

A

S E R M O N

Preached before the HONOURABLE

HOUSE of COMMONS,

At St. Margaret's Church, *Westminster*,

On *Wednesday April 11, 1744,*

Being the Day appointed by his MAJESTY's Royal
Proclamation for a GENERAL FAST.

By *PHILIP BEARCROFT* D. D.

Chaplain in Ordinary to his MAJESTY.

L O N D O N :

Printed by EDWARD OWEN in *Amen Corner*.

MDCCLXIV.

Jovis 12 Die Aprilis 1744.

Ordered,

THAT the Thanks of this House be given to the Reverend Doctor *Bearcroft*, for the Sermon by him preached Yesterday before this House at *St. Margaret's, Westminster*; and that he be desired to print the same; and that the Lord *Perceval*, Mr. *Southwell*, and Sir *Hugh Smithson*, do acquaint him therewith.

N. Hardinge,

Cl. Dom. Com.

Ep. *Titus*, Ch. 3. Ver. 1.

Put them in Mind to be subject to Principalities and Powers, to obey Magistrates.

IT was the great Accusation of the *Jews* against St. *Paul*, that he was a *Pestilent Fellow and a Mover of Sedition*, and very artfully applied by their Council against him before the *Roman Procurator*, that he might command him to be put to Death ; but the Holy Man of God, whose peculiar Care it had been to *have always a Conscience void of Offence toward God and towards Men*, wrapt up in his Integrity, entered resolutely, and chearfully upon his Defence, and defied them to make Good their Allegations against him ; and after the Matter had been searched into more than once or twice, and the Cause heard by different Judges, their Opinion upon it was, *This Man doeth nothing worthy of Death, or of Bonds*. It is the true Praise of our Great Apostle of the *Gentiles*, and stands upon the Records of our Holy Religion very highly to his Honour, that he was especially careful to command all the new Converts to Christianity *to be subject*

Acts xxiv. 5.

Acts xxiv.

16.

Acts xxvi.

31.

Rom. xiii. 1.

Rom. xii. 18. to the higher Powers; and if it were possible, and as much as in them lay, to live peaceably with all Men, to exhort,
1 Tim. ii. 1. that Supplications, Prayers, Intercessions and giving of Thanks be made in the Church of God, for Kings, and all
1 Tim. ii. 1, that are in Authority; and direct the Teachers under him, to put the People in Mind to be subject to Principalities and Powers, to obey Magistrates. Therefore I pray you, that ye would hear me patiently a few Words, before your proper Representatives,

I. While I lay before you the true Ground, and Foundation of the Apostolical Injunction, to be subject to Principalities and Powers, to obey Magistrates:

II. And that ye would afterwards somewhat farther indulge me, in a proper Application of it to yourselves upon this solemn Occasion.

I. The true Ground and Foundation of this Apostolical Injunction is, what is in Truth the true Ground and Foundation of all other Duties, viz. the Fear, and Love of God, by whom Kings reign and Princes decree Justice, yea the Nobles, and all the Judges of the Earth. The Hearts
Prov. viii. 15. of Kings are in his Rule and Governance, as Rivers of
Prov. xxi. 1. Water, according to the fine Allusion of the wise Man, and he disposeth and turneth them, as it will best answer the wise Ends of his good Providence. And therefore we are to submit ourselves to every Ordinance of Man for the
1 Ep. Pet. ii. 13, &c. Lord's Sake, to pay a conscientious Obedience to the Magistrates and Laws of the Country, in which we reside, 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, i. e. both to the chief Ruler himself, and to all them, who are put

put in Authority under him for the due and regular Administration of the Government ; for so, as St. Peter well instructs the Jewish Converts to Christianity, is the Will of God, that by well-doing they might put to Silence the Ignorance of foolish Men. It is every Christian's Duty to be subject to the higher Powers, but it more especially behoved them, because they were every where spoken against by their Adversaries, as troubling of Cities, perverting of Nations, and even turning the World upside down by forbidding to pay Tribute to Cæsar, the Roman Lord of it. As free, they were indeed by becoming Christians eased from the Yoke of the Jewish Religion, and admitted into the glorious Liberty of the Sons of God ; but as true Liberty will not behave itself unseemly, they were not to use this Liberty for a Cloke of Maliciousness, by making it a Pretence for Licentiousness and Disobedience, but as the Servants of God, they were to honour all Men, to pay them all according to their several Ranks and Stations the Respect belonging to them, to love the Brotherhood, to have a peculiar Regard, and Affection for their Fellow-Christians, to fear God, to make their Duty towards him the first, and chief Principle of their Actions ; and in the next Place to honour the King, to pay their Duty to the Prince of the Country, in which they lived. All the Powers, that be, are ordained of God, or rather, as the (a) original Words might have born a more exact Translation, were constituted under God, the Supreme Governor of the Universe ; and therefore in Obedience to St. Paul's Exhortation, that Supplications, Prayers, Intercessions, and giving of Thanks should be made for Kings, and all that are in Authority ; they

