N°14

The Duty of REJOYCING.

Recommended in A

SERMON:

Preach'd at the

CHAPPEL OF LINCOLN's-INN,

ON

June the 7th 1716.

Being the Day of

THANKSGIVING

To Almighty God, for the Succeſs with which he has been pleas'd to Crown His Majeſties Arms, in the ſpeedy Suppreſſion of the late Unnatural Rebellion.

By *RANDOLPH FORD*, Curate and Lecturer of *St. MARY LE BONE*, in the County of *Middleſex*, and Chaplain to the Rt. Hon. *JOHN* Earl of *SUTHERLAND*, Lieutenant General of His Majeſties Forces.

The Second Edition.

O Fortunatos nimium, ſi ſua bona norint, Angligenas!

LONDON: Printed for *J. Roberts* in *Warwick-lane*, MDCCXVI. Price 4*d*.

TOTAL LASER CARE
AND TECHNOLOGY
PROVISIONAL
DRAFT
UNDER
REVIEW

To the Rt. Honourable *JOHN*, Earl of SUTHERLAND, Lord *Strathnaver*, Hereditary Sheriff of the Shire of that Name, Lord Lieut. of the Shires of *Sutherland*, *Ross*, *Cromarty*, *Murray*, *Nairn* and *Caithness*, and Admiral of those Seas. Lieut. General of His Majesty's Forces, and Lord President of the Commission of *Chamberlainry* in *Scotland*, Kt. of the most Ancient and Noble Order of St. *Andrew*, and one of the Sixteen Scotch Peers, in the present Parliament of *Great-Britain*.

My Lord!

THE following Discourse (without mentioning the Innumerable Obligations I owe you, naturally throws it Self under the Patronage of your Lordship, Who had so large and successful Shares, in the Great and Glorious Actions of Reducing the most Notorious REBELS to the Obedience of THEIR RIGHTFULL AND LAWFULL SOVEREIGN.

THAT Excellent Candour and Affability, which All admire in your Lordship, Induce this Presumption of presenting you with these Sheets: Hoping the Honest Zeal with which they were Wrote, will in some Measure Attone, for the Ambition of having your Lordship's Name prefix'd to them.

THE Great Abilities with which it has pleas'd God to Endow your Lordship, So bravely Employed for the United Good of our King *and* Country, *Demand the Veneration of every* True Protestant: *And* INVERNESS *will be a lasting Monument of your Lordship's* Courage, Conduct *and* Humanity.

THE Horrid and Abominable Treachery, by which the late Unnatural *and* Unparalell'd Rebellion *was carry'd on to such a* Height, *may sufficiently Demonstrate to every Impartial and Unbyass'd Person, the* False Loyalty *of the Fomenters of It. Such Perjury, Contemning and Violating Most Sacred and Solemn* OATHS, *may indeed, suit the Maxims and Politicks of a* JESUIT, *but can in no Sort become any, that Pretend to the Name of* PROTESTANT.

THIS is what I have set in as proper Colours as I could, within the Compass of this Discourse: Yet must confess, that

that had Truth *and* Loyalty *Found no abler* ADVOCATES *than my Self, Heresie and Rebellion had made a further Progress: But it is My Comfort, and a* Peculiar *Happiness of this Age, that there are many Great and Good Men to make up my Defect. What may not those Tongues and Hands deserve, which will not be Exerted in His Majesties Behalf! And as the* PULPIT *and* PRESS *have by some been too often Treacherously prostituted to Heighten this Rebellion, it is but Just by Others, they should Endeavour the preventing of another.*

THIS Discourse is with the Greatest Sincerity and Plainness, as best suitable to the Design of it, Adapted to the meanest Capacity: What Exceeds that Plainness, your Lordship will perceive to be on a late Occasion, the Expressions of a very Learned and Ingenious Gentleman, My TRUE FRIEND, **Who for his Inviolable Fidelity to his Majesty, and steady Adherence to, and true Zeal for, the Preservation of the Protestant Succession, and the Laws and Liberties of his Country, is and ever will be justly Esteem'd by your Lordship; and all other* GREAT PATRIOTS *and* TRUE LOVERS *of their* Country.

