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1246

MERCY and JUDGMENT;

OR,

Inteſtine War, but ſoon over: Cattle die; but Men not oblig'd to eat their Carcaſes.

A

SERMON

Occaſion'd by the

GENERAL FAST,

On *Wedneſday, January* 7, 1746. Appointed by his Majeſty, *&c.*

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OR,

Inteſtine War but ſoon over: Cattle die; but Men not oblig'd to eat their Carcaſes.

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A

SERMON

Occaſioned by the

GENERAL FAST;

On *Wedneſday January* 7, 1746. Appointed by his Majeſty.

To which is added,

An HYMN to the CREATOR

FOR THE

Glorious and ſeaſonable VICTORY over the *Rebels* at *Culloden*, on the 16th of *April*, 1746. By his Majeſty's Forces, under the Command of his Royal Highneſs the DUKE of CUMBERLAND.

AND A

A LETTER

OF

Expoſtulation to the LADIES of *MANCHESTER*, upon their late and preſent Behaviour.

By *EDWARD LEWIS*, M. A.
Rector of *Waterſtock*, and *Emington*, in *Oxfordſhire*.

LONDON:

Printed for JOHN OSWALD, at the *Roſe* and *Crown* near the *Manſion-houſe*. And ſold by the Bookſellers of *Oxford* and *Cambridge*. 1747. Price 6 *d*.

ISAIAH IX. 13.

For the People turneth not unto him that ſmiteth them, neither do they ſeek the Lord of Hoſts.

SAINT *Paul* mentioning ſeveral *provoking ſins* the *Iſraelites* were guilty of, and the *heavy judgments* of God, which thoſe ſins occaſioned, adviſes the *Corinthians* to take care not to fall into the *like practices*, leſt the like *calamities* ſhould be their portion. *For all theſe things*, ſaith he, 1 *Cor.* x. 11. *happened unto them for enſamples, and were written for our admonition*; that is to ſay, God has been pleaſed to cauſe the hiſtory of that people to be committed to writing, and to be handed down to us, that we therein taking a view of their behaviour, and the effects of it; how happy when the laws of God were obſerved, and how deplorably wretched when they fell into vice; might take warning, might apply their caſe to ourſelves, and learn experience at their expence.

The foregoing obſervation of the Apoſtle, offers an uſeful hint how to make the beſt advantage of the *hiſtorical part* of holy ſcripture. Thus, to give you an example. The remarkable ſtory of *Goliah* and *David*, was not deſigned to amuſe us with the prodigious ſtrength of the one, or with the boldneſs or intrepid courage of the other; but we may from

thence learn the folly of proud boasting; how little *an arm of flesh* is to be depended on; the truth of that saying of our Saviour's, that *whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted* *; and that, *if the Lord be on our side*, it is of no significancy who, or how many they be *that rise up against us. Thou comest to me, saith* David, *with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts.—This Day will the Lord deliver thee into mine hand.—And all this assembly shall know, that the Lord saveth not with the sword and spear, for the battle is the Lord's*†.

As for those dark places in the Prophets, whose obscurity chiefly arises from allusions to actions and events now unknown, if we can draw any thing from them applicable to our own case, they may be so far useful to us. If not, we may content ourselves with the reasonable supposition that they had their use at *first* to the people they were *immediately* directed to, and whom they *principally* concerned: we know likewise, that they have ever since afforded an happy employment for persons of learning and leisure; who, otherwise, it may be, would have betaken themselves to much worse courses, or turned their studies to subjects of an inferior nature, and of less tendency to virtue; and who, in all likelihood, if the *whole* scripture had been plain and easy to be understood, would have *despised* the *whole*, as unequal to the *depth* of their *penetration* and judgment.

But herein appears, in a particular manner, the excellency of that book; the goodness of God in preserving it to us; the reasonableness of reading it, and the advantages thereof; and the obligations we are under to make it our study; that the rules of

* Luke xiv. 11. † 1 Sam. xvii. 45, 46, 47.

practice

practice and of holy life, are clear, perſpicuous, and intelligible to the meaneſt capacities. As they are what *every one* is concerned in, it is in *every ones* power to underſtand them, provided he has but *common ſenſe*, and an *upright mind*. The man endued with *thoſe qualities*, need not be afraid but that he ſhall therein meet with an *infallible guide*, that will ſay unto him, *this is the way, walk thou in it, when he turns to the right hand, and when he turns to the left**. So open and manifeſt is the directive part of holy writ; its uſe obvious, the benefit great and worthy our eſteem; and in regard to the reſt of it, particularly in matters of hiſtory, there are but few if any paſſages, from which a man given to *thoughtfulneſs* and *meditation* might not raiſe ſome obſervations of *comfort* or *caution*.

Thus *Job* from being *great* and *happy*†, fell all at once into the utmoſt anguiſh of body‡, and poverty of condition; under all which, *he retained his integrity*§; and God made him *greater* and *happier* than he was before‖.

Thus again, *Joſeph*, the darling and particular favourite of his father, and indulged by him in an extraordinary manner‡, is even ſold by his own brethren; is reduced into a ſtate of ſlavery in a foreign land, and moſt injuriouſly caſt into priſon††; where, in the words of the Pſalmiſt, *the iron entered into his ſoul***; that is, I believe the fetters eat into his fleſh, ſo far as to endanger his life. *Unknown, friendleſs, in a ſtrange country, a ſuppoſed criminal*, in *priſon*, in *irons*: but great was his innocency, purity, and fear of God, who therefore in his own good time, raiſed him from the dungeon, to ſet him next in dignity to the prince of that people. *Now theſe things are written for our admonition.*

* Iſaiah xxx. 21. † Job i. ‡ Job i. and ii. chap.
§ Job xxvii. 5. ‖ Job. xlii. 12. ‡ Gen. xxxvii. 3.
†† Gen. xxxvii. &c. ** Pſalm cv. 18.

How *Joseph* or *Job* passed through this life, is of no farther *real* concern to us, than as it serves to prove that we are under the protection of an Almighty Being; that if we endeavour to please him he *will* not leave nor forsake us; that it is our duty, under whatsoever calamities we labour, *to possess our souls with patience**, and humbly submit to his holy will who knows what's best for us, and will make *every thing* at last, if we sincerely *love him*, *work together for our good*†; that therefore we ought not to despair, be our case never so bad, since he that ordered the *abasement*, is able to *exalt*, or raise us up again.

