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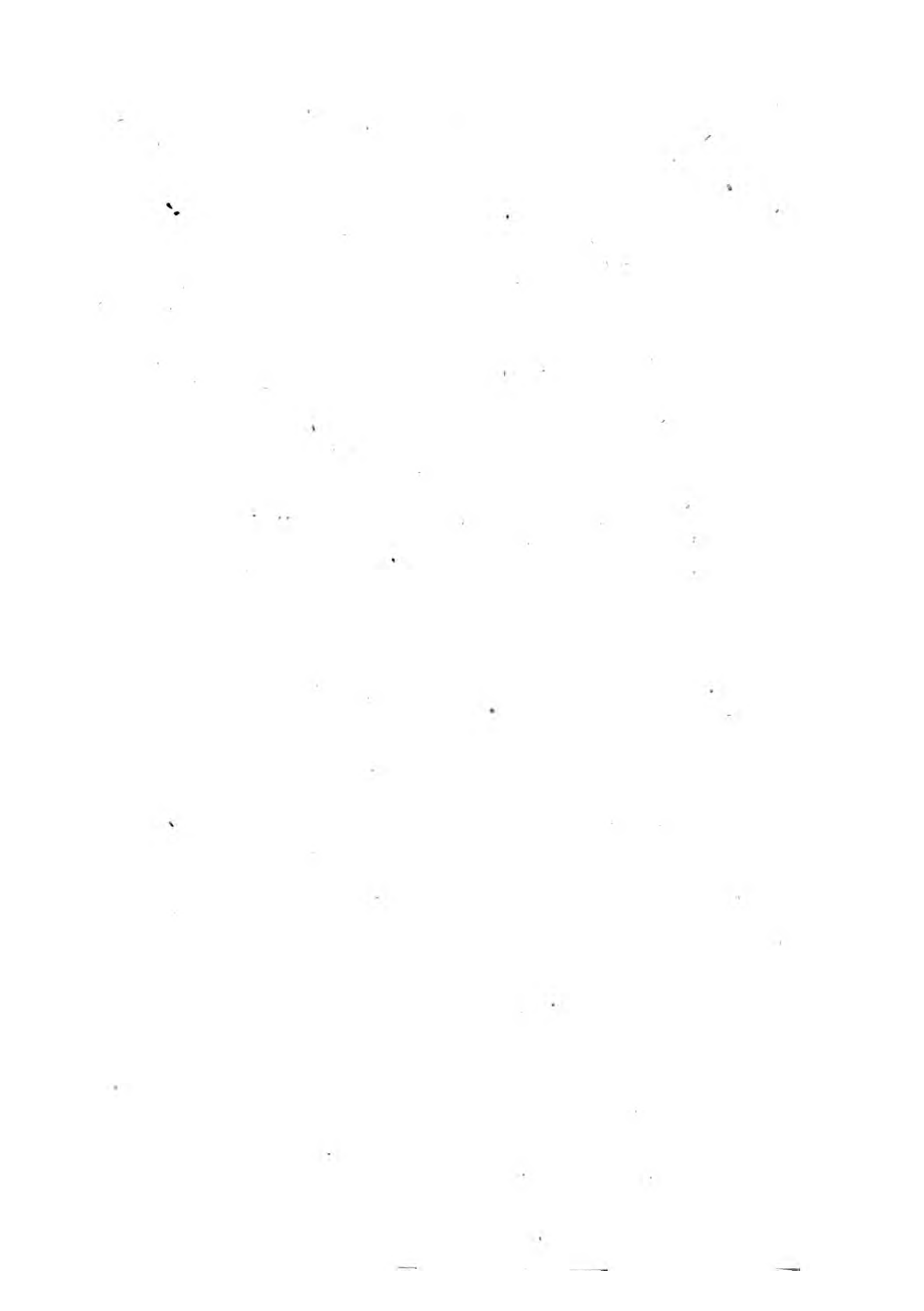
Mr. *PARKER*'s

SERMON

PREACHED before the

UNIVERSITY of OXFORD,

On *Thursday, June 11, 1752.*



*The Grounds of Submission to Government, the
Origin of the different Modes of Civil Polity,
and the Happiness of our own Form of Le-
gislation in particular, considered.*

A

S E R M O N

PREACHED before the

UNIVERSITY of OXFORD,

At St. MARY'S,

On Thursday, June 11, 1752,

Being the Anniversary of his MAJESTY'S
Accession to the Throne.

By WILLIAM PARKER, B. D.

