A SERMON,

Preached Feb. 3, 1793, at the Scots Church, London Wall,

ON OCCASION OF THE

TRIAL, CONDEMNATION, AND EXECUTION

OF

LOUIS XVI. LATE KING OF FRANCE.

WITH SOME ADDITIONS AND ILLUSTRATIONS.

By HENRY HUNTER, D. D.

TO WHICH IS SUBJOINED,

AT THE EARNEST REQUEST OF MANY RESPECTED FRIENDS,

A REPUBLICATION OF

A DISCOURSE

ON THE

RISE AND FALL OF THE PAPACY;

ORIGINALLY PUBLISHED IN THE FIRST YEAR OF THE PRESENT CENTURY,

By ROBERT FLEMING, V. D. M.

THEN MINISTER OF THE SCOTS CHURCH IN LONDON.

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TO

THE CHRISTIAN SOCIETY

WHICH ASSEMBLES FOR PUBLIC WORSHIP

AT

THE SCOTS CHURCH, LONDON WALL.

MY VERY DEAR FRIENDS,

PERMIT me to embrace the opportunity which the preſent publication affords, of thus expreſſing the affection and gratitude with which my heart overflows toward you. Let this ſhort addreſs remain as a monument of the ſacred union which has ſubſiſted between us theſe twenty-two years paſt, after I am mingled with the duſt of my predeceſſors, and let it admoniſh us to aim conſtantly at an union *eternal in the heavens.*

It gives me pleaſure to draw from obſcurity and to reſcue from oblivion a valuable and intereſting tract, by one who, a century ago, occupied the honourable ſtation which I now ſo unworthily fill. The Scots Church was then a numerous and reſpectable ſociety; it has all along maintained reſpectability and reputation; and my higheſt earthly ambition is to tranſmit my Charge as I found it, united, improving, and proſperous, to my ſucceſſor. Deeply ſenſible that the only means of ſecuring this is the joint cultivation of a ſpirit of concord, and perſevering efforts to keep alive and promote the intereſts of *pure and undefiled religion*, I call upon you to *keep the unity of the ſpirit in the bond of peace*; to *work out your own ſalvation with fear and trembling*; to *live by the faith of the Son of God:* and I earneſtly pray to God to *ſend the*

Spirit

Spirit of his Son into your hearts, that *this mind* may *be in you, which was also in Christ Jesus.*

I remain,

With unfeigned and increasing affection,

Your much indebted,

And grateful Friend and Pastor,

Bethnal-Green Road,
21st Feb. 1793.

HEN. HUNTER.

PREFACE.

THE ſentiments which I have ventured to expreſs in the following Diſcourſe, firſt from the pulpit, and now from the preſs, are, I have reaſon to believe, thoſe of the whole Britiſh nation. Whatever difference of opinion may have prevailed reſpecting the neceſſity, nature, and progreſs of the French Revolution, there ſeems to be but one opinion reſpecting the horrid ſcene acted at Paris on the twenty-firſt of January laſt—the public decapitation of Louis XVI. namely, that it was an act of complicated inhumanity and injuſtice.

But what has the pulpit to do with politics? It has to do with every thing that relates to the moral government of the great Supreme. Its very province is to point out and to impreſs remarkable diſpenſations of Providence; to compare events as they ariſe

into light, with what is written in the word of God; to direct men's eyes through the revolutions which are continually affecting the ſtate of this world, to the perpetual progreſs and everlaſting eſtabliſhment of the Redeemer's kingdom. The effort made to this purpoſe was not unacceptable to the people of my own charge, for they have ſolicited its publication; and to gratify them, more than to pleaſe myſelf, I have complied.

But, on the preſent occaſion, I feel myſelf bound to acknowledge, that I wiſh the character of Author to be loſt in that of Editor. It will be ſufficient honour to this trifle of my own, to announce the re-appearance of my reſpectable Predeceſſor: and to prepare the way for his learned, ingenious, and inſtructive diſcourſe on the *Riſe and Fall of the Papacy*. The importance of the ſubject, the ability diſplayed in Mr. Fleming's mode of treating it, the juſtification of ſeveral of his conjectures by recent events and preſent appearances, the ſcarcity of the tract likewiſe exciting public curioſity, determined me to undertake this re-publication. I was farther impelled

impelled from the conſideration of the relation in which I ſtand to the Author, as lineally his Succeſſor in the paſtoral care of the Scots Church, then at Founders' Hall, Lothbury, now London Wall. It was at firſt my intention to have reprinted only thoſe remarkable and ſtriking paſſages which refer to the times in which we live. But on maturer reflection, and by the advice of friends whoſe judgment I highly reſpect, I have been induced to preſent the entire diſcourſe, with the dedication and prefaratory addreſs, in its original form: and this I do the more readily, that, whatever ſolidity and truth may be in Mr. Fleming's *Apocalyptical Conjectures* (for his modeſty permits him not to uſe a ſtronger expreſſion), his *practical* obſervations muſt always and univerſally be ſeaſonable and uſeful.

