National Deliverances just Reasons for publick Gratitude and Joy.

A

SERMON

Preached at the

OLD-JURY,

OCTOBER 9, 1746,

BEING

The Day appointed by HIS MAJESTY for a General Thanksgiving, on account of the Suppression of the late Unnatural Rebellion.

By *SAMUEL CHANDLER.*

Published at the Request of the Hearers.

LONDON:

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M.DCC.XLVI.

A

SERMON

Occaſioned by the

Preſent Unnatural Rebellion.

By *WILLIAM WARBURTON*, M. A.

[Price Six-Pence.]

A

SERMON

Occasioned by the

Present Unnatural REBELLION.

BEING

An EARNEST EXHORTATION

TO A

MANLY DEFENCE

OF

Our HAPPY CONSTITUTION

In CHURCH and STATE.

Preached in Mr. *Allen's* Chapel at *Prior-Park* near *Bath*, and publish'd at his Request.

BY

WILLIAM WARBURTON, *M. A.*
Chaplain to his Royal Highness the Prince of WALES.

The SECOND EDITION.

LONDON,
Printed for J. and P. KNAPTON in *Ludgate-Street.*
MDCCXLVI.

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1 Ep. Peter ii. 17.

Fear God, Honour the King.

THE Holy Apoſtle has, with great Propriety and Judgment, joined together theſe two Precepts of our Duty to God and the Civil Magiſtrate; as well knowing what reciprocal Influence and mutual Aid Religion and Society impart to one another: that the Truth and Purity of Faith recommend and preſcribe the Rules of Civil Juſtice; and that a free and equal Government favours and encourages a Search after, and a Profeſſion of, the Truth.

But not only the Genius and Diſpoſition of true Religion and Government diſpoſe them to this friendly Intercourſe of good Offices, but the actual Adminiſtration of their

their Powers are always imparting to one another a mutual Aid and Support. The State lending its coercive Power to restrain and punish that Vice and Immorality which render all Religion vain before God; and the Church employing the Terrors of the Lord to inforce Obedience to the State; teaching Men Subjection on Motives of Piety and true Holiness, *not only for Wrath, but also for Conscience sake.*

But this is a Truth, which, I persuade myself, needs not many Words to inforce before an *English* Audience; who are now in the actual Enjoyment of all those Blessings which arise from so natural and sacred an Alliance. For by the *Equity* of our *Civil* Constitution the *Consciences of Men* are not only left in Freedom, but protected in it; and by the Truth and Power of our *Religious*, the *Rights of Citizens* have been more than once supported, when threatened with arbitrary and illegal Power.

But then, tho' true Religion, and a just Civil Policy, be thus fruitful of mutual Good; Superstition and despotic Power are, on

on the contrary, as productive of mutual Evil; inceſſantly inflaming one another's Diſorders, till they ſink the wretched Victimes of their Power into the loweſt State of Miſery and Diſtreſs.

For when once Superſtition has violated the Rights of Conſcience, then, in order, not barely to diſpoſe the Civil Magiſtrate to be a ſilent looker on, but to become the ſanctified Executioner of their Decrees, they preach up his *Divine Right*, and a Power from Heaven like their own; with a free Invitation to make as bold with Property, as they had done with Conſcience. On the other hand, whenever the Civil Magiſtrate aims to play the Tyrant, he naturally begins with giving up Senſe and Conſcience a Prey to Superſtition and Church Cenſures; in order to ſave labour, and to receive one half of the Man ready ſubdued to his Hands.

In a word, that Religion, which renders void the firſt Precept of my Text, by taking away the *Fear of God*, will always be for introducing a Form of Government that

that renders void the ſecond, by taking away all *Honour from the King*. And ſo reciprocally will an *honourleſs King* promote the Worſhip of a *fearleſs God*. Of which we have but too certain a Proof, in the inſolent Attempts, now making, to overturn our happy Conſtitution in Church and State, in order to introduce POPERY and FRENCH POWER. But of this Monſter now crawling from the North, which End leads, or which is led, is of no great moment to enquire. Certain it is, that, Amphiſbena like, whatever Head goes foremoſt, the other muſt inevitably follow.