(a) ὑπὸ τῷ Θεῷ τεταγμένοι ἵσιν. Rom. xiii. 1.

were offered up (a) in the Church in the early Ages of Christianity, for the Life of the Emperor, for his Ministers, for the Magistrates, and for the Good of the State; much in the same Manner, as in our Church-Liturgy, formed from the Primitive Plans, we beseech God, to *save and defend our King, that under him we may be godly and quietly governed, and to grant to his whole Council and to all them that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wick- edness and Vice, and to the Maintenance of true Religion and Virtue.*

The Usefulness of these Precepts to Government in General, and the great Advantages, which they afford to all the various Forms of it, are too apparent to be denied; and therefore such bold Champions of Infidelity, as would willingly exclude God from the Government of the World, that they may riot in it without his Controul, have had the Assurance to assert, that these are in Truth State-Maxims in their Original, delivered out under the Veil of Religion, thro' the Mouths of Priests to bind them down upon the Consciences of the People, the more effectually to secure them to Obedience: But then to help forward the Deceit, surely Statesmen would put on a greater Appearance of Religion, than they generally shew. No, the real Truth is this, the good God, whose providential Mercies are over all his Works, loves the Societies of Mankind, and is tenderly concerned for their Good, and therefore he hath vouchsafed to make his Laws concerning them so greatly to their Advantage, that they cannot break, or neglect them, without acting against their own proper Interest, and doing a manifest In-

(a) *V. Justini Martyris Apologiam Sectione 23. V. Tertuliani Apologiam Sectione 30.*

jury to themselves; Even in this Respect *the Law of the Lord is perfect, converting the Soul; The Statutes of the Lord are right, rejoicing the Heart, and in keeping of them there is great Reward.* Psal. xix. 7, 8, 11.

True Religion, the true Christian Religion is most beautifully attended with the social Virtues. The Divine *Author and Finisher of our Faith* was ushered into the World, *with Glory to God in the highest, on Earth, Peace, Good Will towards Men; and Peace and Love, Charity, an universal Benevolence is the distinguishing Characteristick of all the true Disciples of him, who upon all proper Occasions taught Subjection to the Powers in Being, and even the Paying of Tribute to support them.* Luke ii. 14.

When the *Pharisees, Christ's most implacable Enemies, took Counsel how they might entangle him in his Talk, and they sent unto him their Disciples with the Herodians, saying, Master, we know that thou art true, and teachest the Way of God in Truth, neither carest thou for any Man, for thou regardest not the Person of Men. Tell us therefore, what thinkest thou, is it lawful to give Tribute unto Cæsar, or not? Our Lord ordered them to shew him the Tribute-Money, and when they produced a Roman Penny, with the Face and Titles of the Emperor stamp'd upon it, he asked, whose was the Image and Superscription, which that Coin bore, and when they said unto him Cæsar's, Render therefore unto Cæsar the Things which are Cæsar's, says the Divine Logician, and out of a Zeal for God's Honour and Glory, always nearest to his Heart, he adds, and unto God the Things which are God's: And thereby as it is well commented on by St. Paul in his famous 13th Chapter of the Epistle to the Romans, he taught his Followers to render to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.* Mat. xxii. 15, &c. Rom. xiii. 7.

