the indefatigableness of his Diligence? These are most Eminent, even his Enemies being Judges.

But

But why shou'd a mean Orator attempt the Character of a Prince, whose Merits surmount the reach of Panegyrick? And a short deficient Praise is reckon'd a dispraise. His Royal virtues are not hid under a Bushel, that they need hear be displai'd; they shine brightly from a visible Hill, and give light unto the World. He is much more richly Adorn'd with this Apparel, than with that of his Imperial Purple, and he adds Greatness and Majesty to the Throne, rather than Receives from it. 'Tis indeed as needless to enlarge in his Commendation, as to speak well of the Sun, whose influence all Know, and all Admire.

4thly, the Fourth great Occasion of our general Rejoycing is the happy Assembling of this August Senate, whose Wise Counsels, and hearty endeavours for the Service of the King and Country, promise a much fairer prospect, than we ever yet had, of an Establishment of our Safety and Happiness. 'Tis a mighty Priviledge in the constitution of our Government, that the Laws whereby we are Govern'd can't be made or repeal'd but with our own advice and consent, and that we have freedom of Electing our Representatives, and they of consulting the Common good. But the infrequency of Parliaments here, or the want of such a one as this, has in great part depriv'd us of this benefit. This You, great Patriots, are thorowly sensible of, and thereupon Wisely strive to Redeem the time, in providing with great dispatch for the Redress of past Grievances and Inconveniencies, and for the prevention of future Ones; in passing and preparing such Sanctions, as if duly executed, will tie upon the hands of our Native Enemies, and break all their Power of hurting us. And 'tis your great Felicity, that the Administration of the Government is in the hands of a Viceroy, who befriends Your weighty Proceedings, and delights to do Your Country good.

I will not presume to give any instruction to this Conflux of wise Counsellors; You well know and pursue the Tenour of your Summons, to advise *de arduis Regni negotiis*, and you are

admonish'd every Morning before you enter upon business, to what ends You are to direct Your Consultations, *viz.* the advancement of Gods Glory, the good of his Church, the safety, honour, and welfare of our Sovereign and his Kingdom. The promoting Piety and suppressing Profaneness, the preserving the Worship and the House of God, and the advancing the Dignity and Advantage of King and People, their Interest is one; these are the Mark of your aim, and the Lord guide your Endeavours thither, and Prosper you in the Progress.

And so you have heard the things God has don for us, whereof we Rejoyce, and they are Benefactions of so high a Nature, that it becomes us to be thankful for them, not only this Day, but all the Days of our Lives. And farther the Consideration of them ought to have upon us the Four following influences which was

2dly, The Second particular, and shall with your Patience be dispatch't very briefly.

First, Then 'tis proper to engage us in a Godly Conversation. This *Samuel* Taught the *Israelites* in the First Book 12. Chap. 24 verse. *Fear the Lord and serve Him in Truth, for consider how great things He has don for you.* Without this our Hearts can't be right with God, and the most solemn Pompous Thanksgivings are but an odious Hippocrisy. And surely we, who are so infinitely indebted to his Bounty and Goodness, cannot find in our Hearts to dishonour His holy Name, or contemn His reasonable Laws. One would think He has don enough to deserve our utmost Obedience. *Moses* his Caution to *Israel*, in the 6th of *Deut.* 12 verse, is very applicable to us, to be ware of forgetting the Lord their God, when they came to enjoy the Plenty of *Canaan* after their tedious march through the hungry Wilderness. How strange and irrational is it, that Men shou'd let God then slip out of their Minds most when He is most kind to them? And slight the Divine Indulgence for that very Reason which renders it most Estimable? This is to act like Swine, which trample upon Pearls,
and

and devour all they get, without any acknowledgment of the Hand that feeds them: And besides our great Obligation of Duty, 'tis really our Temporal Interest, as well as Eternal, to give our selves up to the Service of our God. For *Solomon* tells us in exprefs Terms, *That 'tis righteousness exalteth a Nation, but that Sin is a Reproach to any People.* Prov. 14. 34.

2dly, The same Consideration is proper to enforce an entire unmoveable dependance on our God. 'Tis holy *David's* Affirmation in the 9 *Psal.* 10 verse, That they who know Gods Name will put their trust in Him. And by this Rule no People perhaps in the World have greater Reason to confide in Him than our selves, because none have had more knowledge of His help in all time of Need and Trouble. And the natural consequent of this experience, is the flying to Him for Refuge and Protection and Deliverance in all future Exigencies and Distresses, nay, and for the continuance of our present Blessings, because *He is the same Yesterday, to Day, and for Ever, without any Variableness or shadow of Turning.*

3dly, The Consideration of the foregoing Blessings is proper to confirm us in a Dutiful subjection to King *William*, who Reigns over us by the special Deputation of the Almighty, and by whose Hands these great things are effected for us. I confess I need not press this here, where I find the deepest sense of the Obligations we owe him, and all possible forwardness for his Service. He has no Rival in our Affections, we are quite out of Love with Romish Defenders of the Protestant Faith; we are Taught by bought Wisdom, that if *Papery* were in one scale of the ballance a *Coronation Oath* in the other, would be higher than Vanity it self. We have not those brangles that are hotly manag'd elsewhere concerning our Alliance, and I am fully perswaded, if some would lay aside their humorous prejudice, and others their groundless doubts and jealousies, *Non-Jurors* to his present Majesty would be as rare to be found among Protestants, as *Self-haters.* 'Tis a Ridiculous

culous Paradox, that absolute Obedience should be due to a limited Government. It cannot be imagin'd what they can propose to themselves who wish for a return of the late Lawless Power, unless it be to try what farther Improvements it has made in that most exact Foreign School of Tyranny and Treachery.