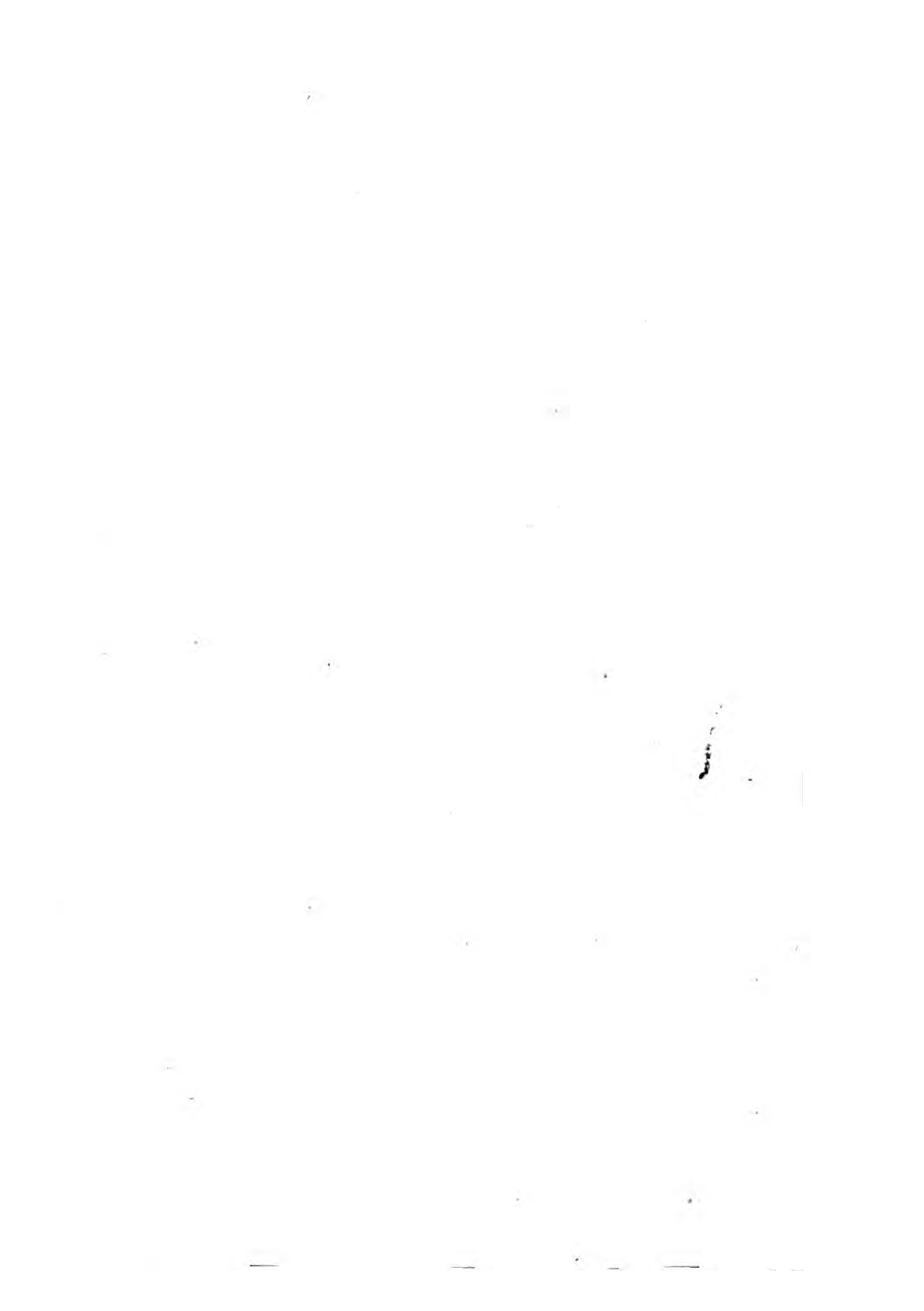
Rector of *Little Ilford in Essex*,
Minister of *St. Catharine Cree, London*, and F.R.S.

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ISAIAH xliv. 28.

*That saith of Cyrus, He is my shepherd,
and shall perform all my pleasure.*

IF we consider man merely as a *free agent*, we may be tempted to carry our notions of liberty too far, and interpret freedom into a privilege of licentiousness. If we consider him merely under the character of a *created* being, the duty which we shall find resulting from thence will be that of obedience to his *Creator*. If we consider him further as a being endued with *social* dispositions, and intended for *social* life, a new field of duties will be opened to our view, relative to his *social* capacity. We shall be led also to acknowledge the original Creator to be the sovereign superintendant of the *social* as well as of the *natural* system.