Thus

Thus carefully *Christ* and his Apostles teach us our Duty towards the Civil Magistrate, within the Verge of whose Power we reside ; and thus judiciously they distinguish about it. We are to contribute to support his Government with our Purfes, to pray for, and to honour his Person, and to obey his Commands, as far as they are consistent with the Commandments of God. For in the first Moment we perceive them to disagree, we are to remember, that *God is the great King of Kings, and Lord of Lords*, and consequently that his Commandments are supreme, and therefore supersede, and take off our Obedience from the Commands of his Vicegerent which do not square with them. By this Rule acted *St. Peter*, and after this Manner by his Practice explained his Precept of *Submission to the Ordinances of Man* :
Acts iv. 18. When the *Jewish* Magistracy required him *not to teach in the Name of Jesus, the Righteous Man*, who had already told them, *that there was Salvation in none other*, appealed
Acts iv. 19. to themselves, whether it was *right to hearken unto them, more than unto God*, who had commanded him to publish *these glad Tidings of Salvation* ; and when he was again apprehended with the rest of the Apostles, for preaching to the People in the Temple, *bold as a Lyon* he resolutely told the Chief Magistrate, that *they ought to obey God rather than Man*.
Acts v. 29.

And with this just Distinction, which cannot with any Appearance of Reason be suspected to be the Invention of the State, it seems most prudent for all the Ministers of the Gospel, after the Example of their Lord, and his immediate Disciples to *put the People in Mind to be subject to Principalities and Powers, to obey Magistrates* ; without entering further into the particular Discussion of that captious Question, which heretofore hath raised such deadly Feuds, and Hatreds among us, how far our Obedience ought to extend.

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I know well before whom I stand, and shall leave with great Deference *to their wise Judgments* all such tender Points; and proceed to bring the general Doctrine a little nearer, and by Degrees quite home to ourselves with this Observation.

II. That if the good Christian's Obedience is to be carried thus far, even to forward Heathen Princes, and such, to say no worse of them, the great Civil Powers on Earth were, when Christ and his Apostles delivered the before-mentioned Precepts of Obedience to the State; it is a very fortunate Circumstance to be born in a Time, and to live in a Country, in which a good and gentle Christian Prince bears Sway, more especially if his Power is limited, and his Rule marked out by good and wholesome Laws. *Happy are the People which are in such a Case, yea blessed are People, which have the Lord for their God.*

The last Words of King *David* on Politicks, and those dictated by *the Spirit of God*, were, *He that ruleth over* ^{2 Sam. xxiii.} *Men, must be just, ruling in the Fear of God.* And they had ^{3.} such an Influence on the young Prince his Successor, that soon after, when God himself appeared to him, and bid him to ask, what he should give him, it was his wise Petition, that God would *give him an understanding Heart to judge his People, that he might discern between Good and Evil.* ^{1 Kings iii. 5.} But yet so great is the Frailty of Human Nature, so apt are even the wisest Heads to be turned with an uncontrouled Imperial Sway, that even King *Solomon* himself grew giddy with it, and we read in the Book of God, that *his Heart was not perfect with the Lord, but he did Evil* ^{1 Kings xi.} *in his Sight, and kept not that which the Lord commanded* ^{4, 10.} *him.* It is therefore rather the Happiness of a King than his Misfortune, to have the Rule of his Duty chalkt out to him, and his Power bounded and circumscribed, to be disabled

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from doing wrong, and to be left at Liberty only for good.

Such may most properly be termed *Gods*, and the Sons of the most High. For if we look up to those superior Beings, which enjoy perfect Happiness in Heaven, we shall find good Reason to conclude, that their Happiness ariseth chiefly from the Determination of their Will to Good; and if it were allowable for such poor Reasoners as ourselves, to pronounce what God over all blessed for ever cannot do, we might truly say, God cannot do that, which is not good. The Rectitude of his Will, through his unerring Judgment secures him from it. If after this it shall be asked, Where is the Place of Freedom? and where is true Liberty to be found? I will answer in a religious Sense, in the Service of God; in a Civil Sense, in our own happy Constitution, in which we are not subject to the arbitrary Commands of Men of like Passions with ourselves; but the Power of the Magistrate, and the Duty of the Subject are so rightly calculated for their mutual Good, that *our Civil as well as Religious Obedience is our reasonable Service*, and in both, God be thanked! there is *perfect Freedom*.