That Heaven *may continue to Bless your* Lordship's *indefatigable Labours, with those* Glorious Successes *they aim at, of increasing in these Kingdoms,* Unity *with* Fidelity, *and* True Loyalty *to his present* Majesty, *the Best of Princes* (whom God long preserve) *and to* His Royal Progeny *for ever, after it shall please* God *for our* Sins and Ingratitude *to deprive this Nation of the* Blessings *of his* Just and Gentle Administration: *And that so* our REJOYCING IN THE TRUTH *may be Compleat, are and for ever will be the sincere and fervent Prayers of,*

My Lord, Your Lordships most Obliged, Faithful and Obedient
Chaplain and Servant,
RANDOLPH FORD.

---

* *RICHARD HAMPDEN*, Esq; Knight of the Shire for the County of *Bucks*, in his Speech at the Trial of my LORD *WINTON*.

A

Thanksgiving Sermon.

1 Cor. xiii. 6.

— Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.

— *Rejoyceth not in Iniquity, but Rejoyceth in the Truth.*

IT is consistent with *Charity*, to *Rejoyce* and *Bless God*, that Mens *Ill Designs* are *Detected* and *Prevented*, though *Themselves* come to *condign Punishment* upon that Account.

WE would *Rejoyce* in their *Truth* and *Honest Behaviour*, if we could; if not, we will *Rejoyce* in the *Truth* still, that we are not *Deceiv'd* in them, but that the *Truth* comes out; and it evidently appears, Who and what manner of Persons we have to do with, Who under *Pretence* of the *Catholick Faith*, and the *Church*, have *Contriv'd* and *Acted* so many Things, not only inconsistent with *Christianity*, but with *Common Reason*, the *Ordinary Rules of all Society*, *and Humanity it self.*

I humbly conceive, that we are under no Obligation to Account to our *Adversaries of the Church*

of Rome *for the Observation of this Day*, and *Rejoycing in the* Discovery of an *unaccountable Conspiracy against this Church and State*: *For*, had it succeeded, no doubt they would have Triumph'd in our *Ruin*, without being *Concern'd* for what the *World* had *Said* or *Thought* of *It*.

AND as it is our Duty, to be ready to give a Reason of our *Hope* and *Faith*, to every one that Asks us; therefore it will not be improper to give some Account also of our *Joy* and *Rejoycing*, which we have in *Christ Jesus*, over those that are *Enemies* to our *Faith* and *Religion*, as well as to our *Government*.

IT is matter of *Rejoycing*, that their *wicked Designs* are *Frustrated*, that on the *Discovery* of such *Practices*, and the *true* and undeniable Account that is given of them, such Men will lose their *Credit* and *Interest*, not be *Trusted*, but more carefully watched for the future.

THE Discovery of the *Powder-Plot*, and the Observation of it since, has done wonderful Service this Way, and the *Nation* has experienc'd its Effects for the better; the more *Fortify'd* in the *Protestant Religion*, and consequently more *Averse* to *Popery* or any Thing that Tends to it.

OUR Enemies have been so Sensible of *This*, that they have endeavour'd, on all Occasions, to *Ridicule* and *sham* it, as if it had been a mere *Invention* of our own, and *Acted* by Consent; but this will not do, for as our *Publick Records* are as good Evidence as any *Humane Testimony* will *Bear*, or the Nature of the Thing requires; so their own *Practices*, in the like *Instances* since, have sufficiently convinc'd the *World*, that the same *Men* are of the same *Spirit and Principles* still; and are not to be *Trusted* (according to the common Proverb) further than we can see Them.