To give you another instance. *And the children of* Israel *did evil in the sight of the Lord, and the Lord delivered them into the hand of* Midian *seven years*§. *And so it was when* Israel *had sowen, that the* Midianites *came up, and destroyed the increase of the earth, and left no sustenance for* Israel; *neither sheep, nor ox, nor ass.* It afterwards follows, that being in so miserable a situation, *they cried* out for help *unto the Lord*; and that he *raised up* Gideon *to be their deliverer.* Now a *pert*, or a *thoughtless Reader* might ask, what it is to us what *Midian did*, or *Israel suffered?* The Apostle will answer him, that *these things are written for our admonition.* As from hence we may learn, that one *effect* of *sin*, is to be *given up* to the *will* of our *enemies*, whom God raises up to be the *Instruments* of his *vengeance*; it at the same time lets us know, *some part* of the *treatment* to be expected from them, which is not to leave the *miserable inhabitant* either *bread*, *or sheep*, *or ox*, *or ass*; it likewise directs us to the only *remedy* against such *disasters*, and that is to *cry unto the Lord*; which implies, the leaving our unrigh-

* Luke xxi. 19. † Rom. viii. 28. § Judges vi.

teous

teous practices, and turning to him *with all our hearts, minds, and souls.*

Of a nature something resembling the foregoing, is that which gave occasion to the words of my text. The people of *Samaria* having suffered by the enemy, and had some of their buildings damaged, and their woods cut down, probably for the use of their besiegers, made very light of the matter, and *contemptuously* said, *the bricks are fallen down, but we will build with hewn stone; the sycamores are cut down, but we will change them into cedars.* Upon this *haughty, petulant, unrelenting* behaviour of theirs, God threatens to unite the nations that were at variance, that they might with one consent, *combine* in their ruin. Therefore saith the Prophet, *the Lord will set the adversaries of* Rezin *against him, and join his enemies together, the* Syrians *before, and the* Philistines *behind, and they shall devour* Israel *with open mouth. For all this his anger is not turned away, but his hand is stretched out still.* And could not the desolations brought upon his people by an insolent and victorious enemy, be sufficient to pacify his anger, *whose mercies are great, and whose compassions fail not?* whence so unusual a severity? my text gives the reason. *For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.* As if he had said, God punished you for your sins, you still go on in the same impenitent course, he therefore still continues to punish you, because what he has hitherto done has been without effect; has brought about no reformation. In my farther discourse from these words, I shall

First, Endeavour to shew you with how much tenderness and compassion God usually goes about to punish mankind; and how base and ungrateful we are, in, as it were, putting him under the necessity of continuing his punishments.

econdly, I ſhall put you in mind of the circumſtances we are in; and make a few applications ſuitable thereto.

Firſt then, I am to endeavour to ſhew you with how much tenderneſs and compaſſion God uſually goes about to puniſh mankind; and how baſe and ungrateful we are, in not putting a ſtop to his anger by our repentance.

When *men become abominable in their doings*, and as it were with one conſent, deſert the paths of virtue, the eternal father is *then* obliged to have recourſe to the laſt remedy, that of the *rod*, which he always *takes up* with reluctance, *for he does not afflict willingly, nor grieve the children of men.** And ſeeing *he is provoked every day* † ſo groſly, in ſo perverſe a manner, and with ſo much baſeneſs, it is an evidence of infinite compaſſion and forbearance, that it is *ever laid aſide*. For there is ſomething ſo *ungrateful* in our *rebellion* againſt God, (and every wilful ſin that we commit, is an act of rebellion againſt him) that would we conſider the nature of it impartially, and in all its circumſtances, we ſhould even ourſelves confeſs, that no *ſentence* could be *too ſevere* upon us. For he it is that made us, that feeds, that ſupports us, that has raiſed us from the duſt of the ground, to be the chief of his works below, and not content with that, has provided for us glories after death, great beyond imagination, and that will laſt for ever. And ſuch, and ſo many favours, do ſurely in reaſon lay an obligation upon us to endeavour with all our might, to do what we think will pleaſe him. But of *tempers* ſo *depraved* are we, and ſo *deteſtable*, that *kindneſs* does but make us *inſolent*, and we grow hardened, unruly, and refractory, in proportion to the greatneſs of his liberality and bounty. For if we look abroad into the world, we

* Lam. iii. 33. † Pſalm vii. 12.

ſhall

ſhall find the *great corrupters* of it, to be thoſe to whom God has given the *greateſt abundance*, and that the moſt *fruitful countries*, are frequently poſſeſs'd by the *vileſt people*, which ſometimes *the Lord maketh barren for the wickedneſs of them that dwell therein**.

Thus, how *charming* a *deſcription* do we find in the book of *Geneſis*†, of that *country*, which at this day is called the *Dead Sea? And* Lot *lifted up his eyes and beheld all the plain of* Jordan, *and it was well watered every where, before the Lord deſtroyed* Sodom and Gomorrah, *even as the garden of the Lord.* And ſuch was the *Land*, but what were the *inhabitants* thereof? *wicked, and ſinners before the Lord exceedingly*§; which exceeding wickedneſs of the people, brought down from heaven upon them fire and brimſtone, which turned that delightful country into a *ſtinking lake* of ſo noxious a quality as not to ſuffer fiſh or fowl of any ſort to live in it unto this day.

I have a little above taken notice, that *God does not willingly afflict the children of men*; and that the *Rod* is his laſt *remedy*. I will now add farther, that he does not proceed to *extremities*, till the diſeaſe is become *incurable*, and there remains no hopes of amendment. He firſt *lays* it on *gently*, and if men will but *hear the rod, and who hath appointed it*‖; if *when his judgments are in the earth, the inhabitants of the world will learn righteouſneſs*‡, his judgments have attained the end whereunto they were ſent; and he himſelf returns to his wonted compaſſion and forbearance.

As to *Sodom* and the places adjacent, we are not particularly told, how *many ways* he might have *viſited* them, to bring back the people to their duty, before

* Pſalm cvii. 34. † Geneſis xiii. 10. § —— 13.
‖ Mich. vi. 9. ‡ Iſaiah xxvi. 9.

their

ther final overthrow. But *one* of his *judgments* we are made acquainted with, and a grievous *one* it is, *viz. That of fleeing before an enemy, and having their goods and their victuals taken away**. Which sort of judgment, people of *warm heads* and *little experience*, seem not to think of in the manner it deserves; but *David*, a much wiser man, and that understood war, and the effects of war, as well as any man ever did, gives us plainly to understand what were his sentiments of the matter, by his making choice of *pestilence* or *famine*, rather than to have an *enemy* in pursuit of him †. But so *great* an *evil* produced no amendment in that people; *they turned not unto him that smote them, neither did they seek the Lord of Hosts*. Their iniquity was past cure, nothing then remained but to destroy them all.

But the method of *God*'s *judgments* upon *nations* may be best understood, by considering the *nature* and *course* of them upon his *own people*, an account whereof has been transmitted down to us *for our learning, and for an admonition and ensample* for the rest of the world. The *threatnings* for *disobedience* you may read at large, *Lev.* xxvi. and in their history we may find them *faithfully executed*. Some of those threatnings I shall rehearse to you. *If you will not hearken unto me—I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you.—And if ye will walk contrary unto me—I will bring seven times more plagues upon you, according to your sins.—And ye shall eat the flesh of your sons, and the flesh of your daughters—And I will make your cities waste,—And I will scatter you among the heathen,—And ye shall perish among the heathen.—And they that are left of you shall pine away in their iniquity in their enemy's lands.*

* Gen. xiv. † 2 Sam. xxiv. 14.

Now

Now these things really *happened unto them, and are written for our* learning *, and happy might we be, would we but seriously reflect upon them, and lay them closely to our hearts. I now proceed in the

Second place, to put you in mind of our own circumstances, and to make a few applications suitable to them.