If the view here given of ancient prophecy, and the confirmation of the truth of God by hiſtory, experience, and the whole tide of events, ſhall be an inducement to any to *ſearch*, to ponder, to compare, and to delight in *the Scriptures*; and ſerve to awaken

attention

attention to the ways of God's holy Providence, an important point will be gained, and a great public benefit conferred. May the bleſſing of Heaven crown every attempt which has ſuch an object in view.

A SERMON.

A SERMON.

DAN. ii. 19—23.

Then was the ſecret revealed unto Daniel in a night viſion. Then Daniel bleſſed the God of heaven. Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his: And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding: He revealeth the deep and ſecret things: he knoweth what is in the darkneſs, and the light dwelleth with him. I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee.

THOUGH the Supreme Ruler of the Univerſe conducts and controls all his creatures, and all their actions, yet in ordinary events his agency is leſs obſerved, and therefore leſs acknowledged. A careleſs, ſlumbering world is therefore, from time to time, rouſed to attention, by diſpenſations of Providence which are out of the uſual courſe of things; and violent ſtimulants are called in to diſturb the lethargy of inconſideration and worldly-mindedneſs. If ever there was a period in the hiſtory of mankind when the hand of Heaven

was rendered viſible, in the production of extraordinary events, and theſe apparently pregnant with others ſtill more intereſting and important, it is the preſent. What "wars "and rumours of wars!" What ferment in the nations! What mortality of the potentates of the earth! What diſſolution of the bands which unite man to man, and country to country! Comets glaring in the ſky! "and upon the earth diſtreſs of nations, "with perplexity; the ſea and the waves "roaring; men's hearts failing them for fear, "and for looking after thoſe things which "are coming on the earth." The ſigns of the times are ſo ſtriking, that they ſeem to call on the miniſters of religion carefully to obſerve them, and earneſtly to impreſs on the minds of thoſe to whom they miniſter, ſerious attention to the ways of Providence, and a wiſe improvement of them, as Men, Britons, and Chriſtians.

In this view, I deviate, on the preſent occaſion, from the regular courſe of religious inſtruction purſued in this place; if it can be deemed a deviation, to call on the people of my charge, to behold "the arm of the Lord "revealed;" to pray, and to prepare, for the extenſion of the Redeemer's kingdom;

to

to purify their hearts, and to reform their lives; that ſeeing the "judgments" of God "are "in the earth, the inhabitants of the world "may learn righteouſneſs."

The words which I have read refer to a noted paſſage of ancient ſacred hiſtory. Nebuchadnezzar the king of Babylon had juſt carried into captivity the wretched remains of the Iſraelitiſh nation, once the wonder and glory of the whole earth. Among other captives of note was this Daniel, and his three illuſtrious companions; deſtined of High Heaven to carry with them, into a land of ignorance and idolatry, the gift of prophecy, and the knowledge of the living and true God. Providence ſpeedily furniſhes an opportunity to the young prophet of diſplaying to advantage thoſe rare endowments with which the divine Spirit had enriched him. The royal couch is viſited with the viſions of the Almighty. A regular ſeries of diſtinct and impreſſive images is made to paſs through the king's mind in ſleep, by the power of Him, in whoſe hand are the hearts of princes. In the morning the impreſſion remains, but the images are entirely effaced; and no effort of waking memory can recall them. The wiſe and learned are in vain conſulted, in order to remove the

load which oppreſſed a troubled monarch's breaſt; for what human ſkill extends to a caſe like this? Exaſperated becauſe magicians could not operate an impoſſibility, Nebuchadnezzar dooms all the wiſe men of Babylon, and Daniel among the reſt, to inſtant death. A delay of execution is intreated on the part of Daniel and his fellows, and is obtained. Recourſe is had to prayer, and an anſwer of peace is given. "Then was the ſecret re-"vealed unto Daniel in a night viſion;" and not only ſo, but the power of recollecting it is at the ſame time conferred, together with the ſtill greater gift, of unfolding the hiſtorical events which were myſteriouſly wrapped up in the viſion. This inſtance of the divine power and condeſcenſion overwhelms the prophet with wonder, joy, and gratitude, and ſuggeſts the rapturous expreſſions in the text: "Bleſſed be the name of "God for ever and ever: for wiſdom and "might are his: And he changeth the times "and the ſeaſons: he removeth kings, and "ſetteth up kings: he giveth wiſdom unto "the wiſe, and knowledge to them that "know underſtanding: He revealeth the "deep and ſecret things; he knoweth what "is in the darkneſs, and the light dwelleth

"with

" with him. I thank thee, and praiſe thee, " O thou God of my fathers, who haſt given " me wiſdom and might, and haſt made " known unto me now what we deſired of " thee." A few of the important, immutable truths, contained in theſe words, are now to be ſubmitted to your ſerious conſideration, and illuſtrated by hiſtory and experience.