But as the whole race of men, in the present state of things, is necessarily divided into

distinct societies, it is reasonable to conclude, that the omniscient providence of the Creator will invisibly preside in each : In *some* more mediately, and through a remoter chain of causes : in *others*, upon particular exigencies, by nearer and more direct interpositions of his power. If at any time *the foundations of the earth are out of course*, it is no absurdity to imagine, that the almighty architect may again interpose his hand to replace it upon its proper basis. It is no inconsistency to suppose, that at *all* times, through the agency of men raised to high stations, and enlarged spheres of action, he may accomplish the all-wise purposes of his will.

Thus far reason proceeds in her deductions : revelation still affords a clearer light, informing us, that *this* hath been the real case. The Jews were for some time under an immediate theocracy, for the preservation of the knowledge of the true God : and even after the cessation of that divine polity, the prophet Isaiah, in the words now read, and in their context, according to his usual sublimity, gives us exalted ideas of the operations, and dictates of this supreme invisible director, in sentences prophetic of facts relative to the Jewish state.

Thus

Thus saith the Lord thy redeemer, and he that formed thee from the womb ; I am the Lord that maketh all things, that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself ; that confirmeth the word of his servant, and performeth the counsel of his messengers ; that saith to Jerusalem, Thou shalt be inhabited : and to the cities of Judah, Ye shall be built ; and I will raise up the decayed places thereof : that saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.

Histories inform us, that this Cyrus was a victorious prince ; exalted by conquest a mighty monarch over the eastern world. Yet how triumphant soever he might be in the arm of flesh, through superior experience and skill in war, we find that he himself still acknowledgeth his subordination to the king of heaven. For we read, that ^a *in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an house in Je-*

^a 2 Chron. xxxvi. 22, 23.

rusalem which is in Judah : who is there among you of all his people ? the Lord his God be with him, and let him go up. A very remarkable declaration *this* of confidence in the one supreme God, from a most accomplished heathen potentate ! We find in profane history the same religious spirit breathing through his sentiments, especially towards his last moments, which might proceed from the secret suggestions of the same God of truth.

It would be superfluous to prove before this audience, that the supreme magistrate hath frequently been denominated among the ancients under the stile and title of a shepherd : which figure, no doubt, was taken from a similitude of care, and watchfulness in the *one*, over his flock, to that of the *other*, over the community.

The words of the text, and a due reflexion upon the original source, to which the Holy Spirit ascribes the power of Cyrus, concurrent with his own acknowledgments, together with a consideration of the co-operating human means, by which his dominion was acquired and established, will furnish our minds with several useful remarks, suitable to the institution of the present festival ; directive of
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our civil conduct: and our meditations may be digested under the following topicks of inquiry:

First, into the foundation of civil polity in general, and the origin of its various modes and forms.

Secondly, into the peculiar advantages of our own form of legislature in particular.

Thirdly, into the use of such instituted festivals as the present, deducible from the doctrine here delivered.

First then, if we begin our inquiries with the foundation of civil polity in general, we shall find one of the most obvious conceptions that occurs to us concerning the nature of man is, that he is a *political* being: i. e. a being formed for necessary conjunction in society. Our numerous wants, and dependencies upon each other, from the time of infant weakness to decrepit age, even through the stage of manly strength and vigor, the mutual assistances which we are enabled to communicate to each other, the irksomeness of solitude, the delights of friendship, have always proved, that man must seek for the happiness
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and support of his nature in social connexions : and consequently that he was intended by the author of his nature for a social agent.

Monkish solitude is as far from the purposes of humanity, as it is from religion. For what would become of the human species, and even of the secluded hermit himself, if all men, like himself, were to dedicate their days, and rational faculties, to solitary inactivity ? where would be the riches of the unconnected multitude ? where the common conveniencies or security of life, without the subservient hand of the labourer, the communicative industry of the artificer, or the protecting eye of the watchful magistrate ? It is the state, that guards the retirement of the hermit ; whatever notions of independency he may have formed within himself. Nature then, that is, the regular established order of providence in the natural world, directs man to society : but all society, especially as far as we are conversant in it, amidst infirm depraved creatures, necessarily infers, nay supposes subordination : and all established regular subordination is *government*.

This short chain of deductions leads us to one general conclusion, that God *wills* government amongst mankind, which is no
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more than society established. And therefore in all debates about the general foundation of authority and subjection, the best way will be to carry men back to the first directing mover towards civil polity; to *his* will and appointment, who, in the natural course of things, hath made subordination necessary; who constituted this state of mutual dependance amongst his creatures.