I could with Pleasure expatiate on this pleasing Theme, was I not checked with the Reflection, that notwithstanding this our happy Condition, too many among us appear not to be sufficiently thankful, not to say quite insensible of these great Blessings; while others presumptuous and self-willed are not afraid to speak evil of Dignities, intruding into those Things, which they have not seen, and do by no means belong to them. The Office of a King is most difficult, as well as most honourable; and hard indeed, very hard would be their Fate, were they obliged to justify themselves immediately to all those, who from particular Disappointments, and self-interested Views are so malicious

as to find Fault, on Purpose, to raise Troubles against them. There were Malecontents under that King, who made Silver in Jerusalem, as plenty as Stones in the Street; nay and when God himself went before the Israelites, and the Reward of their Following him was a Land flowing with Milk and Honey, he kept not the People from Discontents. It hath been in all Ages, and under all Governments the Practice of the disappointed, and disaffected to complain, and generally with too much Success. For as a most judicious (a) Writer observes, “ He that goes about to persuade a
“ Multitude, that they are not so well governed as they ought
“ to be, shall never want attentive, and favourable Hearers;
“ because they know the manifold Defects, whereunto every
“ kind of Regiment is subject: but the secret Letts and Im-
“ pediments, which in publick Proceedings are innumerable
“ and inevitable, they have not ordinarily the Judgment to
“ consider: and because such as openly reprove supposed Dis-
“ orders of the State are taken for principal Friends to the
“ common Benefit of all: and for Men, that carry singular
“ Freedom of Mind: under this fair and plausible Colour
“ whatsoever they utter, passeth for good and current: that,
“ which wanteth in the Weight of their Speech, is supplied
“ by the Aptness of Men’s Minds to accept and believe it.
“ Whereas on the other Side, if we maintain Things that
“ are established, we have not only to strive with a Number
“ of heavy Prejudices, deeply rooted in the Hearts of Men,
“ who think, that herein we serve the Time, and speak in
“ Favour of the present State, because thereby we either
“ bold or seek Preferment; but also to bear such Exceptions,
“ as Minds so averted before-hand usually take against that,

(a) *The Beginning of Hooker’s Ecclesiastical Polity.*

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“ *which they are loth should be poured into them.*” But notwithstanding all this, all honest Men, who are publick Teachers of the People, more especially all true Pastors of the Established Church will do their Duty and *approve themselves as Ministers of God*, and faithful Servants of his Majesty in this Critical Juncture of Time; and whether with *Honour or Dishonour, with evil Report, or good Report, as Deceivers and yet true*, at all Hazards they will *open their Mouths, and enlarge their Hearts* to make the People sensible of the manifold Blessings, which they enjoy under his present Majesty’s most just and most auspicious Reign. — Were all the People assembled together, we would ask them in the plain but most significant Words of

1 Sam. xii. Holy Scripture to the *Israelites* of old, *whose Ox hath he*
 3, 4. *taken? or whose Ass hath he taken? whom hath he defrauded? whom hath he oppressed? or of whose Hand hath he taken any Bribe to blind his Eyes therewith? And all, who are not lost to Truth and Shame would answer with one accord, He hath not defrauded, nor oppressed us, neither hath he taken ought of any Man’s Hand, to blind his Eyes therewith.* — We will go further, and tell the People, without fear of Censure from their wise and watchful Guardians, who are to judge what is said, because it is the very Truth; that *their Liberties and Properties*, those charming Words, which carry Musick with them to fix the Attention, and cheer and raise the Spirits of every *Briton’s Soul, are not only safe, but flourishing*, and that the Chief Danger concerning them is, lest they abuse them to Wantonness, by doing every one of them, *that which is right in their own Eyes*, as if there was no King in these Realms. — Thus without Thought and Reflection must act such weak and unhappy Men, as not
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being previously deluded by the false colourings of Popery, can wish for one of that Persuasion to come, and reign over them. — Of that tyrannical Religion, that enthrals all its Votaries, and as far as it prevails, triumphs over the civil and religious Liberties of Mankind.

Our great City, it is to be hoped, is not less distant in Inclination, than in Situation from *Rome*, which is *wholly given to Idolatry*; but not a few lie conceal'd among us, that would lead us to it: and too many *spend their Time either to hear, or to tell something new*; while others *delight in and go about with Lyes*; and when their Mouths will be effectually stopped, God only knows; they were most plainly wide open of late, and by their confident Assertions damp't our Joy, and cast such a Gloom over *the Day of Victory*, as filled our watchful Adversary, who sowed those Tares of Discontent, with the Hopes, that at length the long wished for Time was arrived, when he might come with Safety, and put his Yoke upon us.