Obſerve I. How every " creature is made " ſubject to vanity." " The times and the " ſeaſons are perpetually changing," and, with them, all the counſels, and all the affairs of men. The revolutions of day and night are not more ſteady and certain than thoſe which affect the ſtate of the moral and political world. Alas, theſe laſt have all the certainty of change to which the former are ſubjected, but without their ſteadineſs and uniformity. An unvarying law of Nature directs the one; human paſſions, more variable than the wind, mingle with the other, and perplex, confound, ſubvert all things. On tracing up mighty revolutions to their ſource, it was a little ſpring which a man might have ſtopped with the ſole of his foot; but which, permitted to flow on, gradually ſtrengthens itſelf with auxiliary

ſtreams, till it becomes a mighty torrent, defying all reſiſtance and oppoſition; and like the river of Egypt, having deluged an empire for a ſeaſon, retreats again as faſt, and ſilently ſteals away in various thirſty channels into the ocean. To no purpoſe have attempts been made to attach permanency to human things. All have failed, and fail they ever muſt. The foundation is inſecure; the builders ignorant, feeble, and unſkilful; and the materials periſhable. Imperial and pontifical Rome preſents one among "a cloud of wit-"neſſes," to atteſt the truth of this. And let not the Nations be alarmed at the efforts of an upſtart modern Republic, that wondrous phenix ſpringing up out of the aſhes of expiring royalty, to acquire univerſal dominion, under the inſolent pretence of extending liberty. A cauſe which affects to deſpiſe principles hitherto reſpected among men, which tramples under foot the ſacred inſtitutions of religion, which turns a deaf ear to the voice of miſery, which has polluted itſelf with innocent blood, is not honourable, and cannot proſper. In ſuch a ſtate of things, "the change of "times and ſeaſons" is "a conſummation "devoutly to be wiſhed;" and it is a conſolation to reflect, that "verily there is a God

"who

" who judgeth in the earth." But what calamities may be endured, what rivers of innocent blood flow, in ſettling the dire contention! My heart bleeds to think of my brave, generous countrymen, expoſed to the dagger of the aſſaſſin, or to combat in the field, or on the flood, with the executioners of demons in human form, men whoſe " tender mer-
" cies are cruelty." I flee for relief to a

II. Important truth conveyed by the prophet, namely, That the counſels of Heaven blending with the purpoſes of men, give them a conſiſtency, a ſolidity, a direction, an importance not their own. " Wiſdom and
" might are his; and He changeth the times
" and the ſeaſons:" as it is written by another Prophet, and tranſcribed from him by the Apoſtle of the gentiles, " I will deſtroy
" the wiſdom of the wiſe, and will bring to
" nought the underſtanding of the prudent." One of the ſevereſt threatenings contained in the word of God, and, where it has been executed, the ſevereſt of puniſhments, is to leave men to themſelves; " My people," ſays an offended God, " would not hearken unto
" my voice; and Iſrael would none of me.
" So I gave them up unto their own hearts
" luſt; and they walked in their own coun-

" ſels :" and in another place, " Ephraim is " joined to idols, let him alone." But even in permitting men, whether nationally or individually, to entangle themſelves in their own devices, an over-ruling Providence is carrying on plans of wiſdom and mercy unto perfection; and " the wrath of man" is made to " praiſe God," and to work out his righteouſneſs. All hiſtory confirms this. The particular event which I ſhall produce in proof, is the moſt intereſting and illuſtrious that ever viſited the world. I give it, without a commentary, in the words of an inſpired apoſtle. Having quoted this notable prediction from the Pſalms concerning the Meſſiah, " Why did the heathen rage, and " the people imagine vain things? The kings " of the earth ſtood up, and the rulers were " gathered together againſt the Lord, and " againſt his Chriſt;" Peter thus proceeds to make the application: " For, of a truth, " againſt thy holy Child Jeſus, whom thou " haſt anointed, both Herod and Pontius Pi- " late, with the gentiles, and the people of " Iſrael, were gathered together, for to do " whatſoever thy hand, and thy counſel de- " termined before to be done." From ignorant, erring, corrupted man, what is to be

expected

expected but confusion, inconsistency, violence, every evil work? but under the subduing hand of Omnipotence all is order, harmony and peace. Europe, at this moment, presents a scene of dreadful agitation; and when, and by what means, the storm is to subside into a calm, is a secret which "the Father "hath kept in his own power;" and which "the day shall declare;" but surely it is not presumption to express a belief, that the final issue will undoubtedly be favourable to the great interests of truth, virtue, and religion. France is apparently severed, and for ever, from the See of Rome, and thereby a considerable diminution of popish usurpation is effected. A separation not to be ascribed, indeed, to religious illumination, to free enquiry producing conviction; but to impatience of all restraint, but to the frenzy of the day, but to a prevailing character of irreligion. Nevertheless, when the storm *shall have* spent itself, and calamity shall have subdued that aspiring people to serious reflection; when reason shall have resumed its empire, and conscience returned to the exercise of its sacred rights, is it not to be hoped, that this eldest son, this chief support of the Roman Catholic Church, may be disposed of Heaven to tender to Great