St. Paul therefore very fitly represents this necessary subordination in society, the connexions between each member of the community, and their mutual dependance upon each other, by the metaphor of an human body, wherein no one organ, joint, or ligament, can be spared without a manifest inconvenience to the whole: So that ^a *the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you; nay much more those members of the body which seem to be more feeble, i. e. inferior, or less excellent, are necessary.* Men in short, especially the more feeble, (and who would not be feeble without alliance?) men, I say, necessarily unite into societies, not only for mutual assistance in providing the conveniences of life, and for mutual support, but also

^a 1 Cor. xii. 21, 22.

that they may have the united strength of the whole body to defend their properties. Thus far reaches the use, and absolute necessity of subordination in general.

As to the origin of the different forms of civil polity, if we would not be deceived herein, if we would fairly examine things, and proceed upon such principles, as may be of service to the community wherein we are situated, not suspending action or submission to *any* form, till our own maxims are established, we must not be guided merely by hypothesis, but advert to fact; not adhering obstinately to the determinations of what we may imagine *ought* to be; but observing what we shall find to have *really been* the foundation of empires. For if all submission and allegiance were to be suspended in the state, till *every* individual was satisfied in the establishment of his own scheme, nothing but confusion could ensue. All government, and the very being of society must drop at once. It might rather perhaps become christians to consider, what gave to the Roman emperors their title, even when the apostles commanded their converts to submit peaceably to their authority; or to Tiberius his right, when our Saviour enjoined men to pay him tribute.

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The first original form of civil government has been placed by some in paternal authority. This might probably have been the seat of its residence, while the family of mankind was small. In the infancy of the world, when the whole human species was included within the narrow precincts of one habitation, it is reasonable to conclude, that all authority would reside in the father of the household. The tender care and inspection with which he had guarded their childhood, and conducted their youthful imbecillity into a state of manhood, must make them repose an entire confidence in his affection; and his more aged experience render them submissive to his judgment. The exercise of his guardianship indeed, in that primæval state, was confined within a very narrow sphere of watchfulness. They were only to be forewarned against the savage beasts of prey, that ranged the field. As to the more ravenous tyger, and more subtle wolf of prey of the human species, there yet were none of that kind ranging abroad, to be guarded against. We read indeed of a very early instance of domestick murder: but then the only murderer in the world was soon pointed out to the family, and a mark set upon him. The fact had been committed

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through the instigation of envy, not for any litigious incursion upon disputed property, or the extension of domains, the most frequent cause of slaughters afterwards. The father was still seated in his primitive chair of authority, which no person could dispute with him, and the children safe from foreign invasions. Thus the direction of this little original commonwealth would naturally centre in the common father of the race.

But as this family increased, and grew too large for the limits of its own inclosures, distinct branches were separated from it. These separate families would naturally form themselves into distinct societies, each under the authority of its respective father, who had led forth the colony. And as these little independent states were multiplied, each under its own domestick laws, and the guardianship of its own private father, it is natural to suppose, that if the head of any one collateral branch should pretend to usurp authority, or arbitrarily domineer over the rest, his claim would be soon disputed. It would immediately be asked, *who made thee a ruler, and a judge over us?* have not *we* a father, who led us forth, and who protects us, to whom therefore we will submit? rule over
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thine own colony, and protect thine own children.

But if the interests of two or more colonies became so naturally connected by reason of their vicinity, or other circumstances, that they could not subsist so safely, or conveniently in a disunited form, these interests, and these relations would make them seek after some common bond of union; and subject themselves for mutual benefit and support to one common ruler. This ruler might probably have been the father of one of these originally independent colonies, whom they had observed to be most active, faithful, and judicious; most able to watch and protect them against foreign annoyances, or to quell any domestick disturbances; whom for these purposes, they agree by mutual consent, to place as their governor over them. Here then was a mixture of *fatherhood* and *compact*: paternal right, i. e. the direction of nature gave him a title to prescribe to his own family: mutual compact of the two uniting bodies called him forth to preside over others, on account of his distinguished merit.

As the world grew more fully peopled with inhabitants, and the earth afforded less extensive room of property to each, mutual

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jealousies would naturally arise between different states, and disputes about property necessarily spring up. Ambition and avarice then began to shew their baleful influence; the leader of one people began to march forth against another; hostile acts commenced; arms determined the title to the disputed property, and with it fixt anew the style and power of government. The vanquished colony might soon find it prudent, for the ends of social life, to submit peaceably to their late conqueror; being convinced by their captivity of the inability of their former leader to protect them; of the superior prudence and experience of their new victor, and his capacity to guard them against any future foreign invasions. To *whom* therefore they were subjected at first by force, as their *conqueror*, to *him* they now consent to pay allegiance by choice, as their most able *protector*.