But the presumptuous Undertaking hath raised such an Indignation in all true *British* Hearts, and knit them so closely together, that they are combined *like the Heart of one Man*, not only to defend *the present happy Establishment*, but also to revenge the daring Insult of our Haughty Foe: This is the *Voice of the People*, and we trust likewise, that it is *the Voice of God*. For it was *He, who of his Goodness lately cast them down, and overwhelmed our Enemies with the Sea. He blowed with his Winds, and the Waters flowed over them.*

There is a very particular Relation between the People of *Great-Britain*, and the Sea; and a great Assemblage of Ideas in the Comparison between them. We both fluctuate, and have our Ebbs and Flows, round the Island, and are preserved pure and healthful by them: We both
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are various and inconstant, and the *Tumults of the one*, and the *Waves of the other* are sometimes mighty and rage horribly, but to our great Happiness the Lord who dwelleth on high is mightier and directeth the Raging of Sea, and the Madness of the People according to the good Purposes of his Almighty Will.

That God would be graciously pleased to continue his watchful Care over us, *and deliver us from the Hands of our Enemies*; we are at present assembled in the *House of Prayer*, to humble ourselves before him with Fasting, to bewail the great and crying Sins of the *Nation*; to repent of, and most earnestly beg the Pardon of them, from *his divine Majesty*, acknowledging with Shame and Confusion of Face, our foul Ingratitude for all his mighty Favours, and that it is owing to his unbounded and unmerited Goodness, *that we have not been consumed*. We are cautioned by the Word of God not to say, what is the Cause, that the former Days were better than these, lest we should not enquire wisely concerning these Matters, and therefore we will not enter into the invidious Task of comparing Times, but with Grief acknowledge, that our own Times are in a moral Sense very bad, but because *Iniquity abounds*, it is no Reason, *that the Love of many should wax cold*, to the proper Means under God of amending them; which are an hearty Veneration and Observance of the Religion and Laws of our Country, a loyal Respect for the Person and Authority of the King, and an honest Industry, with a virtuous Frugality in our several Callings; and to this must be added in all those, who are in Authority under *his Majesty* an undaunted Courage in the regular Execution of the *Penal Laws*, and a becoming Zeal for the Preservation of *Order*, now too generally slighted by all Ranks and Degrees, but most notoriously by the lowest Sort of the People.

The Sovereign is the *Head*, and the Magistrates under him are the *Eyes and Hands* of the Body Politick, to inspect the Behaviour, and correct the Misdemeanours of the People; and consequently the Magistrates of this Nation in their several Stations have no small Task upon their Hands: when out of a dutiful Regard to their Office, and a Love for Virtue and good Manners, they shall put in Force the *Laws* enacted for the Suppression of *Vice* and *Immorality*, which are in themselves but *Dead Letters*, and must be enlivened by the quickening Hand of *Power* before they *can* operate, and make themselves to be felt. The Magistrates Sword will then carry its true Edge; and the thus employing it to God's Honour and Glory at Home, may induce him to bless it with Victory abroad, and to give our Sovereign the Honour of being the Restorer of the Peace, as he is at present the great Protector of the troubled World.

We have been for some Time engaged in a War, not out of a Wantonness of Power, or with unjust Views, but at the *Voice of the People*, and for the Honour of the Nation, to redress our injur'd Merchants, to protect our Trade, and vindicate the Superiority of *Great-Britain* upon the Seas. Nor hath it lain so heavy upon us, but that our *wise Legislature*, true to its Engagements, the great *Bulwark of Liberty*, and by Constitution *an Enemy to Oppression*, hath found the Means to assist her Friends on the *Continent*, and most generously reached out her saving Hand to a most worthy *Princess*, whose Hereditary Dominions had been for some Time carved out, and in Imagination swallowed by her Foes.

Enraged at his Disappointments and Defeats, our most inveterate Enemy, in pursuit of whose ambitious Views, and by whose secret Machinations the mighty Scheme was formed,

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med, and attempted to be put in Execution by his Armies ; at length hath thrown off the Mask, and declared open War against our Sovereign Lord King George, as a *Personal Enemy to France*. No inglorious Character ; and until *France* shall cease to disturb *Europe*, the King of *Great-Britain's* most just Praise.

For Success in this honourable Warfare, first and before all Things we must address ourselves to that *great and only Potentate, who is wonderful among the Kings of the Earth* ; and when he saith to one *Go*, he must go, and to another *Come*, he must come, and to a third *do this*, he must do it, or God will put his Hook in his Nose, and his Bridle in his Lips, according to the strong Expression of *Isaiab*, and turn him back, by the Way, that he came ; or perhaps send the proud Man to graze with the Beast of the Field, and make him to be wet with the Dew of Heaven, 'till he is sensible, and confesses, that the most High ruleth in the Kingdom of Men, and he giveth them, to whomsoever he will ; till he praiseth and honoureth and extolleth the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those that walk in Pride, He is able to abase.