Now, that God's judgments have been in our land, is most certain. I wish I could with equal truth aver, that *we the inhabitants have* thereby *learned righteousness*. We have for some years been engaged in a dangerous and expensive foreign war, and it pleased God to suffer the enemy to come upon us *as a wide breaking in of water* †, or rather, to give us up to so *destructive* a *madness*, as to *bite, and devour, and consume one another* ||, at a time when all our care and vigilance, and united power, seemed hardly sufficient, without a more than ordinary providence, to defend us from those *cruel* and *blood-thirsty* enemies that surrounded us. But thro' his *infinite* mercy, and the power of his might, that calamity was of no long continuance.

But God had not only exposed us to the danger of powerful foreign enemies, not only raised up an adversary in the midst of us, and permitted *brethren* to *fall out* § : But, at the same time, he, who in the language of Job, *distributeth sorrows in his anger* ‡, *suffered our cattle to decrease* ⊥ by a *contagious distemper*, for which no cure could be found out, nor any means of help ; which cattle *alone*, when dead, had they been suffered to *lie above ground*, would probably have infected the air, and destroyed the *whole breed* ; and, in all likelihood, have brought a *plague* upon those *few people* that had

* Rom. xv. 4. † Job. xxx. 14. || Gal. v. 15.
§ Gen. xlv. 24. ‡ Job. xxi. 17. ⊥ Ps. cvii. 38.

 escaped

escaped the *famine* and the *sword*; and thus have *finished* what the enemy *began*, and have left this *good land* without *inhabitant*.

And as for *burying* the *dead cattle*, who would have been at the *trouble* or *expence* of *that*, when perhaps all that were *alive* had been driven away by the enemy? or should they, like the *Midianites* above-mentioned, *have destroyed the increase of the earth, and left no sustenance, neither sheep, nor ox, nor ass* *. Even we ourselves, in a country abounding in all good things, in a land, perhaps in some respects, not inferior to *the garden of the Lord* †, might have met with no *other food*, but those *putrid* and *infectious carcases*. Nor would it have been the first time such distress has been brought upon a people, that happy might they be thought, that could fall upon so *delicious a morsel*. For we are told more than once or twice in the *Jewish History*, that so grievous was the famine, when their cities were besieged by enemies, that even WOMEN EAT THEIR OWN CHILDREN ‖. Which we may be sure they would not have done, could they have met with any sustenance, though of a nature much more loathsome than that I speak of. But some *part* of the *calamities* of an *intestine war* are expressed in a manner so lively, and with so much force by the prophet, in the same chapter with my text; and do, in their nature, so nearly resemble those the goodness of God has *lately delivered* us from, and, I trust, *will deliver us*, that I shall crave leave to read them to you; and, in truth, they deserve your attention. *Wickedness burneth as the fire.——Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his*

* Judg vi. 4. † Gen. xiii. 10. ‖ 2 Kings vi. 29. and Lam. ii. 20. and iv. 10.

brother.

brother. And he shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied, THEY SHALL EAT EVERY MAN THE FLESH OF HIS OWN ARM *.

And such is the danger we of this land have been in, by the iniquity chiefly of our own *countrymen*, to which, perhaps, they were incited by no motive more *righteous* than *that* of *envy*; perhaps by some *wild notions* of *advantage* to themselves; or, as they would rather have it thought, for the *interest* of----*they know not who*. But in the words of Moses will I cry aloud, and with a thankful heart declare, that *thy right hand, O Lord, is become glorious in power: thy right hand hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble* †. Now such a *deliverance* as this, when, if we had considered either our own lives, or taken a view of those gloomy prospects, that, which ever way we turned, lay before us, we could not have imagined any other, but that *those were the days of vengeance* ‖: *and, that the the sword without, and the pestilence, and famine, and terror within, would destroy both the young man and the virgin, the suckling also, with the man of grey hairs* §. So *great*, I say, and so *seasonable* a *deliverance* ought never to be forgotten by us; but for the remaining part of our lives, which God in mercy has continued to us, we should shew our thankfulness, and give evident proof of our gratitude towards him, by the amendment and reformation of them; and by a dedication of them to

* Isa. ix. 18, 19, 20. † Exod. xv. 6, 7. ‖ Luke xxi. 22. § Deut. xxxii. 25. and Ez. v. 15.

his ſervice, from whom we have, as it were, a *ſecond time* received them.

And though it has ſeemed good to him to afflict ſome of our brethren by the loſs of their cattle, and we know not how ſoon it may be our own caſe, yet both they and we ſhall have abundant reaſon to be thankful, if he does not ſuffer *his diſpleaſure to ariſe* againſt our *perſons* and our *families*. For it is as eaſy for him to command the *plague* to deſtroy an hardened race, *to eaſe him of his adverſaries, and to avenge him of his enemies* *, as it is to *cut off the beaſts of the land* †. And they, alas! *what have they done?* whereas, of mankind, who is it that can lay his hand upon his heart, and ſay, *I have not deſerved what they feel?* And if their *groans* do not effect us, if we perſiſt in our evil courſes, righteous will he be, ſhould he likewiſe *ſmite us with a ſore diſeaſe*, wherein the phyſician may look on and ſigh, but *vain ſhall be the help of man*. Nor is it unlikely but ſuch may be the conſequence, and that our guiltleſs cattle ſuffer *firſt*, to prepare us for what may *follow*, and to give us timely warning and ſpace for repentance; which if we would, with all our hearts, immediately betake ourſelves to, who knows, but that *the decree againſt us may not yet be gone forth* ‖? but that God may yet *be intreated for the land* §.

Permit me then juſt to put you in mind, how much an amendment of life may turn to our real and true intereſt. It *may* ſave our cattle; it *may* preſerve our own lives; but this at leaſt we may be *certain of*, that by taking ſuch a courſe, though our iniquities ſhould be too great to admit of a pardon here, we ſhall, by the mercy of God in

* Iſa. i. 24. † Ez. xiv. 13. ‖ Dan. iv. 24.
§ 2 Sam. xxi. 14.

Chriſt,

Chriſt, find it in another ſtate, and be received into glory and everlaſting joy.

I cannot help obſerving, by the way, that even in the *midſt* of the *preſent calamity*, the *mercy* of *God* appears in a manner to be *adored* and *wondered at*. Conſpicuous is his *wrath*, and ſo is his *compaſſion*. *He is excellent in power and in judgment* * ; he is likewiſe *mighty to ſave* †. Have we reaſons to *grieve* at what we loſe? We have more to be *thankful* for his protection of what remains to us; that one ſort of cattle ſhould be ſo affected, and the other kinds, that live exactly in the ſame way, ſhould continue in *perfect health*, thus to preſerve ſuſtenance, to keep off a famine, and not utterly, and at once to take from us thoſe good things we receive from him, and impiouſly abuſe! This makes me ſometimes hope, that the *meaſure of our iniquity is not yet full* ‖; that there is ſtill ſome little goodneſs left among us; that there are *ten righteous* ſomewhere in ſecret, *for whoſe ſake our Sodom is not deſtroyed* §; and that God will ſtill continue to be gracious.