Inſtead of this, I ſhall content myſelf with ſhewing you, that, between them both, they effectually make void this great Chriſtian Summary of human Conduct, to *Fear God and honour the King*. POPERY entirely rooting out of the *Minds* of Men all Fear of the Deity; and ARBITRARY POWER, out of their *Affections*, all Honour for the Magiſtrate.

To begin therefore with POPERY, under it's beſt Face, that of a *Religion*, though it

be

be, in Truth, a mere *Antichriſtian Policy*, which ſtrips Religion of all *Fear of God*, Firſt, by transferring much of the Worſhip due to the Creator upon the Creature, in their Idolatrous Adoration of dead Men, by whoſe Merits and Mediation the Anger of the offended Deity is ſuppoſed to be appeaſed, and the unalterable Terms of Juſtice between God and Man removed or relaxed. The very ſame Idolatry, which, the Apoſtle *Paul* aſſures us, had baniſh'd all *Fear* of the Deity out of the Pagan World, when the *Wrath of God was revealed* by Jeſus *from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs*. For theſe Pagans, like their Popiſh Poſterity, *held the Truth in Unrighteouſneſs*, that is, mixed, with their Knowledge of the true God, the moſt abominable Idolatries. *For when*, ſays the Apoſtle, *they knew God, they glorified him not as God, but became vain in their Imaginations, and their fooliſh Heart was darkned; profeſſing themſelves to be wiſe, they became Fools, and changed the Glory of the incorruptible God into an I-*

mage made like to corruptible Man, &c. A Practice, which, if it begins not in a Contempt of the Deity, muſt neceſſarily end in it, and take away all *Fear of his Jealouſy.*

A *ſecond* Way, in which *Popery* takes away the *Fear of God*, is in it's Doctrine and Diſcipline of Penitence. We are taught by natural, as well as Goſpel-light, that Sin and Wickedneſs are ſo offenſive to the Purity of God's Nature, that his ſevereſt Vengeance is due unto them. Hence, religious Reverence, and Fear of God, tend to keep Men in their Duty, and to call them back to it, by a ſeaſonable Penitence, when they have tranſgreſſed.

Now, in the *Church of Rome*, the Doctrines of Attrition, with the Prieſt's Power to forgive Sins, quite root out all this reverential Fear, by teaching Men, that the whole Courſe of a wicked ill-ſpent Life, is attoned for by ſimple Sorrow, and the Prieſt's Abſolution at the Hour of Death: Whereby the *Terrors of the Lord*, and all *Fear of his Juſtice*, come to be laughed at, and deſpiſed.

A *third*

A *third* Way, by which Popery takes away the *Fear of God*, is by transferring his Rule and Government in the Church, upon a mere Man, aſſuming to himſelf all Power both in Heaven and in Earth. For tho', indeed, *Jeſus* ſaid, *My Kingdom is not of this World*, we muſt underſtand him, according to Catholic Interpretation, as having already given it, with the Keys of the other, to St. *Peter*; from whom the *Pope of Rome* claims, by uninterrupted Succeſſion: And this ill-got Power he adminiſters accordingly, by giving Indulgences to Sin, and Diſpenſations from the moſt ſolemn Obligations of Morality, which muſt need work out of the Minds of Men all *Fear of God's Dominion*.