'Tis not my Province, nor am I willing, to undertake the shewing how far the Regal Authority reaches; for without more caution than I am Master of, it may be stretch'd or clip'd, there would be as much danger in the one, as ungratefulness in the other; but the great Veracity and Moderation of our *Cæsar* will stablish it's just boundaries, these, we may well trust, he will never Try to pass, knowing that to be the only means of making him the most potent Prince, and his Subjects the most happy People. So that we are now in the proper State of our Obedience; we need neither fear that we shall obey to the violation of Conscience, or that we shall have any just occasion to disobey.

4thly, And Lastly. The consideration of the things whereof we Rejoyce is proper to Unite us in an affectionate Brotherhood among our selves. This would be an acceptable demonstration of our true Love of God, who has been good to us all. *He that loves God will love his Brother also*, 1 Ep. St. John, 4. 31, Let it therefore work this effect upon us, even to heighten and perpetuate our Friendship; Let it Teach us to joyn hand in hand in the Maintenance of our Regain'd Liberty and Property; Let it Teach us to forget our little private Interests, to mind and support this great one; Let it Teach us to bury all uncharitable Animosities in eternal Oblivion, that neither Church nor Government may hear more of them; Let it Teach us to Consider and Relish the Things belonging to this our Peace, and to lead peaceable quiet Lives in all Godliness and Honesty.

Si collidimur, frangimur, is an experimental Observation. Faction disunites and weakens any Community. When People are

are divided in their Counsels, or carry'd different ways of Design and Interest, they are neither able nor willing to Assist one another against the Fraud and Force of an unanimous Enemy. Greece of Old ow'd its Ruin not so much to the Sword of Philip, as the Dissentions of Athens, Thebes, and Sparta; nor was it so much the Power of Scipio, as the Factions of Hanno, and Hannibal that Subdu'd Carthage; and how near Home have we an Instance of this kind in the Conquest of England by the Romans, which was greatly facilitated by the intestine Broils, and separate Parties of the Inhabitants, and 'twas truly said *dum pugnant singuli, vincuntur universi*; whereas had they made a joint Defence, they might possibly have stood their ground, or at least lost it at a dearer Rate. And he gave a True character of England, who describ'd it a great Animal that can't be destroy'd by any other than its own strength. And therefore it is that the insinuating restless Bigots of the advers Party, have all along from the first Reformation so industriously labour'd by all imaginable Artifices and Tricks to sow the seeds of Division, and to kindle Comotions among us, As the most effectual method of weakning our Cause, and ruining our Selves, and yet as if they were too unskilful in the Contrivance of their Stratagem, we have but too much endeavour'd by a misguided Zeal to forward the Execution of it upon our selves. And whilst we like over-hot Gamsters madly quarell'd about the trivials of the Game, the designing lookers on had well nigh swept the Stake. But I hope we shall ever hereafter be caution'd by St. Paul in the 5 Chap. Gal. 15. verse. *If ye bite and devour one another, take heed that ye be not Consum'd one of another.*

Let it suffice that we have heretofore expos'd our selves both to Reproach and Danger by our domestick Feuds; Let us at length cast out from among us that evil Spirit, which has been a long time exceeding fierce, prompting us, like the possess'd Herd, to run our selves violently into the depth of Destruction; Let it be consider'd that we have a common Enemy to

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bend all our Force against, and that a Kingdom, or House divided against it self, is not able to stand ; and if we have any Regard to our own Safety, this Consideration alone will effectually perswade mutual Friendship and mutual Assistance. Difference in Opinion there will be whilst there are Men, but why shou'd that run out into destructive Strife and Quarrel? 'tis very possible that differing Judgments may be Reconcil'd in Love.

To Conclude, Seeing we are not Ignorant of *Romes* Devices, let us prudently apply our selves to the disappointment of them and seeing she places her main Confidence in our Heats and Differences, let us endeavour all we can to heal our Wounds and close up our Breaches, and by an unviolable Union of Brotherly affection and common Interest Oppose her black Designs. 'Tis not doubted but our grand Council will continue of this mind answerably to their unanimous and amicable beginnings, and 'tis highly probable the People will be alike minded in conformity to their Representatives. Your good Agreement in the furtherance of the Publick Welfare, as 'twill Defeat the hopes of your Enemies, so it may prove like the Ointment upon *Aarons* Beard, which ran down unto the skirts of his Cloathing, 'tis likely 'twill descend and influence all the lesser Societies of our Land,

I might easily have lengthen'd a Discourse on this copious Theam, but I chuse rather to Omit many Things, than be guilty of Tediuousness, and therefore without any farther Additions, I shall commend what has been said to Your retir'd Consideration, and the Lord give You a right understanding therein, and in all Things, *Amen.*

F I N I S.