Britain

Britain a fraternity which ſhe can with ſafety, with wiſdom, and with honour, accept—a fraternity in cultivating univerſal peace, and in promoting " pure and undefiled religion?" " The Lord reigneth, let the earth rejoice: " let the multitude of iſles be glad thereof."

III. The elevation and depreſſion of princes is peculiarly the work of Providence. " He " removeth kings, and ſetteth up kings." This is no place for diſcuſſing the nature, forms, and principles of government. It is ſufficient for my preſent purpoſe to ſay, that royalty, variouſly modified, has been, and is, in almoſt every age and nation of the earth, the mode of governing mankind; and may therefore be juſtly conſidered as " the or- " dinance of God:" and every ordinance of God is reſpectable. In the riſe and fall of ſovereigns, the intereſts, and the fate of millions are involved: and this it is that ſtamps them with importance in the eye of ſound reaſon, as of eternal Providence. God is accordingly repreſented in Scripture as both giving and taking away kings in his anger. The prolongation or abridgment of their life and ſovereignty is, according to circumſtances, a bleſſing or a curſe to the world: and both are the operation of Him who " doth accord-

" ing

" ing to his will in the army of heaven, and " among the inhabitants of the earth." But the elevation and downfal even of princes, in the ordinary courſe of events, make but a ſlight and tranſitory impreſſion. " His breath" too " goeth forth; and he returneth to his " earth," like other men. " One goeth " and another cometh;" the wonder is ſoon over, and the change is hardly felt—ſad humiliation to the pride of man! But when God is pleaſed to create an unuſual, or a new thing in the earth; when the exaltation or removal is effected by the inſtrumentality of men, with an accumulation of ſingular circumſtances, we are conſtrained to attend to the human agency which interpoſed, and to the ſpirit which directed it. Of this nature is the dreadful tragedy ſo lately acted in a neighbouring country, and which has iſſued in the barbarous and bloody execution of one of the moſt humane of men, and moſt gentle and beneficent of princes: an act ſo atrocious in itſelf, and accompanied with aggravations ſo horrid, that every one, not loſt to humanity, muſt wonder who could perpetrate it. Conſidered as the work of man, this event inſpires horror or kindles indignation. The reaſons aſſigned for dooming the devoted vic-

tim

tim to death are, many of them, an insult to human understanding, and a barefaced mockery of justice. The unnecessary and wanton triumph expressed over fallen royalty, argue the lowest and most brutal insensibility. The indecent haste employed in executing the dreadful sentence, exhibits a determination hostile to all the finer feelings of the heart, and all the more solemn suggestions of conscience. The treatment of the bleeding corpse discovers a spirit of vengeance worthy of him who is a murderer from the beginning. "Cursed be their anger, for it was fierce, and "their wrath, for it was cruel! O my soul, "come not thou into their secret, unto their "assembly mine honour be not thou united, "for in their anger they slew a man," a king.—But, as the operation of the great Supreme, every thing assumes a different aspect. The tide of human wrath subsides; a Convention shrinks into an hillock of ants; the words *Monarchy* and *Republic* become equally a term of pity or of derision, and the bullying of a Despot, or of a Demagogue, sinks into equal contempt. In the instance before us, whatever may have been the motives and the views of the actors in this awful scene,

Providence

Providence clearly ſeems to have been conſulting both the reputation and the everlaſting happineſs of the Sufferer himſelf. Had his career of ſovereignty rolled quietly along to the end, it might have terminated, like that of his anceſtors, many days hence, inglorious, unregretted. Abſorbed in the diſſipation of an oſtentatious, luxurious court, his mind might have remained a ſtranger to the dictates and the conſolations of religion. Adverſity has brought to light intellectual powers which the world aſcribed not to him before, and experience of the abſolute nothingneſs of all earthly grandeur raiſed his ſoul to the contemplation, the purſuit, and, I truſt, the attainment of immortal felicity. The ſentiments expreſſed in the paper which he compoſed immediately previous to his death, now in every one's hands, are worthy of a man, of a king, of a Chriſtian. What fortitude in the proſpect of approaching diſſolution, arrayed in all its terror! What humility in acknowledging the frail, the fallible, the guilty creature! What magnanimity in ſtifling every emotion of reſentment againſt his enemies! What paternal love of, and tenderneſs to his country! What