But conſidering that the ways of peace are yet hid from our eyes; *that the ſword is drawn for the ſlaughter, is furbiſhed to conſume* ‡, and danger ſtill hangs over us; it is not an unpleaſing ſight to obſerve, that in *ſuch a nation as this*, wherein many, in reſpect to God, ſeem not to know of any *will* he has, nor of any *laws* he has preſcribed, nor think it worth their while to make any inquiries about them: wherein great numbers are manifeſtly *aſhamed* of every thing that looks *like religion*, that never mention it without *contempt*, and would *bluſh* at any behaviour of theirs that might be *interpreted* to *ſignify* they believed a God, owned his government

* Job xxxvii. 23. † Iſa. lxiii. 1. ‖ Gen. xv. 16.
§ Gen. xix. 32. ‡ Ez. xxi. 28.

of

of the world, or their dependance upon him; that triumph in their wickedness, *and glory in their shame* * : It is, I say, a thing to be reflected on with pleasure, that even in such a nation there should still be reserved so much regard for the Almighty Sovereign of the world, in the *powers* he has set over us, as to continue our ANNUAL FASTS, to beg pardon for our sins, and to implore the divine assistance: As it is a *national acknowledgment*, that we ourselves are without strength; that victory is from the Lord; and that *there is none that fighteth for us* to any purpose, *but God alone*; as it likewise may yield an occasion for every one of us to reflect upon our lives past, and to consider how far our own sins may have contributed to the *calamities* we have *felt*, and have *reasons* to *fear*. But we should not think that we have discharged the duty of a Fast by coming to church, which yet ought to be done; nor by abstaining from food, which is of no other use, but as it serves to clear the head, to calm the mind, to compose the spirits, and thereby *to chasten the soul* †, and make us, with more attention and awe, to consider the Majesty of the eternal King, and our own weak dependent state. Being brought by abstinence into such a frame of mind, we ought, each of us, with care and diligence, to look into our present and past behaviour; to break off from all evil habits we have contracted; to leave the paths of wickedness; to repent of what we have done amiss; humbly and with all our hearts to beseech pardon for it; and to resolve, by God's grace, for the time to come, to live in obedience to his commands. And could so happy a change be wrought in us, *then* would God look upon us with an eye of pity and compassion; *would be our shield and*

* Phil. iii. 19. † Ps. lxix. 10.

buckler;

buckler; and not ſuffer the *deſtroyer* to come near our border.

In that time of danger, when *our enemies were ready to devour us with open mouth* *, it was obſerved, that people of ſmall fortunes, and *whoſe religion gave them no concern*, ſeemed to think it was a matter that would not affect them, be the event what it would. Time will not now permit me fully to diſcuſs that point, let it therefore ſuffice, without entering into any diſpute about *ſubjection* to a *foreign power*, about *liberty*, *property*, or *true religion*, to obſerve in general, that a *nation* reſembles a *human body*, wherein *if one member ſuffers, the whole body ſuffers with it*. So that there is hardly any perſon in a community that has not great and weighty reaſons to *pray for the peace thereof*. For where war rages, no buſineſs goes forward, nor is there any money to pay for it. And to have our houſes burnt, and our victuals and our goods taken from us †, without knowing where to get more, or where to be ſhelter'd from the weather; to have moreover the laws without force; and our own lives, and the perſons and lives of others, perhaps not leſs dear to us than our own, in the power of any one that bears us ill-will; at the ſame time that the ſword is in the hands of the violent, the godleſs, and the cruel; is ſurely a condition, a reaſonable man would earneſtly beg of God he might not fall into. But the miſery of ſuch a ſtate is deſcribed by Moſes with his uſual force and eloquence ‖, whoſe words I ſhall rehearſe, and leave you to reflect upon them. *And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing of eyes,*

* Iſa. ix. 12. † Gen. xiv. 11. ‖ Deut. xxviii. 65, 66, 67.

 and

and ſorrow of mind. And thy heart ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay, would God it were even: and at even thou ſhalt ſay, Would God it were morning; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

The E N D.

A N

HYMN to the CREATOR

For the Sixteenth of *April.*

Upon the VICTORY over the REBELS, &c.

I.

HAD not the Lord our cauſe eſpous'd.
His people now may ſay;
Had not the Lord engag'd his power
To ſuccour us THAT DAY,
When wicked men, with anger fierce
Inflam'd, againſt us roſe;
Too feeble all our pow'rs had been
Their fury to oppoſe.

II.

To their devouring jaws our life
Had been an eaſy prey;
Their rage, like an impetuous ſtream,
Had ſwept us quite away.
But bleſs'd be God, that this way choſe
His mercy to enhance;
When loudeſt call'd our dangers, then
To ſend deliverance.

III.

We lay like poor entangled birds,
Caught in the fowler's net:
God's pow'r did break the ſnare, and we
At liberty were ſet.

By all engagements, Lord, w'are thine,
  And will thy ſervants be;
The bonds that thou haſt loos'd, ſhall fix
  Us faſter unto thee.

IV.

Thy kingdom, Lord, ſhall ever ſtand,
  'Tis undermin'd in vain;
By thee is goodneſs ſtay'd, when weak;
  When failing, rais'd again.
Thy fix'd regard and tender care
  Rewards the good man's love;
But the bold CRIMES of impious men
  At length their RUIN prove.

V.

This is the work of God alone,
  By us with wonder ſeen;
THIS is the DAY the Lord hath made,
  And we'll rejoice therein.
Our acclamations will we join,
  And loud Hoſanna's ſing;
And wiſh ſucceſs and length of days
  To GEORGE our gracious king.

VI.

Thou art our God, our joyful tongue
  Shall ever ſing thy praiſe;
Thou art our God, and we on high
  Thy glorious name will raiſe.
Let all with thankfulneſs proclaim
  That God is good and kind;
Whoſe mercies, which have ever been,
  Good men ſhall ever find.

TO THE

Juſt and Righteous

Ladies of *Mancheſter.*

LADIES,

SOFT and gentle were you framed by nature, averſe to fierce debates, to enmity and blood; deſign'd to huſh, to quiet, and appeaſe that *rabid beaſt*; which, without you, would ſeparately abide in dens and caves under ground, ſcoop'd and fitted to its purpoſe, by its own broad bending talons; where, *ſquatting like a Toad*, it would ſit ſucking its own poiſon, brooding miſchief and deſolation; with hair unviſited by comb, and beard down to his navel, with ſlaver clotted and with naſtineſs. And to prevent miſchief that might happen to *leſs noxious vermin* that came within his reach, they would, at a diſtance, be informed where he kept his haunt, by the *ſmell.* 'Tis you, *ye fair ones*, that gave him the deep plaiſtered Toupet*; for you he pares his nails, and ſhaves the frowſy honours of his face; nor is it without *female influence*, that *paddeſway* and *gold-lace* give way to the *becoming garb* of an *HIGHLAND PIPER.*

* A Wig.

But that he is tolerably ſweet, and tolerably clean, is the leaſt part of the obligations you have laid upon him. If he has any thing complaiſant in his temper, to you he is indebted for it. Is he gentle, does he deſire to oblige, has he any tender paſſion? it is but in *imitation* of the *idol* of his *heart*. He beholds thoſe qualities in her, and thinks ſhe muſt be *pleaſed* with what ſhe *practiſes*.