Laſtly, a *fourth* Way, in which Popery takes away the *Fear of God*, is in its Tyranny over Conſcience, called Submiſſion to the *Holy See*. It is Goſpel Doctrine that God alone is the Judge of Conſcience; that it is anſwerable only at his Tribunal; and that to bring it before any other is an Uſurpation on the Rights of the Divinity. For

who art thou, ſays the Apoſtle *Paul, that judgeſt another Man's Servant? to his own Maſter he ſtandeth or falleth.* Yet hath this unchriſtian Church, in Defiance of all divine as well as human Laws, erected a helliſh Court of Inquiſition, on pretence of a Care for Souls, to impriſon, ſtarve, and burn all who ſet not their Opinions by hers; regardleſs of the Warning given her by the bleſſed *Jeſus* himſelf, in the Doom pronounced upon the wicked Servant in the Parable, who, in his Lord's Abſence getting drunk, began to abuſe and domineer over his Fellow-Servants. Now, amongſt the endleſs Evils of this infernal Butchery, it is not the leaſt that it has a natural Tendency to root out all *Fear of God*; for Hypocriſy, which is the only genuine Offſpring of Force, familiarizing it's Maſk to the Face of Heaven, in the moſt ſacred Offices of Religion, ſoon wears out of the Mind all *Fear of the divine Omniſcience*, intent only on deceiving theſe fearful Tyrants over Conſcience.

Thus we ſee by how many various Ways, the *Fear of God*, which is the Soul of Piety, and

and Guide of human Life, is weakened and rendered void by this wicked Impoſtor, uſurping the Name of the *holy Catholick Church.*

It's inſeparable Companion, DESPOTIC POWER, which generally follows it, but, now, indeed, leads the Way, under it's moſt hideous Form of a bloody and unnatural Rebellion, tends equally to deſtroy all *Honour* due to *Kings.*

To be made ſenſible of this, we need but conſider from whence *Honour* naturally ariſeth to that ſacred Character; and how arbitrary Power as naturally deſtroyeth it.

The firſt Ground of *Honour* is, that a KING, who conſiders the People, as his CHILDREN, of his Family and Houſhold, is inceſſantly employed in feeding, ſupporting, and enriching thoſe committed to his Care. So that Gratitude, which requires all the Returns of filial Duty and Affection, gives him *Honour as a common Father.* On the other hand, a TYRANT, who regards his Subjects but as SLAVES, ordained for the Execution of his Will and Pleaſure, is only ſoli-

citous

citous how to make the moſt of them. The Fruits of whoſe Blood and Sweat he ſquanders away in wild depopulating Projects of Ambition, or in the more impoveriſhing Gratifications of Luxury and Pleaſure; which, inſtead of *Honour*, repays him with deſerved Averſion and Contempt.

Another Ground of *Honour* is the equal Protection a *King* affords to all his Subjects; not ſuffering the Commons to be oppreſſed in their Religious Rites by cruel or intolerant Churchmen; or, in their Civil, by proud and overbearing Nobles; which gives him *Honour as their common Protector*. The *Tyrant*, on the contrary, who wants the Aſſiſtance of Superſtition to ſupport his illegal Pretences of Divine Right; and the Connivance of the Powerful, in the unjuſt Exerciſe of it; delivers up the People as a Prey to both, that himſelf may direct and preſide in the common Pillage: Which muſt needs turn all Eſteem and *Honour* into Hatred and Deteſtation.

Another Ground of *Honour* is, that old, eſtabliſhed, well known Laws are the Rule of the

the *King*'s Adminiſtration; whereby the People reſt ſecure in the Freedom of their Perſons, and the Enjoyment of their Poſſeſſions from all Encroachments of Power: Hence the *King becomes honoured as the common Judge*, and Avenger of Wrong and Oppreſſion. On the other hand the *Tyrant*, by making his *Will and Pleaſure* the Direction of his Government, confiſcates and impriſons without legal Forfeiture or Conviction, which rendering Liberty and Property a Prey to Court Sycophants, reduces all *Honour* to a ſervile Fear.