an affecting diſplay of the ſocial and domeſtic virtues! All excites admiration and commands reſpect; fills the heart with alternate regret and indignation; regret in contemplating the hard fate of ſuch a victim, indignation at the barbarians who remorſeleſsly embrued their hands in his blood. The event has furniſhed an occaſion of diſplaying, in a very ſtriking light, the different characters of the two rival nations, much to the advantage of our own. Britain mourns, ſincerely mourns, the premature fall of a foreign prince againſt whom ſhe had no ſmall ground of offence. She has forgotten that it was Louis who ſevered America from her, and thereby meant to enfeeble and humble her. She ſees with concern the unkind, the ungenerous counſels of that day, recoiling on his own devoted head; and loſes all thought of the enemy and the king, in reſpect for the virtues, and ſympathy in the ſufferings, of the man. France, on the contrary, revels in the blood of her native prince, once the pride and the delight of every eye, and the theme of every tongue; exults in the miſeries of him who, under Providence, conferred upon her that very liberty which ſhe

underſtands ſo ill, and is abuſing ſo ſhamefully. Let theſe conſiderations be, by the bleſſing of God, improved by us

As a ground of national gratitude and joy for the innumerable and unſpeakable bleſſings which as a nation and a people we poſſeſs. They are all the gift of a kind Providence, and for them we are deeply reſponſible. They are real bleſſings only in ſo far as they are accompanied by the ſpirit of true religion; for unleſs it ſanctifies and ſupports all the reſt, poſſeſſion is both inſecure and unſatisfactory. The beſt way in which a man can ſerve his country, is to be unfeignedly good. He does moſt toward a reformation of the ſtate, who is at pains to amend his own life, and he is the moſt loyal of ſubjects who fears God. We have in the preſent ſtate of our neighbours a loud warning not to liſten to men who are given to change, to know when we are well, and to be thankful for it. It is eaſy to undermine and to demoliſh, but to build up requires time, and coſt, and labour. In the rage of innovation men do not always ſtop where they intended, nor even where they wiſhed. Who could have thought, three years ago, of the event which we this day

deplore?

deplore? Many things at home, no doubt, call for reformation, and the voice of that call will, I truſt, be heard and complied with. But truth is never loud, raſh, and violent. Many reforms of our excellent conſtitution have been made, and many defects ſupplied, ſince its firſt eſtabliſhment. Time and experience will, probably, diſcover ſtill farther defects, and point out the propriety and neceſſity, as well as the nature of the remedy. As wiſe men and good ſubjects, let us meanwhile prize and improve what we already enjoy, and not increaſe the evil by reſtleſſneſs and diſcontent. Domeſtic union will moſt ſucceſsfully encounter, and moſt ſpeedily terminate foreign diſcord.

Could my feeble voice, at the ſame time, reach the ears of our rulers, I would obteſt them under every tender, every ſacred adjuration, to meet the known and reaſonable wiſhes of the people, and interpoſe the power committed to them, toward the removal, or at leaſt the alleviation of real diſtreſs. The induſtrious poor labour under many hardſhips which admit of a remedy. The oppreſſion of the poors' rate is in innumerable inſtances intolerable, and loudly calls for immediate, vigilant,

gilant, and perſevering inſpection. The price of every neceſſary of life is, beyond all example, exorbitant; an unfeeling, ſyſtematic ſcarcity and ſupply is tolerated, connived at, encouraged. Oppreſſion has driven our neighbours into madneſs. May our governors, inſpired with the wiſdom which is from above, foreſee and prevent the contagion at home; and fix their empire in the hearts of a loyal, an affectionate, and a grateful nation!

But all this refers only to temporal and tranſitory intereſts. As Chriſtians we have infinitely higher and more important concerns at ſtake. Change, decay, mortality, are neceſſarily attached to ours, as to the other empires of this world. "See then that ye re-
"fuſe not him that ſpeaketh from heaven:" whoſe voice is now dreadfully ſhaking the earth, and who "hath promiſed, ſaying,
"Yet once more I ſhake not the earth only,
"but alſo heaven. And this word, *Yet once*
"*more* ſignifieth the removing of thoſe things
"that are ſhaken, as of things that are made,
"that thoſe things which cannot be ſhaken
"may remain. Wherefore we receiving a
"kingdom which cannot be moved, let us
"have grace, whereby we may ſerve God