——————————Women
Were form'd to bleſs, and ſtamp perfection on us.
Man was at firſt a rude unpoliſh'd maſs,
'Till nature fram'd that charming creature woman,
All kind and ſoft, all tender and divine,
To mend our faults, to mould us into virtue;
And by the ſweets of her refining goodneſs,
Prepare our taſte for never ending joys.

But when this *mender* of our *manners*, rather imbibes our *vices*, than inſtills into us the genuine *virtues* of her ſex; when ſhe ſwells *with wrath, diſdain, and indignation*, becauſe her deſtructive hopes are diſappointed; when the bigotry and rage of *Rome* have ſeized her with all the rancour and bitterneſs of *party zeal*; I will not ſay with Mr. *Cibber*, that ſhe then *outdoes her uſual outdoings*; but that ſhe even *outdevils the devil*. For when they who ſhould reſtrain the fierceneſsof man, do not reſtrain, but increaſe and add fuel to it, that flame, which it is their duty to extinguiſh, what elſe can be expected, but that the fire ſhould ſpread and devour? When they, whoſe buſineſs is love, excite to variance and hatred; whoſe nature is fear and caution, call out for war and murder.—Mourn, *Britain* mourn, if any ſuch be thy daughters; ſince not wholly inapplicable to thy caſe, are the words of him that merits our attention. *If the light within thee be darkneſs, how great is that darkneſs**.

* Matth. vi. 23.

But

But might I presume to question these ladies, I would ask wherefore so passionate a desire to give *England* to the *robbers*, and its *inhabitants* to the *sword?* What is there worth fighting for, but *security* of *property*, and *liberty* of *religion?* If a man can safely enjoy the products of his own industry, and that of his ancestors; and at the same time *serve* the Almighty Lord *without fear*, in a way he hopes will be acceptable to him, and procure him a possession without change for ever. He surely, considering that the *foul fiend* of *persecution* is gone forth into almost all lands, has abundant reason to say that his *lot is fallen into a good ground*, and to be *thankful*, and to be *quiet*. Now, these were never better secured in any *country* or *time*, than in that wherein we have the *happiness* to *live*. For even in *France*, were the *Apostles* to preach that doctrine they have written, they would, in less than a fortnight, *be all hang'd*; and those that *heard* them would be sent to the *Gallies*, *branded* with the *Fleur de Lis*. And in *Spain* and *Portugal*, not half a day would they behold the sun; nor would their scene of action be of any larger extent than one of those *dismal cells* of the *Inquisition*, from whence, after *inimaginable cruelties*, they would be brought forth next *Act* of *Faith*, to be reduced to ashes in a vesture of *painted devils*. And thus, *O Rome!* dost thou imitate the *meek and lowly spirit* of the *holy Jesus*: such is thy charity, and such the charity of thy adherents, which the *righteous maids* of *Manchester* are so desirous to diffuse over their native land.

But I shall be told, with an air of becoming gravity, that there is a *divine right* in the case, and *right* ought to take place, be the consequence what it will. An undoubted truth surely, to which I *heartily accede*. But, alas! things have never been as they should be, since the fatal fall of the *fairest of her daughters*, *Eve*: iniquity every where abounds; injustice,

injuſtice, oppreſſion, and wrong, are the growth of every clime; hence the renowned *Don Quixot de la Mancha* invincibly proves the neceſſity of *knights errant* to go about the world to redreſs grievances; and this was the mighty motive, this the cogent reaſon that ſet him upon the *project* of *reviving* that *noble order* in his *own perſon*; yet remarkable it is, that even *he* did not enter upon that *hardy exploit*, the *battle* of the *lions*, till his encounter with the *Wind-Mill*, *Flock of Sheep*, &c. had widely ſpread his fame, and convinced the world and himſelf, that nothing could reſiſt the power of his arm, or was too mighty for his valour to atchieve.

Now as that *Hero* and the *Heroines* of *Mancheſter*, reſemble each other in their *glorious views* of *ſettling right* and *quelling monſters*, I could wiſh thoſe fair ones, would likewiſe in their *actions* imitate, and take for their pattern that *knight of the woful countenance*; that they would proceed gradually, and not immediately, and all at once attempt things of the greateſt difficulty and danger. Begin firſt at *Mancheſter*, ſuffer no oppreſſion unoppoſed, no injuſtice unpuniſhed, no grievance unredreſs'd. And if this perfect heroiſm, this conſummate virtue, ſhould rouze the adverſe world, and put you to expence, provided *right* takes *place*, *'tis no matter for you*. Though *without money*, *and without friends*, you will *abound* in *conſcious merit*, and may look down with contempt upon thoſe that do wrong, and upon thoſe that ſuffer wrong to be done to others without reſiſtance. And having thus rid *Mancheſter* of *every evil*, go on to make *righteouſneſs flouriſh* in the parts adjacent to that then happy Town. And perhaps before you have *cleared the way* to *Warrington*, it may be time for you to be called *hence*, to receive the *recompence* of your *admirable virtues*. Let the *Lion*, I beſeech you, be the *laſt thing* you take in hand. Leave the buſineſs

of

of *King-making* to *better heads* than those of *Highland chiefs*, and *giddy girls* of *Manchester*.

But as to this *right* itself you make such ado about, as if it was the whole and very *essence* of *right*, and there was none other *right* besides it; even supposing him to be what you *say* he is, and that he had all the *right* you are *sure* he has, yet you would not lie under so great an obligation to *assist* him in the *obtaining* of that *right*, as you do to help a poor man to a *just debt* of SIX-PENCE injuriously withheld from him by one of your neighbours. But *in this case*, though of *undoubted right*, you can easily *dispense* with the *obligation*, as if it was *none* of your *business* to *enter* into other *folks quarrels*, *or to burn your own fingers to light another body's candle*: Whereas *in the other*, you spare no pains, though it be to *ruin millions* of the *innocent* and *peaceable*, and *to set the world on fire*. But perhaps when all's done, this *extraordinary right* is nothing more than the *filthy dream* of those who are not *afraid to speak evil of dignities*. But for farther satisfaction let us look a little into the nature of it.

First then, supposing the man at *Rome* to be the real son of his pretended father, yet even that father forfeited what *right* he had, by *usurping* a *power* he had *no right* to, *viz. by dispensing with the laws*; not to mention his becoming *superstitiously mad*, and his attempting to put it into the power of *Irish Papists* to cut the throats of the *good people* of *England*. Of the aforesaid opinion is the learned, the judicious, the *non-resisting Grotius*, " If the " king, saith he, has one part of the supreme " power, and the people or parliament another; if " the king incroaches upon that part which does " not belong to him, he may *justly* be opposed;— " and when that happens, he may, by the *right* of

" *war*, lose his proper share in the govern-
" ment*."

Secondly, When our gallant countrymen seemed unwilling tamely to give up all that their fathers had so often struggled for, or to become a *passive prey* to *Jesuits* and *Irish cut-throats*, he *bravely ran away*, and *dissolved* the *government*. And the before-named illustrious author avers, " That when
" a king, or any supreme magistrate *ABDICATES*,
" or manifestly *deserts* the *government*, he
" may *thenceforth* be treated as a PRIVATE
" PERSON†."