The laſt Ground of *Honour*, which I ſhall mention, is, that the *King* acknowledges himſelf created by the People, and for their ſake: The end of his Office, being the Public good: So that he is *honoured by them as their common Benefactor*. A *Tyrant*, on the contrary, claims his Right from Heaven, or Nature, or Conqueſt, or, in ſhort, from any thing, rather than that from whence ouly a free Obedience can ariſe; and conſequently holds the People made for the Gratification of his Pleaſure, and the Support of his

his Magnificence: And that, when he condeſcends to employ himſelf in their Service, 'tis merely of his princely Grace and Favour; which turns all *Honour* into Jealouſy and Diſtruſt.

Thus we ſee, again, how *arbitrary Power*, with which we are now threatned, ſo eſſentially different from our own happy Conſtitution, deprives the Magiſtrate of all civil Honour, by making him abſolutely unworthy of it; and leaving nothing in its Place but Contempt, Averſion, Jealouſy and ſlaviſh Fear.

When we are therefore bid by the Apoſtle *Peter* to *honour the King*, we muſt conclude he previouſly ſuppoſes, that we have had the Courage to procure for ourſelves ſuch a Conſtitution as eſtables a *King worthy of Honour*; or, at leaſt, that we have the Grace to preſerve and ſupport what our Anceſtors' Courage has procured for us: in Oppoſition to that miſerable Form of Government which protects a Tyrant deſerving only our Abhorrence and Contempt. For if, where the Apoſtle bids us *fear God*, he

means

means that we ſhould adhere to the great Lord and Governor of the Univerſe, in oppoſition to thoſe dumb Idols, which it was the Purpoſe of *Goſpel-holineſs* to root out; then certainly, where he bids us *honour the King*, he muſt needs mean a legitimate Magiſtrate, in oppoſition to a lawleſs Tyrant, ſo contrary to the true Spirit of *Goſpel-Liberty*. And St. *Paul*, where he exhorts to civil Obedience, defines this lawful Magiſtrate to be one, who *beareth not the Sword in vain.— A Terror, not to good Works, but to the Evil— A Miniſter of God to us for good — A Revenger to execute Wrath upon him that doth Evil.* The exacteſt Deſcription of our conſtitutional Monarch. In a word, if it was the Intent of the holy Spirit, in the Precept of *fearing God*, that we ſhould ſupport Religion in the Purity of the Goſpel; then certainly it was equally his Intent, in the Precept of *honouring the King*, to recommend to us a legal Government, which only can ſupport Religion in that Purity.

Hence we ſee, that to *fear God and honour the King* is, in other Words, to ſup-

port our Holy Religion against *Popish Superstition*; and our equitable Government against *arbitrary Power*. Precepts never out of Season to recommend; but which, in this Time of public Danger, when both are so insolently threatned, and, in them, every thing that is dear and valuable to honest Men, the Duty of our Ministry calls upon us, with all our Power, to inforce.

If therefore, my Brethren, you have yet in your Hearts, any Sentiments of true Religion, any Feeling of the Love of your Country; if you be *Christians* any more than by Profession; if you be *Britons* any more than by Name; if you have the Piety, as well as Reason of Protestants; if you have the Virtue, as well as Rights and Privileges of free-born Men, you will now *stand fast in the Liberty in which Christ has set you free*, and in which the Holy Spirit, by my Text, exhorts you to continue.

You will drive far from you the Yoke of *Rome*, now ready to be once more cast upon your Necks. A Yoke, which your Forefathers could not bear, even when Use had

had made it habitual; and Ignorance had ſhut them up from the Sight of Truth and Liberty. But you, who have a clear View, as well as a free Choice, of Good and Evil, will doubtleſs prefer Goſpel Light to the antichriſtian Kingdom of Darkneſs. You will doubtleſs prefer Liberty of Conſcience to blind Obedience, or the Dungeons and Fires of an Inquiſition; you will prefer Piety to Superſtition, Virtue to Fanaticiſm, your Bible to the Maſs-book, and Senſe to Nonſenſe.