2 Kings xix. 23.
Dan. iv. 17.
L. xxvii.

The Gods of the Earth may by Treaties part it out among themselves, and form imaginary Schemes of Power ; but *he that is higher than the highest among the Children of Men*, God that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in Derision : If they take not his Consent along with them, He will make them to their Cost to tell it out that the Lord is King : the Earth may be glad thereof, yea the Multitude of these our Isles may be more especially glad thereof ; on which he hath shower'd down his Favours, and not only filled our Hearts with Food and Gladness, but blessed us with the Truth of his holy Word, and with such a rational Form of Government, that he doth not appear

to have dealt so kindly with any other Nation, and we are not more separated from them by his great Waters, than by his kind providential Care over us. Praised be God's Holy Name, he hath given us all Things richly to enjoy ! It is very certain, that we are blest with the best Religion ; and I am verily persuaded, that we live under the best Form of Government at present upon the Earth ; and therefore if we are not the best Men, and the happiest People upon it, the Blame must lie upon ourselves alone.

We profess the *Christian Religion* from *Christ* and his Apostles, as it stands recorded in the *Holy Book of God*, without the false Comments, whatever the *Romanists* pretend, of fallible Men. And we are under *Regal Government*, such was the first Government on *Earth*, and such was, and will be for ever the Government of *Heaven* : but since human Nature is apt to grow corrupt, and giddy, and intoxicated with an uncontrouled Command. The *Power* of our Sovereign hath fixed Bounds, which it cannot *legally* pass, it reaches our Purses in such Proportions only, as we ourselves by our *Representatives* propose ; and it commands our *Persons* no further, than the *Laws* passed with their Consent, Enact. The King pretends not to be absolute over our *Lives and Fortunes*, or to lord it over our *Consciences*, and to judge of our Actions further than they express our Behaviour towards the State. He is very sensible, that our Consciences have another Master, before whom we must stand or fall *in the Day, when Rom. ii. 16.* God shall judge the Secrets of Men through *Jesus Christ our Lord* ; and that he shall then be called to an Account himself in his publick as well as private Capacity, whether He shall have studied to keep his People in *Wealth Peace and Godliness*, and shall have been contented .

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tented with his legal Rights, and our legal Obedience which are the King's just *Prerogative*, and therefore with Honour are indispensably to be paid him, who hath given us his *sacred Word from the Throne*, that he hath *no Interest at Hearts but ours*, and that he *will do his Part* in protecting, and promoting it. In a grateful Return for these *most Gracious Assurances*, let it be our fixed Resolution, as it is our bounden Duty, to *honour and obey the King*, and all them that are put in Authority under him; and to unite heartily to shew ourselves a *wise and understanding People*, that have *Council and Strength for the War* under him against all our Enemies, and more especially against that most perfidious One, who will be bound by the most solemn Engagements no longer, than it suits with his Interest, Ambition, or Resentment to break them.

This Day already stands distinguished in the Annals of *England* for the Coronation of the great Preserver of our Civil and Religious Liberties, who stopped the Ravages, and checked and abated the Pride of *France*: but, as we have been by no means sufficiently thankful for that great Deliverance; but have most notoriously abused that, and all our other great *national Blessings*, by converting our Peace and our Plenty into Wantonness, and our Religious and Civil Liberties into Licentiousness; it is now most justly, and we hope, not inauspiciously, become *a Day of Humiliation* for our foul Ingratitude, in which we have earnestly prayed to God for his Blessing from Heaven on the Person and Arms of *our Sovereign Lord the King*, and solemnly promised to forsake and amend all our wicked Ways, and at length to become a grateful and an obedient People. These are our best means of applying to the Throne of Grace, *that the Lord of Hosts, the great God of Battle* would graciously vouchsafe to go forth with our *Fleets, and Armies*, and crown them with Victories, *as in the*
Days

Days of old, and in the Years, that are past, which we have heard and known, and such, as our Fathers have told us: till we shall have again driven back those vain People that delight in War, within their own proper Bounds; and made them once more to sue for the Blessings of Peace.

To God be ascribed all Honour and Glory, Praise, Might, Majesty and Dominion for evermore.

F I N I S.