Thirdly, They of the family he pretends relation to, may, for ought I know, when upon the throne, have had the same *right* with other kings, and were *the ministers of God*, so far forth as they promoted his honour, and the *good* of *men*: but as to any thing of an *indefeasible divine right* belonging to it, idle is the *claim*, and weak and groundless as was ever made in favour of *any family*. For if you please to consult *Buchanan*, that famous *Scotch historian*, and *preceptor* to our K. *James* I. you may find a *truth* that I dare say will not please you; it is as follows: *Robert*, the first King of the *Stuart* race, had by *Elizabeth More* three sons, and then disposed of her in marriage to *Giffard* a nobleman of *Lothian*, and himself married *Eufemia*, daughter to the *Earl* of *Ross*, by whom he had likewise *three sons*. His *Queen* and *Giffard* dying about the same time, *Robert* returned to his old *cast-off*, made her his *wife*, and by a *bill of exclusion*, set aside his

* Si Rex partem habeat summi imperii, partem alteram populus aut senatus, regi in partem non suam involanti vis justa opponi poterit.—Quod ubi fit, potest rex etiam suam imperii partem belli jure amittere. Grot. de jure Bell. et Pacis L. 1. S. XIII. Cap. IV.

† Si Rex aut alius quis, imperium abdicavit aut manifeste habet pro derelicto, in eum post id tempus omnia licent quæ in privatum. Id. Ibid. Sect. IX.

lawful

lawful issue by his *Queen*, who had never offended him, nor attempted to act against the laws of their country; and by an *act of settlement* entailed the *crown* upon the children of Mrs. *More*: and thus were the *products* of *lawless lust*, preferred to the *inoffending issue* of the *marriage bed*; and on so *righteous* an *act* of the *Scotch parliament*, is *founded* the *divine right* of the *Stuarts*.

But whether, in truth, God approv'd of so *extraordinary a proceeding*, is not for man with any certainty to determine; but this we are sure of, that it was the occasion of almost the destruction of that numerous family; and that the princes of that house, have not been in life or death *remarkable* for their *happiness*; nor can I conceive any reason our ancestors had to boast of the *felicity* they enjoyed under their *Reign*, distinguished as they are, by *plagues*, *fire*, *massacres* and *civil war*. Thus *James* I. passed the *Tweed*, and *England* was *afflicted* with *the plague*. *Charles* I. succeeded, and *plague* again was the *concomitant* of his *reign*; and by the *Irish massacre*, and *civil war* in the *three kingdoms*, were probably not less than *three hundred thousand* slain. *Charles* II. *came in*, nor was it long before the *plague followed*, and that *dreadful fire* of *London*. *James* II. had he not *run away*, would doubtless have been more fatal to *England* than were all the *plagues* of *Ægypt* to that *fruitful land*. In the year 1715, that ravenous *Transalpine** *beast* just broke our fences, and appeared in the borders of our territories; and a *contageous distemper* seiz'd our cattle. Thirty years after, even in the year 1745, a *Cub* of the *same breed* with the *former*, coming from St. *Peter's Patrimony*†, was admitted into the heart of *England*, from whom exhaled *effluvia* of the same *infec-*

* Italian. † The Country about *Rome*.

tious quality; our *cattle* again *died* without *remedy*, and *vain* was the *Leech*'s art.

Now whether that visible *analogy*, and *similitude* of *influence*, be any *proof* that they are *all of a family*, is what I neither *know*, nor am in any *concern about*. For whereas there is supposed to be a more than *common uncertainty* about the *Fathers* to *children* of *unmarried women*, it is for *that reason*, that by the *law* and *custom* of *nations*, illigitimate children do, for the most part, follow the *family* and *condition* of *their mothers*: and whereas, that great oracle of the law, *Ulpian*, declares peremptorily, that *it is the law of nature, that whoever is born out of lawful wedlock, should follow the mother*; it follows, that the *divine right* of the *person* you espouse, must depend upon the *divine right* of that *obliging Scotch dame*, of whom he is supposed to be the *genuine offspring*. The course then you have to take is,

First, To prove a *divine right* inherent in Mrs. *More*, and her *love-begotten-children*; and that *poor Queen Eufeme*, and her *innocent unhappy babes* had *no right* at all.

Secondly, It will be incumbent upon you to prove, that your *undeserving favourite* is *lineally* descended from the said Mrs. *More*.

Thirdly, When all this is done, it will become, and will be the duty of you, *fair ladies*, and of myself, in our *private capacities*, to *study to be quiet, and to do our own business*; and to believe that if he had a *divine right*, God himself would, in his own good time, order matters so, that he should come into the *possession of it*. In the mean while, we ought not to take *passion* for *reason*, in a case wherein the *lives* and *fortunes* of *millions* may be concerned; nor should we pin our faith upon a few *TARTOOFS**, who under some prospects of Interest to themselves,

* See a Play of *Moliere*'s of that Name.

would

would involve us in war and bloodſhed; deſtroy all *true religion*, and *reaſonable ſervice* of God; and reduce us and our poſterity into a ſtate of irredeemable ſlavery to *France* and *Rome*, whoſe dominion is tyranny; and whoſe religion is *idolatry*, and *lies*, and *contradiction*, and *nonſenſe*.

The ſovereign governor of the world does not require that you and I ſhould be deeply learned in the *genealogy* of *Kings*. Nothing is there *in reaſon* that obliges us to it, nor any precept of *holy writ*: but expreſs is the command; *let every ſoul be ſubject to the higher powers*; manifeſt the declaration, *the powers that* BE, *are ordained of God*: grievous the puniſhment of diſobedience, and clearly denounced; *they that reſiſt ſhall receive to themſelves* DAMNATION.* Now the man you *delight to honour*, is ſo *without power*, as not to *dare* to ſet *foot* upon *Engliſh ground*; the foregoing charge therefore can have *no relation* to him. For as he is *without power*, he cannot be the *higher powers*, or *the powers that* BE. He therefore is no *ordinance of God*, has no *right* to *obedience*; but *ought* to be *reſiſted*, in ſubmiſſion to the really exiſtent *higher powers*.