You will employ all your Virtue to repel the Inſults of *France*, which your Forefathers, at all Times, knew ſo well to chaſtiſe: You will chuſe to truſt your Liberties and Properties to Laws of your own making, rather than to be beholden, for the precarious Enjoyment of them, to the good *Will and Pleaſure* of that Monſter in the Creation, that Deſpoiler of God's Works, an abſolute and unlimited Maſter.

In a word, would you aſpire to be virtuous; would you be willing to be thought religious; would you continue to be happy

here, or would you entertain Hopes of Happineſs hereafter, you muſt now, all of you, in your ſeveral Stations, concur to the vigorous Support of that glorious Conſtitution to which you have the Honour to belong. The Pride and Confidence of our Friends; the Envy of our Neighbours; the Terror of our Enemies, and the Admiration of Mankind. Happy Nation! the Nurſe of Heroes, the School of Sages, the Seminary of Holy Martyrs, the diſtinguiſhed Favourite of Heaven! But how momentary are all theſe Bleſſings, when Freedom is once ſeparated and divorced from Virtue! for, according to the generous Saying of an ancient Freeman, *That very Day which ſees a Man a Slave takes away half his Virtue.* But above all, let me remind you, that tho' yourſelves be the firſt and greateſt, yet you will not be the only Sufferers by ſo terrible a Reverſe. The Effects of it will be felt by the remoteſt Nations. *Britain* has now the diſtinguiſhed Glory of being the Depoſitary, as it were, of Civil and Religious Freedom, for the reſt of Mankind: And while we continue faithful to

our

our Truſt, there are ſtill hopes that the degenerated Inhabitants of the Earth may, ſome Time or other, catch this noble Fire, and vindicate their ravaged, and now long forgotten Birthright. But in our Deſtruction, Liberty itſelf expires, and Human Nature deſpairs of ever more recovering its native Dignity.

Theſe indeed are Motives ſolely conſecrated to ſuch whom the divine Spirit of Liberty inſpires. However, if they be too exalted for the Times of a general Luxury and Corruption, the unhappy Effects of ill uſed Freedom, there are yet other Conſiderations, and thoſe ſufficient, to animate ſuch as have not loſt all Senſe of Manhood, as well as of Virtue and Religion.

For was there ever higher Cauſe of an *Engliſhman*'s Reſentment, than to ſee *Spain*, whoſe Impotency we have long deſpiſed; and *France*, whoſe Inſolence we have never failed to chaſtiſe, preſume to impoſe, upon a powerful Nation, a mean, ſervile, tributary Tyrant; and to dare to attempt the de-

throning

throning of an illuſtrious Family, raiſed by Providence, for Head of the Proteſtant Intereſt abroad; and appointed by a willing People, the Protector of *Britiſh* Liberty, at home?

But, what ſo juſt an Indignation fails to effect, the Senſe of Honour and Reputation may amply ſupply. Should we not be aſhamed to have it ſaid, that a mighty Kingdom, a People that ſtill gives laws to the Main, and has long held the Ballance of Power between contending Empires, was ſuddenly overturned by a Rabble of ſuperſtitious Ruffians, of Mountain Robbers, of half-ſtarv'd Barbarians, with a wild and deſperate Adventurer at their Head: and reduced, by the Madneſs of theſe miſerable Varlets, from the moſt free and happy People upon Earth, to be a deſpicable Province to *France*, a ſervile Warehouſe to *Spain*, and a ſtill-pilfer'd Patrimony to *Rome*? The very Thought of ſo amazing a Diſhonour ſhould cover us with Confuſion. And certainly, if ever it ſhould befal us, the moſt inclement, the moſt inhoſpitable

hoſpitable of our *American* Plantations, would be far too good for us to run into, and hide our coward Heads: There we might waſte our wretched Days; ſtill more imbitter'd with this Reflection, that when LIBERTY, now driven from the whole Race of degenerated Mortals, had retired for Refuge and Shelter into *Great Britain*, we were unable to ſtay her parting Footſteps, though ſhe brought with her, her whole Dowry of civil and ſocial Virtues.