" acceptably with reverence and godly fear."
—Seeing " that all theſe things ſhall be diſ-
" ſolved, what manner of perſons ought ye
" to be in all holy converſation and godlineſs,
" looking for and haſtening unto the com-
" ing of the day of God?" Let the infe-
rior character of Briton be ever under the ani-
mation and control of the higher character of
Chriſtian, and the duties of the man and the
citizen be directed by the love of the Re-
deemer of mankind. Let every one feel the
obligation of aſſiſting the counſels, and the
arms, of his country, by his fervent prayers
to the great Diſpoſer of all events, who is
evidently furthering his wiſe and gracious
purpoſes, through the midſt of all this buſtle
and confuſion, and, without the knowledge or
concurrence of ſenators and cabinets, is ma-
turing the affairs of the world for their grand
conſummation. And when the ſecond glo-
rious Creation ſhall be finiſhed, it ſhall be
celebrated like the firſt, " When the morning
" ſtars ſang together, and all the ſons of God
" ſhouted for joy:" and God himſelf, hav-
ing ſurveyed the extended plan of his Provi-
dence, from firſt to laſt, ſhall pronounce
" all" to be " very good."

ADDITIONS

ADDITIONS AND ILLUSTRATIONS.

What Mortality of the Potentates of the earth! Page 2. l. 10.—Leopold II. Emperor of Germany, was ſuddenly carried off, as is ſuſpected, by poiſon, March 1, 1792. Guſtavus III. King of Sweden, was mortally wounded by an aſſaſſin, in the height of a public feſtivity, on the 16th of the ſame month; and Louis XVI. of France, fell by the hand of the executioner, Jan. 21, 1793. All within the compaſs of a few months. An awful leſſon to princes!

A cauſe which affects to deſpiſe principles hitherto reſpected among men, &c. Page 6. l. 14. —A declaration of *atheiſm* was lately made in the National Convention of France, by one of its members, and received with loud applauſe. The obſervance of the Chriſtian Sabbath has long been neglected and derided in that country, and the ſittings of their Aſſemblies and Convention pay no regard to the "the day of ſacred reſt." This accounts, in part, for many of their enormities in con-

duct. Men who have caſt off all " fear" of " God" will be little diſpoſed to " honour " the king:" and of thoſe who dare to " blaſpheme the God of heaven," there is little hope that they will " repent of their " deeds."

The reaſons aſſigned for dooming the devoted victim to death, &c. Page 11. l. 26.—I take the liberty of tranſcribing ſome of them, as an admonition to my countrymen to be grateful, and to rejoice that their lives and property are maintained and ſecured on far better principles, and at the diſpoſal of more equitable judges.

Louvet. " Repreſentatives, the ſafety of " the Republic is in your hands. Pay hom- " age to the national ſovereignty. Should " you fall by the daggers of tyrants, you will " enjoy the enviable conſolation of having " done your duty. My opinion is unchange- " able, *death*, according to the conſtitution."

Leonard Bourdon. " *Death*, for two rea- " ſons: general ſafety, and the crime; and, " from humanity, let the execution be within " twenty-four hours."

Jean Bon St. Andrè. " This is a combat " of liberty againſt tyranny, and this com-

" bat is *death*. The punifhment is indeed
" terrible, but in this cafe it becomes a duty.
" To give an example to all nations who
" wifh to be free, to annihilate tyranny, I
" am compelled to pronounce the punifhment
" of *death*."

Pons de Verdun. " Louis has gone beyond
" the bounds of his conftitutional inviolabi-
" lity. I fee the fame difference between
" thofe crimes provided for by that conftitu-
" tion which he firft annihilated, and thofe
" of which he has rendered himfelf guilty, as
" between poifoning and affaffination. By ex-
" ceeding the meafure of the crime, the pu-
" nifhment incurred ought to be the greater.
" The King as an individual has placed him-
" felf, with regard to punifhment, on a foot-
" ing with unprivileged confpirators, for
" with regard to criminality he has been al-
" ways privileged. He is more criminal than
" they. Should this be a reafon for treat-
" ing him with lefs feverity? The rights of
" man loudly exclaim againft fuch injuftice.
" They would reproach me with difguifing
" it under the name of policy; with cover-
" ing it under the pufillanimous pretence of
" falfe incompetence; and weakly fhould I

" ſuffer myſelf to be frightened with vain
" phantoms. Louis has been accuſed by the
" whole nation of having conſpired againſt it.
" We have declared him guilty. My con-
" ſcience bids me open the penal code. It
" pronounces againſt Louis the ſentence of
" *death*, which ſeveral of his accomplices have
" already ſuffered."

J. B. Lacaſte, du Cantal. " The tyrant,
" while alive, is like a light-houſe to our
" internal and external enemies—When dead
" he will be a terror to the combined kings
" and their ſatellites. His ghoſt will diſcon-
" cert the projects of traitors, put an end to
" faction and diſturbance, give peace to the
" Republic, and at length deſtroy thoſe pre-
" judices which have too long diſturbed man-
" kind. The tyrant has been declared guilty
" of the greateſt of crimes—of attempting to
" enſlave the nation. The law pronounces
" death againſt ſuch an attempt. Submiſſive
" to the law, I vote for *death*."