For I may appeal to histories, whether men have not been induced to give up, by consent, the reins of polity into *his* hands, even afterwards to rejoice, and triumph in *his* government, and go forth to war against their neighbours, under *his* banner and auspices, who was at first only an invader, and a victor over themselves. Here then is a mixture of
paternal

paternal authority, of *compact*, and of *conquest*. Paternal claim gave him the first title to presidency over his own children and family : consent of neighbouring colonies made him a ruler over other families : the law of arms made him victor over nations : the voluntary agreement of these nations to peaceable submission afterwards confirmed his right of ruling over them. Thus when arms prevailed, conquest gave claim to power, and with the victor's laurel bestowed the monarch's sceptre.

Thus we shall find, that the title, which Cyrus enjoyed to many parts of his empire, was founded originally in conquest : yet we observe him at the same time asserted by the first all-wise mover as a secondary agent under him, advanced by these means *to perform all his pleasure*. And in the beginning of the next chapter, he is denominated under the sacred character of the *Lord's Anointed*^a : *Thus saith the Lord to his anointed Cyrus, whose right hand I have holden to subdue nations before him ; I will go before thee, and make the crooked places strait, I will break in pieces the gates of brass, and cut in sunder the bars of iron, and I will give thee the bidden riches of secret places.*

^a Isa. xlv. 1, &c.

In process of time, when sovereigns began to abuse their power to the oppression of their subjects, and that authority, which had been intended to protect, was made use of to enslave, civil animosities then arose; and as men alternately asserted their natural liberties with success, or were subdued by the superior force of the tyrant, states became differently modelled. Few long remained in a condition of abject slavery without some commotion, some struggles and throws of nature to regain her freedom. But where subjects vindicated their liberties with final success, there was room for an infinite variety of different forms and models to be introduced, according to the different interests, tempers, and circumstances of the people.

Accordingly we perceive, that various prevailing principles or sentiments of government in different ages, various maxims, that for a time have gained the ascendant, various prevailing humours or temperaments of the subject, or of popular leading men in the community, have disposed a nation, in some ages, to submit to *one* form of government, rather than *another*. Conquerors have undoubtedly been oftentimes instruments to introduce various forms of legislature, whether as a blessing,

or punishment to nations, under him, who said once of Cyrus, *He shall perform all my pleasure.*

The inconveniencies of *one* kind seem as frequently to have caused others to be devised. For when kings, who *are*, or *ought*, by their paternal vigilance, to be as fathers to their people, have trampled upon the rules of paternal tenderness; when the father grows arbitrarily tyrannical in his commands, and instead of acting the part of an affectionate parent, acts that of an unnatural oppressor, it is no wonder if the children begin to remonstrate, and endeavour to convert the stream of power into that channel of gentle rational discipline, for which government was at first ordained.

For the all-bounteous Creator certainly can never *will* the continuance of that power, to the destruction and misery of his creatures, which was intended purely for their welfare and happiness. Accordingly we find from the history and experience of all ages and nations, that nature will remonstrate against tyranny, cruelty, and unjust exercises of power. Passions are implanted in the human breast by the very author of society, to be alarming, active guardians of our freedom; and in proportion as the spring of civil liberty hath been bent downwards by oppression, it will by a kind of

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natural elasticity return, and react with the greater vigor.

Correspondent to these remonstrances of nature, we observe the voice of God, against unnatural oppressors, under the person of Coniah the son of Jehoiakim king of Judah: *^a Shalt thou reign because thou closest thyself in cedar? did not thy father do justice and judgment? then it was well with him. But thine eyes, and thine heart are not but for thy covetousness, and for oppression, and for violence to do it: therefore as I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence.* God himself likewise hath more than once judicially executed the denunciation in fact amidst his own people, having transferred the sceptre from one family to another, where the father thereof had not walked before him in righteousness and judgment. Thus he rent the kingdom from Saul, and gave it to David, and his children, by a perpetual covenant; yet we remark even *this* covenant conditional; that it was not without interruptions of peace and order in the succession, where the iniquity of the governor, or the sins of the people gave occasion. *^b I will cut off from Abab, saith the severe sentence of God, every one that is left to*

^a Jer. xxii. 15, &c.

^b 1 Kings xxi. 21.

him in Israel, under a proverbial phrase of those days which denoteth total excision. Such revolutions might seem in those ages, at first sight, to be brought about by the sole conduct of man, and natural means; but the spirit of revelation, which seeth deeper than man seeth, informs us, that they proceeded from the just judgment of a supreme, invisible director.