And now if, happily, this Conſideration be but ſtrong enough to kindle again any of the Seeds of old *Engliſh* Valour, they may be eaſily excited and blown into a Flame by a virtuous *Emulation* of our brave and generous Anceſtors. The firſt in *Europe* who ſhook off that very Superſtition and Tyranny with which we are now inſulted; and ever after repelled, with the utmoſt Vigour, all the wicked Attempts for their Re-eſtabliſhment: But never with ſo great Hazard and Expence as againſt that infatuated Family from whence this Pretender boaſts to have had

had his Birth; and from whence he derives his imaginary Title, founded on I know not what Jargon of indefeasible hereditary Right for the King, and passive Obedience and Non-resistance for the Subject; a Title which the much provoked Justice of an injured People has long since dissolved and abrogated. And after this, shall it be said that a base and degenerate Posterity suffered all those Blessings to perish in their Hands, which their brave Fore-fathers, with so much Virtue, and at so mighty an Expence of Blood and Treasure, delivered down to them?

Nor should *Gratitude* lose its share in waking us from our fatal Slumber of Luxury and Pleasure. The Benefits those brave Men purchased for us are immense, as well as the Price they paid for them. So that the highest Return of Gratitude becomes due to their Memory. But this it is not in our Power to give any other Marks of than by the most vigorous Efforts to preserve them.

But

But if neither Shame nor Gratitude can work upon us to venture any thing for the keeping ourſelves free and happy, yet, at leaſt, *natural Affection*, the laſt Bar to Baſeneſs in the Abſence of Virtue, and Pity for our Poſterity, ſhould make us either reſolve to die bravely, or to deliver ſafe down to our Children, that glorious Inheritance which our provident Fathers bequeathed to them through us. And not ſuffer our Cowardice or Indolence at this important Juncture, to hazard the intailing upon our wretched Offſpring, a long Series of Ignorance, Superſtition, Poverty, Slavery, and all the Miſeries and Diſtreſſes which attend a *French Government*, and a *Romiſh Communion*.

But if it be the unhappy Fate of *England* that no generous Motive, worthy the Breaſts of Men and Citizens, can make Impreſſion on a People become inſenſible by Sloth and Luxury, you may, nay you ſhould, be yet applied to, as Slaves, and awakened with the ſervile Fear of Puniſhment. A Puniſhment as great as it is inevitable! the Divine Ven-

geance purſuing you at Heels, for your violated Oaths and perfidious Engagements; when in the Face of Heaven, by the moſt ſacred Office of Religion, invoking God as a Witneſs and Avenger, you ſwore Allegiance to his excellent Majeſty KING GEORGE THE SECOND. For natural Religion will teach you, tho' you throw off all Reverence for the Revealed, that no Crime is more offenſive to the great God of Truth than the Breach of public Oaths. And Civil Hiſtory will inform you, that none is ſo ſpeedily and ſeverely puniſhed; and with a Juſtice becoming the Care of Heaven. For the Sanction of an Oath was the only Means, amongſt Equals, of bringing Men firſt to aſſociate; and ſtill continues to be the only one of preſerving Communities, when already become eſtabliſhed.

But I truſt, that neither Virtue nor Religion will be wanting, on this great Occaſion, how much ſoever the State of both may need Amendment, to repel the Storm now gathered over us. In Concluſion therefore, let

let me recommend to Men in all Stations, as one of the moſt general and efficacious Means, for the faithful Diſcharge of their Duty to the King and Government, religiouſly to implore a Succour long forgotten by many, laughed at by more, and ſcarce truſted to by any, the *Aſſiſtance of God's Holy Spirit*, to warm our Affections, to purify our Hearts, to enlighten our Underſtandings, to ſtrengthen our Wills, and to ſupply all the Weakneſſes and Defects of our corrupted Nature, to the Glory of God's holy Name, and the Good and Happineſs of Mankind.

F I N I S.

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All these by W. WARBURTON, M. A.

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