Roberſpierre. " Becauſe you have eſta-
" bliſhed yourſelves the judges of Louis with-
" out the uſual forms, are you leſs his
" judges? You cannot ſeparate your quality
" of judge from that of legiſlator. Theſe

" two

" two characters are indivisible. You have
" acknowledged the crimes of the tyrant. It
" is your duty to punish them. No consi-
" deration should make you hesitate respect-
" ing the punishment reserved for the greatest
" criminal that ever existed. I vote the pu-
" nishment of *death*."

Danton. " I am a republican, and do not
" hesitate respecting the choice of that pu-
" nishment reserved for Louis the last. You
" ought to strike a terror into tyrants. I
" vote for the punishment of *death*."

Robert. " I vote for *death*: and if any
" regret remains, it is, that my sentence
" does not extend to all tyrants. I would
" condemn them all to *death*."

Freron. " Were it possible that the ma-
" jority should pronounce only imprisonment,
" I would move that a veil might be thrown
" over the bust of *Brutus*. I vote for *death*."

Barrere. " The tree of liberty does not
" flourish unless moistened with the blood of
" kings. I vote for *death*."

Egalitè. " Those who have made, or may
" make attempts against the sovereignty of
" the people, deserve death. I vote for
" *death*."

Jean de Brie. " I pronounce the *death* of " the tyrant, becauſe I conſider his death as " the death-blow to faction."

Lakanal. " A Republican is a man of few " words. The motives of my opinion are here " —(laying his hand on his breaſt)—I vote " for *death.*"——But enough. To doom a fellow creature, in cold blood, to *death*, on ſuch pretences as theſe! May Heaven long preſerve to my country wiſer and more righteous tribunals!

The ſentiments expreſſed in the paper which he compoſed immediately previous to his death, &c. Page 13. l. 16.—As far as this publication can preſerve and extend the knowledge of that affecting memorial of a good prince, it ſhall be done. I therefore ſubjoin a tranſlation of it.

" In the name of the Moſt Holy Trinity, the Father, the Son, and the Holy Ghoſt, this day, the 21ſt of December, 1792, I, Louis the XVI. of the name, King of France, having been for more than four months impriſoned with my family in the tower of the temple at Paris, by thoſe who were my ſubjects, and deprived of all communication whatſoever, ever ſince the 11th inſtant, with my

own

own family; moreover, being implicated in a trial of which it is impoſſible to foreſee the iſſue, on account of the paſſions of men, and for which no pretext or means can be found in any exiſting law; having only God for the witneſs of my thoughts, and to whom I can addreſs myſelf, I here declare, in his preſence, my laſt will and ſentiments.

" I leave my ſoul to God, my Creator; I pray him to receive it in mercy, and not to judge it according to its deſerts, but according to thoſe of our Lord Jeſus Chriſt, who offered himſelf a ſacrifice to God his father, for us men, however unworthy, and for me the moſt unworthy. I die in the communion of our mother, the Catholic, Apoſtolic and Roman Church, who holds her powers by an uninterrupted ſucceſſion from St. Peter, to whom Jeſus Chriſt entruſted them. I firmly believe and acknowledge every thing contained in the commandments of God and the church, the ſacraments and myſteries, ſuch as the church teaches and hath always taught them; I have never pretended to make myſelf a judge of the different modes of explaining the dogmas which divide the church of Jeſus Chriſt, but I have conformed, and will

always

always conform, if God grant me life, to the decisions which the higher ecclesiastics of the Holy Catholic Church give, and shall give, conformably to the discipline of the church followed since Jesus Christ. I lament, with all my heart, our brethren who may be in error, but I pretend not to judge them, and I love them no less in Jesus Christ according to what Christian charity teaches us; I pray God to pardon me all my sins; I have endeavoured to know them scrupulously, to detest them, and to humble myself in his presence. Not being able to avail myself of the ministry of a Catholic priest, I pray God to receive the confession which I have made, and above all my profound repentance for having put my name (though it was against my will) to acts which may be contrary to the discipline and belief of the Catholic church, to which I have always remained sincerely united in heart; I pray God to accept of my firm resolution, if he grant me life, to make use as soon as I can of the ministry of a Catholic Priest to confess myself of all my sins, and to receive the sacrament of repentance; I request all those whom I may have offended through inadvertence, for I do not recollect having knowingly offended any

one,

one, or thoſe to whom I may have given bad example or ſcandal, to forgive me the evil which they think I have done them.

" I entreat all charitable perſons to join their prayers with mine to obtain of God the pardon of my ſins.

" I forgive, with all my heart, thoſe who have made themſelves my enemies without my having given them any cauſe; and I pray God to forgive them, as well as thoſe who, through a falſe or miſtaken zeal, have done me much evil.