Again, variations of circumstances, pursuits, and occupations may have made one and the same nation vary from itself, as to the modes of its civil polity, in different periods of its existence: whilst each mode was peculiarly adapted to the age in which it prevailed. Thus absolute power may best answer the secret speedy execution required for warlike purposes, the hasty propulsion of publick danger, or the sudden extension of empire. For which reason even the Roman state, though so jealous of its freedom, yet sometimes chose to constitute its dictators. Merchandice, and arts may best flourish under a government somewhat more popular, or which admits a mixture of the aristocratick kind, and allows room for the emulation of private subjects to exert itself. We have no argument to demonstrate, that the almighty Sovereign ever intended *one universal* form of government to be established over the face of the whole earth, in *one uninterrupted*

lineal succession. If we argue from his providential permissions in *all* countries, or his judicial interpositions in *some*, we may infer the contrary.

He governed his own people, when he himself was their peculiar superintendant, by the agency of judges: but when they desired a king, according to the eastern mode of polity, he indulged them in their request; and then the immediate theocracy ceased.

St. Peter ^a represents the several ranks and degrees of civil magistrates as the ordinance of *man*: which, in respect to the original source of their authority, are by St. Paul stiled the ordinance of *God*. *Submit yourselves*, saith the former apostle, *to every ordinance of man, πᾶσιν ἀνθρώπινῃ κτίσει; to every creature of man; or magistrate created by man: whether it be to the king as supreme, or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* We have, in these words, represented to us, in one concise view, the true end of civil polity, the constituent disposers of civil power, the only solid ground, and motive of submission. The end thereof is the peace, and happiness of the human species, supported by the reward of social virtue, and the punishment of

^a 1 Pet. ii. 13, 14.

lawless vice: the true principle of submission is that of obedience to the will of God: we are exhorted to submit ourselves, *for the Lord's sake*; whether as creatures of the great God, and consequently under a duty of conformity to his appointments; or as disciples of Christ, and consequently bound by the laws of Christ; or as concerned to promote the religion of Jesus, demonstrating the good effects of christian faith upon society, by our own peaceable subjection to every social ordinance. The constituents of civil authority, under the supreme Creator, are men: the extent of submission to the several modes and forms of legislature is implied in this phrase, *to every ordinance*, *πάσῃ κλίσει*; and the dependance of these various modes upon the voluntary decisions and determinations of different complex bodies is intimated in this phrase, *to every ordinance of man*: *ἀνθρωπίνῃ κλίσει*.

Upon the whole then, the truth seems to be this; that God intended government among men, from the circumstances in which he hath created men. He hath made them mutually dependent upon each other, and consequently social subordinate beings. But then he leaves to the determination of the different bodies and complexions of men, as secondary agents under him, the choice, and appointment of the diffe-

different forms in which they will be governed. Yet he expects submission to *all*, when they *are* appointed ; otherwise there would be nothing else but a perpetual round of variations, and revolutions, of discord, war, and tumult in society, according to the different fancies, and interests, and ambitious schemes of each individual.

As to the respective excellencies of each form, these have long been matter of dispute amongst men of a political turn ; and the just preference of either may probably continue so, among disputatious men, as long as some infirmities or defects shall attend the execution even of the best ordinances among mankind : that is, as long as men shall continue to be, what they are, frail, imperfect creatures. However thus much we may plainly perceive, that God wills submission to *some* form, because he wills *society*, having created mutual dependances, and having made mutual subordinate communications necessary to the support of the individual. Thus far submission, even for *conscience sake*, appears a duty upon natural principles of obedience to the will of our Creator, manifested in the relations of natural things. Infirmities *may* and *will* adhere to administrations of government ; as well as to every other discharge of duty
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amidst imperfect beings. For we must remember that earthly governors are *men*, and not *angels*. Scripture indeed, in respect to the dignity of their office, and its similarity to the divine superintendance, hath stiled them *gods*; yet the very best, in the records of history, have always had imperfections enough, even in their highest improvements, to convince us that they were still *men*. Consequently not every defect of prudence, according to our measures of judgment, in the sovereign, nothing but the highest violations of publick justice, and subversions of publick right, and of the very end of government, can dissolve the duty of allegiance in the subject.