But ſtrange is the perverſeneſs of the human race! it is no uncommon thing to hear men *boaſt* of being *mighty to drink wine*, *and to mingle ſtrong drink*; of being ſucceſsful in ruining the loving and believing fair, and tranſgreſſing that divine precept, *thou ſhalt not commit adultery*. He then is but little acquainted with the native *wickedneſs* of *man's heart*, that can be ſurprized at the *harden'd vaunts* of *publick murderers*, or wonder at the *reſolute behaviour* of *wretches* executed for *crimes* of the *higheſt nature*, and declared *damnable* by an *unerring authority*. And *theſe* are the men moſt highly applauded by *thoſe* that are engaged in the *ſame practices*; which qua-

* Rom. xiii. 1, 2.

lity in mankind, is deſcribed with inimitable beauty by *Apuleius* in his account of *Lamach*, which I ſhall beg leave juſt to give you a ſketch of, after premiſing, that I doubt not, could you read it in the *original*, but that from faireſt eyes would briny tears diſtill for *gallant Lamach*'s fall. " *LAMACH* " then attempting to *break a houſe*, upon putting " his hand through a hole to puſh back the bolt, " was perceived by the maſter thereof, and had " his hand nail'd to the door. After ſome intreaty, " his companions ſet him at liberty by cutting off " his arm. But being cloſely purſued, *Lamach of* " *a ſublime ſoul, and egregious virtue*, growing faint " through loſs of blood, earneſtly adjured his friends " rather to kill, than ſuffer him to fall into the " hands of the enemy. For *why*, ſaid he, *should* " *a valiant robber ſurvive that arm which alone could* " *ravage and cut throats*. Upon their refuſal, he " took his own ſword, and after kiſſing it for " ſome time, *with one moſt couragious thruſt, forc'd* " *it through his breaſt. And thus bravely died* La- " mach, *in a manner ſuitable to the VIRTUES of* " *his LIFE**." Obſerve, *Ladies*, it was one that *thought* and *practiſed* as *Lamach* did, that gave *Lamach* ſo *pompous* and ſo *magnificent* a *character*. Whereas, in my way of thinking, he that has gained the victory over his paſſions, ſo far as to ſay, *I have been in the wrong*, ſeems, in ſome meaſure, to have *caſt off the brute*, and to have reſumed a ſoul, *humane*, ſuſceptible of *truth*, and of *divine grace*. Of this at leaſt I am certain, that to *know*, and to *acknowledge* ones *faults*, are two of the firſt ſteps

* Vir ſublimis animi virtutiſque præcipuus,—cur enim manui, quæ rapere et jugulare ſola poſſet, fortem latronem ſupervivere? ——ſumptum gladium ſumm, diuque deoſculatus, per medium pectus ictu fortiſſimo tranſadigit.——Et ille quidem dignum virtutibus ſuis vitæ terminum poſuit. *Apul. Metamorph. Lib.* 4.

 towards

towards *repentance*; *and what cannot repentance do? but what can it, when one cannot repent?*

But let men be *bluff* and *fierce* as they pleaſe, truth is truth, and the *reſiſters* of a *lawful power*, *lawfully executed*, are *anſwerable* for *all* the *miſchiefs* in conſequence of ſuch *reſiſtance*, and at *their door* lies the *guilt* of *all* that *blood*, it on *all ſides occaſions* to be *ſpilt*. At the hearing of this, it is not improbable, but ſome of my own *ſweet temper'd ſex* wil *grin horribly a ghaſtly ſmile*, even as thoſe addicted to thoſe vices would, was I to take upon me to expoſe the guilt of whoredom, drunkenneſs or adultery. But I hope better things from you, and am confident it would be more ſuitable to the ſoft endearing ſex, to be contented with the *execution* of their *eyes* alone, and not to put the ſword into the hands of *madmen*, which when once drawn, God only knows whom it may be pointed at, what havock it may make, and when be put up again. There may no more be *peace in our days. The highways may be unoccupied, and the inhabitants of the villages ceaſe**. But woe be to them by whom ſuch deſolation is brought upon us. Join therefore with me, *ye women that are at eaſe*, and are *full of bread, of pride, and of idleneſs*, and are wholly ſtrangers to the calamities of war, join with me, I ſay, with heart and voice in the words of *David*; *deliver me from blood-guiltineſs, O God*†, and in thoſe of the Litany, *from all ſedition, privy conſpiracy and rebellion, good Lord deliver us.* But let us a little farther examine the *Pretender's* imaginary right, by *rules* of *holy writ*; by which ſacred book, if I am not miſtaken, it will appear of no higher a kind than yours or mine.

When the queſtion then was put to our Saviour, *is it lawful to give tribute unto Cæſar or not?* he

* Judges v. 6, 7. † Pſalm li. 14.

does

does not enter into a debate about the *right* of *Cæſar* or *Pompey*, of the *Antonii* or the *Claudii*, or the *ſenate*, or the *ſanhedrim:* But *ſhew me*, ſaith he, *the tribute-money, whoſe image and ſuperſcription is this* * ? that is to ſay, whoſe *authority* is *owned* by the *community*; and, upon its appearing to be *Cæſar*'s, his moſt candid and peaceable determination was, *render to Cæſar the things that are Cæſar's, and to God the things that are God's.* Which admirable anſwer his faithful meſſenger to the Gentiles has beautifully commented upon in theſe words; *Render to all their due, tribute to whom tribute, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour* †; who at the ſame time acquaints us, that the *intention* and *end* of *tribute* is to be, as it were, a recompence to the higher powers for that *good* they are the means of, for that defence of us from wicked, impious, oppreſſive, and cruel men ‖; for that peaceable and quiet life, for the opportunity of ſerving God, and of behaving in an honeſt, ſober, decent manner one towards another; all which they are the *happy inſtruments*, in the *hands* of *God*, of procuring for us. Now the good man of *Rome*, buſied in *ſinging maſſes*, *ave maria's*, counting *beads*, and in other ſuch goodly gear, *bears the ſword in vain*, the *evil doer* needs not *fear* it, nor is he thereby *able* to *protect* the *innocent*; he therefore that can do *nothing*, is no *miniſter of God for good*, nor by conſequence are we under any obligations to be ſubject to him, either for *wrath*, that is, for fear of puniſhment, or *for conſcience ſake*, no *tribute* do we *owe him*, no *cuſtom*, no *honours*.

He is, in truth, in *himſelf* a *very idol*, of whom, in the words of the prophet, one may ſay, *Be not afraid of him, for he* CANNOT *do evil, neither is*

* Matt. xxii. 17, 19, 20. † Rom. xiii. 6, 7.
‖ 1 Tim. ii. 2.

it

it IN HIM *to do good* *. French money indeed, and *French* influence, may ſet him in *motion*, and enable him to do *miſchief*, even as any other *idol* or *image* of *popiſh ſaint* will ſerve, in the hands of a *mighty man*, to *beat* out the *brains* of its moſt ſtupid and ſilly worſhippers.

But, to prevent miſtakes about the *objects* of *honour* and *fear*, St. *Peter* has plainly pointed out to us who *they* are; *fear God*, *honour the king*: And that our *dreamers* about a *divine right* might be without excuſe, he declares it to be the *will of God* ſuch *honour* and *ſubmiſſion* ſhould be paid to *kings*, as they are the *ordinance of man* †.

But a ſort of people there was, even in the time of the Apoſtles, of whom St. *Jude* and *Peter* ſpeak with indignation. *Preſumptuous are they, ſelfwill'd, filthy dreamers, not afraid to ſpeak evil of dignities,— of the things they underſtand not* ‖. And of you, *ye charmers*, will I take the liberty to affirm, that you *underſtand not* the nature and conſequences of what you are ſo *furiouſly* zealous about; nor can you give a more weighty reaſon for thoſe ruinous principles you have imbibed, ruinous to the truths of God, and to the natural and divine rights and liberties of men, but that you are *ſure* they are right, becauſe you are *ſure* they are right, as were your *good mothers* before you. Nor will *tempers* ſo *poſitive*, and *heads* ſo *warm*, ever admit of any means of better information.