" I recommend to God my wife, my children, my ſiſter, my aunts, my brothers, and all thoſe who are attached to me by the ties of blood, or in any other manner whatſoever. I pray God particularly to look with the eyes of mercy on my wife, my children, and my ſiſter, who have long been the partners of my ſufferings; to ſuſtain them by his grace, if they ſhould loſe me; and as long as they ſhall remain in this periſhable world. I recommend my children to my wife; I have never doubted her maternal tenderneſs for them. I recommend to her, above all, to make them good Chriſtians, and honeſt members of ſociety; to make them conſider the grandeurs

of

of this world, if they are condemned to prove them, but as things dangerous and perishable, and to turn their views towards the only and solid glory of eternity. I request my sister to continue her tenderness to my children, and to be a mother to them, if they should have the misfortune to lose their own.

" I entreat my wife to forgive me all the evils which she suffers on my account, and the uneasiness which I may have caused her in the course of our union; as she may be assured, that I remember nothing against her, if she thinks she has any thing to reproach herself with.

" I earnestly recommend to my children, next to their duty to God, which they ought to prefer to every thing, to maintain mutual union, submission, and obedience, to their mother, and gratitude for all the cares which she incurs for them, and in memory of me.

" I entreat them to consider my sister as a second mother. I recommend to my son, if he should have the misfortune to become king, to think that he owes himself entirely to the good of his fellow citizens; that he ought to forget all hatred and all resentment, and especially whatever relates to the misfortunes and

uneasiness

uneaſineſs which I experience; that he cannot promote the good of the people but by reigning according to the laws; but, at the ſame time, that a king cannot make the laws reſpected, and do the good he wiſhes, but in proportion as he has the neceſſary authority; and that, without this, being fettered in his operations, and inſpiring no reſpect, he is more injurious than uſeful. I recommend to my ſon to take care of all the perſons who were attached to me, as far as his circumſtances ſhall give him the means; to think that this is a ſacred debt which I have contracted to the children or relations of thoſe who have died for me, and next, to thoſe who are unfortunate on my account. I know that there are many perſons of thoſe who were attached to me, who have not conducted themſelves towards me as they ought, and who have even ſhewn me ingratitude; but I forgive them (often, in the moments of trouble and effervescence, a man is not maſter of himſelf); and I entreat my ſon, if he ſhould have the opportunity, to remember only their miſfortunes. I could wiſh to be able to teſtify my gratitude to thoſe who have diſplayed a true and diſintereſted attachment to me. On

the

the one hand, if I was ſenſibly affected by the ingratitude and diſloyalty of perſons to whom I had never ſhewn any thing but favours to them, their relations, or friends; on the other, I have had the conſolation of ſeeing the gratuitous attachment and intereſt which many perſons have ſhewn to me. I entreat them to accept of my thanks; in the ſituation in which things ſtill are, I ſhould be afraid of bringing them into danger, if I were to ſpeak more explicitly; but I recommend particularly to my ſon to ſeek all occaſions of diſcovering them.

" I ſhould, nevertheleſs, think that I calumniated the ſentiments of the nation, did I not openly recommend to my ſon M. M. de Chamilly and Hu, whom their true attachment to me induced to ſhut themſelves up with me in this mournful reſidence, and who were near being the unhappy victims of what they did. I alſo recommend to him Cleri, with whoſe attention I have had every reaſon to be ſatisfied ſince he has been with me. As it is he who has remained with me to the laſt, I requeſt M. M. of the *Commune*, to deliver to him my clothes, my books, my watch, my purſe, and the other little effects which have

been

been depoſited at the Council of the Commons.

" I alſo moſt willingly forgive thoſe who guarded me, the ill-treatment and ſeverity which they thought it their duty to make me ſuffer. I have found ſome feeling and compaſſionate ſouls; may they enjoy the tranquillity of heart, which muſt ſpring from their manner of thinking.

" I entreat M. M. De Maleſherbes, Tronchet, and Deſeze, to receive here my thanks; and the expreſſion of my ſenſibility, for all the care and all the pains which they took for me.

" I conclude by declaring, in the preſence of God, and ready to appear before him, that I reproach myſelf with none of the crimes which are alledged againſt me.

" Done in duplicate at the Tower of the Temple, December 25, 1792.

(Signed) " LOUIS."

(A true copy) Baudrais, Municipal Officer.

She has forgotten that it was Louis who ſevered America from her, &c. Page 14. l. 13. —The Queen of France's party, it is well known, forced on the King the treaty with

 America,

America, in the view of depreſſing Great Britain. Louis conſidered it as an unfair and ungenerous meaſure, and threw away the pen when urged to ſanction it with his ſignature. But in an evil hour for himſelf and his family, he relented, on repeated importunity; he ſigned the fatal inſtrument which involved both hemiſpheres in the horrors of war, and in ſo doing, he remotely ſigned the warrant for his own execution. Another leſſon to princes!