The happiness, and superior excellence of our own form of legislature, and the great reason we have to rejoice in it, which was the *second* point proposed for our meditation, is sufficiently discernible in this one instance; it is that very form of government, which speculative writers of the greatest eminence, both ancient and modern, have pointed out, as the most *perfect*, though unable to introduce it into their respective states. A monarchy duly limited has been looked upon as the brightest pattern of perfection in government; but that a pattern in speculation rather than reducible into fact: a light to be viewed and admired
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at a distance ; the friendly warmth of whose benign rays could not be felt within their own hemisphere : a plan calculated for speedy execution, upon any sudden emergency, and for wisdom of council, where time for deliberation is admitted : wherein the king has authority to declare war, and command immediate action, upon any hafty approach of his enemies, or to accelerate his enterprizes secretly, for any important advantage to the state : but then the nerves of war, the supply of publick contributions for its continuance, are subjected to the prudence of publick consideration. Thus happily are we constituted to enjoy one of the principal privileges of monarchy, the celerity and secrecy of its operations, without the danger of that, which is one of its greatest miseries, a subjection to arbitrary will and disposal.

It is in peace likewise the peculiar happiness of our constitution, that the experience of the whole nation is, as it were, annually summoned, and compacted into one body ; that discreet and able representatives of the people are called together to consult the welfare of the whole community. Thus, if the remark of the wise man be true, *that in the multitude of counsellors there is safety*, we must conclude, that our own republick, guided by
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discretion, is built upon a rock of ages. How far she hath prospered in fact, through many generations, may be seen in that high seat of character, which she hath long possessed amidst her neighbours. Our constitution in short enjoys the mixt emoluments selected out of every form, without the separate disadvantages attending each distinct. Our king limited in power reaches forth to us the privileges of monarchy without tyranny: our peers possess the rank of aristocratick governors, without the feuds and intestine slaughters arising from the jealousy of nobles unrestrained by any superior head: our representatives of the commons are a branch of democratick power, without the confusion, dissipation, and madness of an unrestrained common multitude.

Never was monarch less desirous of unlimited lawless authority over his subjects, than the prince, with whom the supream power of this so happily tempered community is at present intrusted. We may this day congratulate ourselves in a prince, whose ambition it is to fulfil the end of government in one particular character, for which civil polity is recommended by St. Paul, whose desire it is to govern rather in the distribution of civil rewards, than the infliction of punishments: yet when

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nature and humanity oblige him to punish, we have seen, from a late instance in this place, the resentment with which he feels the loss of a subject, consequently his parental tenderness over each, from his sollicitude to bring an horrid parricide to clear judicial conviction, and the enormous criminal once convicted, to condign punishment; if any punishment can be called worthy of a crime so abhorrent to nature.

To aim at the whole extent of the royal character, would carry me beyond the usual limits of time prescribed to my office in this place; yet something is due to the authority of our church in her institution of this day's solemnity, as indeed much is due to the merit of the royal personage anointed over us.

For if it be an allowed injustice to defraud any common member in the community of his due character, how much more to defraud the sovereign magistrate? whose fame is more widely canvassed; whose example is more extensive; whose honour is more redundant to the credit, or discredit of the body, over which he presides.

Here then let us begin to honour the king in that part of his character, wherein the king principally delighteth to be honoured, his
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inviolable attachment to the strict veracity of his word, and his sacred regard to distributive justice among his subjects : let us acknowledge his affection, which amply supplies the room of a father, to the promising heir of his crown and dignity : his discernment in the choice of the properest governors to preside over the most important point of interest to his successor, and to the kingdom, the formation of its prince's mind : his sympathetick sensation of the widow's grief : his benevolent study to relieve it, in his tender guardianship over the rest of her royal children : his faithful vigilance over his dominions, as his family extended. The provisions made on a late interesting occasion are a conspicuous instance of his foreseeing prudence : provisions not better adapted to solace the heart of the fatherless, than to confirm the heart of the nation : which made the heart of the widow, as it were, to revive ; and the heart of the nation to rest with confidence, well secured in the possession of her ancient degree of regal dignity. Wisdom may be esteemed ; justice may be revered ; power may be dreaded ; but equity, integrity, humanity, paternal affection, and universal benevolence, must in every character be beloved.

His esteem for academick learning, whatever unfavourable opinions some may entertain thereof, and his sense of the publick benefits arising from this method of training up the youthful mind, is proved in his own munificent endowment, or rather foundation, as it may be called, of an university for the service of his subjects seated within his native dominions. His regard frequently expressed to the two ancient seats of literature, which have been long the eyes and ornaments of this kingdom, his annual assignment, out of his revenues, of a liberal stipend, for the support of an additional professor in each, dedicated to the encouragement of modern languages and history, demand the gratitude of all who love these seats. May no competitions ever prevail, or be encouraged between these two illustrious sisters, engaged in the same glorious work of education, either unworthy of themselves, or men of the politest learning! May they stand united in affection, as in the breast of the king! May their only emulation be to excel all other seminaries of science, as much in knowledge, and the rudiments of every social, and private virtue, as they surpass all others in the nature of their constitution, and truly academick discipline! And may they always retain and
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cherish those seeds of subjection and loyalty to princes, which have been their ornament, and ancient stabiliment before the thrones of princes !