What I have juſt obſerved is true, and *pity 'tis it is ſo true*, eſpecially conſidering the natural capacities of thoſe ladies to whom I do myſelf the honour to addreſs this epiſtle. A *genius* ſtrong, piercing, animated; *wit*, flowing, lively, brilliant; *judgment*, clear, ſolid, penetrating. And is it not to be la-

* Jer. x. 5. † 1 Pet. ii. 13. ‖ 2 Pet. ii. 10. and Jude viii.

mented,

mented, that a *fiery ungovern'd zeal* ſhould cloud ſuch ſouls as theſe? And then that dignity of perſon! the fineſt ſize, the beſt ſhape, that inimitable complexion, that eaſy air, and oh, thoſe eyes!—There's Miſs—about three years ago, not *Venus* ſelf, when ſhe aſſumed the *ceſtus*, was half ſo charming; but now ſhe *ſtorms* not leſs than *four times* a day about *right* and property *divine*. Quiver thoſe balmy lips, loſe their vermillion, put on a kind of *ſilver hue*. In thoſe eyes, where Cupids us'd to play, *malevolence* appears; and upon that erſt ivory forehead reſides a *conſtant frown*; even *furrows*, ſad fruits of cares and age! *begin* to make themſelves *diſcernable*. *Ye gods, what havock* an ungoverned zeal produces in the *faireſt* of *your works!* Quickly will that time come, when thoſe that look upon the *hag*, and are made acquainted with the *ſilly cauſe* that wrought the *mighty change*, will ſhake the head, and cry out, Ha! alas! what was HE to *Hecuba*, or *Hecuba* to HIM * ?

But to return. Could you but remove that *heat* of *brain*, communicated partly by your *mothers*, as a FAMILY DISEASE; partly by the *inſinuating arts* of the *oily Tartoof*; for that Gentleman has made your neighbourhood his place of reſidence for ſeveral years; I am perſuaded your natural abilities would not ſuffer you to be ſo perverſe as to affix any other *right* to the *deſcendants* of *Mrs. More* than what was *derived* from *acts of ſtate*; which *right*, taken away by the *ſame authority*, and with *more equity* than it was *given*, reduces them to the *primitive condition* of their *mother* Mrs. *More*, that powerful, that engaging *miſtreſs*. Of which truth I myſelf am ſo well ſatisfied, that had I actually ſeen the

* Note, *Hecuba* was QUEEN of *Troy*, but for her ſnarling temper, and bitter railing againſt the *Greeks*, is ſaid by the gods to have been turned into a BITCH.

Pretender

Pretender come from *between the feet* of *Mary d'Este*, I ſhould, after what has paſt in relation to him, have the ſame *contempt* for *him*, and *his right* I have at preſent, when, for ought I know, or any one elſe can know, he may be the ſon of an *Ogletborp*, a *Bricklayer*, an &c. &c. &c. For even David's children themſelves had no longer a *divine right* to rule over the *ſons* of *Jacob*, than they obſerved the *laws of God**, that is, than they *conformed* themſelves to the *cuſtoms* and *religion* of *their country*. Accordingly we find, that upon *Solomon*'s defection from them *in part*, was *part* of the *kingdom rent from him*, and *given* to *Jeroboam* and his *ſeed*, by as *good* a *title* as *David* had it, and upon the *ſame terms*, *viz.* of *adhering to the conſtitution*. But he likewiſe *revolting* to *idolatry*, and to the *manners* of the *nations* that were *round about him*, made a *forfeiture* of his *right* to the *crown*, and his *poſterity* was *utterly cut off*. Now theſe we know had a *divine right*, yet far was it from being *indefeaſible* or *unalterable*. But as to the *divine right* of Mrs. *More* and her *children of love*, *tis a *joke* to talk of it, as we meet not with the *leaſt mention* thereof in the *records* of *Lothian*, as *revealed* from *heaven* by either *prophet* or *ſeer*, nor in the *annals* of that *ancient kingdom* of the *Caledonians*†.

But if *right* ſhould go for nothing, ſurely ſome regard ſhould be paid to *merit*; though the *father* then be *good* for *little*, yet *Charles*, the ſtill more modern iſſue of Mrs. *More*, is certainly a *great man*, a very great man, at leaſt *ſix foot*. Why let him. I ſhall not, for all that, be eaſily perſuaded that he is any ways comparable to his name-ſake Mr. *More of More-hall*, becauſe that Gentleman *with nothing at all ſlew the dragon of Wantley*; whereas Mr. *Charles* we ſaw turn his back, with all his *Highland troop*,

* Pſ. cxxxii. 12. † Scots.

with

with pleasure saw him *flee* before the ROYAL YOUTH, like *fearful hart*, that from some distant hill views deep-mouth'd *hounds that make the welkin answer them.* Not this was promised JENNY CAMERON *.

'Tis *him*, it is this *real hero* of *British growth*, I would recommend to your esteem and veneration; was I not apprehensive that a woman's aversion *no merit can remove.* I could likewise mention the *loveliest princes* of *hearts intirely English*, descended from the *most humane*, *best natured parents* in the universe, and both of the *Protestant religion.* Protestant religion, quoth he? the old cant!—And have you, *my fair one*, been so *taught*, as to give yourself *airs* and *pull* up the *nose* at the name of the *Protestant religion?* Even you, who it is to be hoped, would not for half what *Manchester* is worth, *abjure* that *religion*, and worship the *vile trinkets* of *Rome*, *or fall down before those images the king of* Babylon *has set up*; that is, in proper language, the *Pope*; that head, that centre, that cement of a *bloody faction* that has for ages *afflicted* and *destroyed* the *faithful servants* of *Christ. The Protestant religion!* scorn it not, *my dear*, it merits your esteem. *The Protestant religion!* It is reason, it is truth, it is liberty, and if practised would free you from those tumultuous passions that now *affect your head*; and would make you *study peace, and things whereby we might edify*, not whereby we might *murder one another*, to the joy of almost all *Europe*; but particularly of your *false insidious friends* the *French.* But such is the age wherein we live, that of all Mr. *Charles*'s qualities, none seems to have been more useful to him, than his putting on an air of *indifference* about *religion.* But would a declared zeal

* Quem tu, cervus uti——
Sublimi fugies mollis anhelitu
Non hoc pollicitus tuæ. *Hor.*

for

for Popery have been ſuitable to his circumſtances, and the buſineſs he came about? Had his *Catholick friends* any *doubts* about the *ſincerity* of his *heart?* Perhaps you may not know that even K. *James* II. could *diſguiſe* his *principles* till a *convenient ſeaſon*, and that a gentleman was fined *one hundred thouſand pounds* for ſaying he was a *Papiſt*. Perhaps too, you may not have conſidered, that from *no religion* to *Popery* is an *eaſy tranſition*; or examined the weight and meaning of *David*'s imprecation, *ſet thou an ungodly man to be a ruler over him.* Pſalm cix. 6.

I ſhall now add no more, but that the Hymn is not mine; but the product of a genius truly ſublime, that ſhall be nameleſs: that I wiſh you *cool heads*, and *honeſt hearts*, and that I am,

LADIES,

Your faithful and moſt

Humble Servant,

EDWARD LEWIS.

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