These are the schools, where the foundations are laid of moral, civil, and religious virtue. Let us take heed that the rudiments of science be kept uncorrupt: that the child in knowledge be fed with *the sincere milk of the word* of truth. For such as the nutrition is, that forms, as it were, the first stamina of life, such will be the strong meat that is digested afterwards. Such as the speculative principles are, such will the practical habits exert themselves, either to the benefit, or prejudice, to the honour, or discredit of the fountain, whence they were imbibed.

Young persons should here especially learn those principles of moral science, and civil subjection; should here acquaint themselves with those foundations of government, and the true end of its appointment; should here, by their conformity to academick laws, contract those habits, and exhibit those specimens of submission in their early years, which may promise, and send them forth in maturer days, orderly, and peaceable, and useful members of the state, whereof they constitute a part. For it is generally observed, that those persons,

sons, who in their younger years have been disobedient or refractory to their governors, within the smaller societies of education, have usually come abroad perverse, and obstinate, and troublesome members of the great political world: uneasy within themselves, and disagreeable to mankind. Habits of any sort are difficult to be corrected; but more especially habits of disobedience, perverseness, licentiousness, and self-conceited contumacy superior to advice.

These are the reflexions, which the present solemnity suggested: pardon me, if I have trespassed upon your patience too long! These introduce my *third* and last remark, which was to infer, in few words, the use of such stated festivals, and assemblies, as the present.

We are called together, by the appointment of our church, in one joyful congregation, to return our tribute of thanks to the great disposer of all authority, for the happiness we enjoy under the peaceful establishment of a regular society, and to pray for the continuance of the blessing, under the care and protection of a vigilant monarch. Such a solemnity therefore will naturally call to our recollection the benefits, which we receive from this establishment, that so we may not offer thanks to God for blessings which we do
not

not understand, nor prayers for the continuance of that, which we do not really desire.

One reason, why we are enjoined to offer up prayers, and supplications for kings, is to instruct us, that we are dependent upon the *Lord of Lords* for the blessings which we receive by the hands of kings: to teach us at the same time our obligations of gratitude to those, whom we acknowledge the providence of God to have placed over us. Princes, at the same time, are reminded of their duty to their people, by the prayers, which they offer up in conjunction with their people. This is the excellence of our liturgy appointed for this day, and also of the constant communion service of our church, that it is calculated to answer both these purposes. Wherein the king is reminded in the most solemn manner, *whose minister he is*; and the people are admonished, *whose authority he hath*. Such a service cannot but be excellently adapted to promote mutual amity and confidence between prince and people; to dispose all serious minds, actuated by a sense of the presence they are in, and of the omniscient being, to whom they offer up their addresses, to unite earnestly in all human means for the promotion of those blessings, which they ask at the throne of
 grace.

grace. Let it then finally be observed, that as no religion is more favourable to princes, so none establishes subjection upon better principles, or inculcates it by more regular, repeated suggestions, than that of the church of England. It is the glory of this feat of religion, and literature, to have been through many ages, one of the main pillars, and supports of the church of England.

May we all answer the true end of its foundation, in our labours for the promotion of the divine glory, and the support, and dignity of our happy constitution both in church, and state! May he who raised up Cyrus his shepherd, *to perform all his pleasure*, preserve a shepherd over us, concerned like Cyrus for the house of God, strenuous for the faith of which he is stiled the defender! And may this, with respect to our commonwealth, be the resolution of every one of *us*, which was the rule of Cicero, with little variation: “ As we
 “ all sail, like as in one common ship, may
 “ we unite to keep her in the true course to
 “ publick happiness! We hope it may be
 “ with a prosperous gale; but whatever the
 “ winds may be, *our* best endeavours shall
 “ not be wanting.”

Above

Above all, let us remember, that the œconomy of this world, with all its several interests, and modes of polity, about which we now contest so much, shall one day have an end: and then shall men no longer be weighed in the balance, by the little distinctions of fortune, or elevations of civil dignity; but according as they have answered the ends of providence, in these his civil dispensations: and when the great conqueror of all, death shall have leveled all, and himself at length *be swallowed up in victory*, an immediate universal theocracy shall then begin, *and God shall be all in all.*

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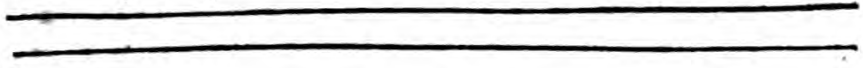
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