And

AND as Some have liv'd to ſee ſuch *Rejoycings* expos'd, ſo no doubt but this THANKSGIVING will be contemn'd by ſome of our own *Country*, as well as by the *Papiſts*; as if it had been a *Sham* or *Trick of State*, or ſomething of our own making; or like *Thoſe* of a moroſe and ſurly Temper, who are continually Rubbing on Old Sores, and Ripping up Old Stories, to *Expoſe*, *Exaſperate*, and *Diſgrace* Thoſe that are not Concern'd in them.

NOW it were to be wiſh'd, they had given us no juſt Occaſion to keep theſe Old Stories in Remembrance, by ſo many *New*, *Damnable*, and *Unchriſtian Plots* and *Treacheries* ſince.

BUT let us be good Natur'd for once, and ſee how far this *Practice* of ours, by obſerving ſtrictly this Day's Solemnity, is conſiſtent with Charity.

From the Words, this practicable Queſtion is deducible.

HOW far *Charity*, or a *Chriſtian Spirit* Engages us to *Rejoyce* with, or over Others, either privately or openly? —— To which I Anſwer Negatively.

THAT it obliges us not to *Rejoyce* in Mens *Iniquities* or *Sins*, Which is evident in Three Reſpects. Thus

I. *CHARITY* obliges us not to *joyn* with *Them*, or *Commend*, *Countenance*, or *Approve Them* in any *Wickedneſs* whatſoever.

II. IT does not *Rejoyce*, nor is pleas'd to have any *Men* ſhew Themſelves *Wicked*, or *Taken* in their *Wickedneſs*, and thereby like to Suffer for it. Neither

III. DOTH *Charity Rejoyce* in *Shams* and *Tricks*, in engaging *Others* in that *Wickedneſs*, and *Charging Them* with it, which They either are not, or would not otherwiſe be guilty of. And,

 1. Cha-

1. Charity obliges us not to joyn with them, &c.

Generally speaking, Men are apt to be Mistaken in this Matter, by counting it a piece of *Charity* not to be *Troublesome*, but rather *Complaisant* with Men, however they suspect and know them to be engag'd in wicked Designs, and Unwarrantable *Practices*. They will keep *Company* and *Drink*, *Divert* and *Rejoyce* with Them, as freely as with any other, at the same time when *they* Know them to be thus Engag'd, instead of taking an Opportunity in this Freedom, to tell them of their *Faults*, and to *Disengage* them, or make them better.

NOW why this should be so, I know not, whether it be to *Observe* them only, or else to be *Complaisant* and *Well-bred* only, or which is most likely to preserve an *Interest* with them, as Occasion may require.

BUT this can be neither *Christian Charity*, nor common Love; for it hardens them in their Sins, and so tends to *Ruin* them hereafter, and sometimes in this World too. — And further, if such Persons stand Inclin'd to any *Publick Mischief*, then it Endangers the *Government* also, which every *Christian and Loyal Subject* is oblig'd in *Conscience* to *Provide* against and *Prevent*.

THUS it may be truly said, that if *good Nature* and *Complaciance*, falsely call'd *Charity*, had not been so much in Fashion, it had been morally impossible that so much private *Wickedness* and *Mischief* should have been done to particular *Persons*, *Families* and *Estates*, and so many *Mischievous Plots and Designs Hatch'd* and *Carried* on against our *Church* and *State*.

SURE I am, that Charity does neither *Abett*, *Connive* nor *Rejoyce* with any such *Persons*, in any such like *Practices* and *Designs*, be they more or less

wicked

Wicked and *Unlawful*, becauſe they all *Tend* to the *Ruin* of *Piety* and *Honeſty*, of *Mens Perſons and Eſtates*, and of the *Government* it ſelf. All which, true *Charity*, the *Love of God* and our *Neighbour*, *Engage* us to the outmoſt to *Defend*.

2. IT does not Rejoyce in Iniquity, *&c.*

NOW, This is quite different from the former: For we may neither like *Mens Ill Practices* and *Deſigns*, nor any way *Abett* and *Encourage* them, and yet may be apt to *Rejoyce*, or be pleas'd to have them *Engag'd* or Caught in ſome *Scandalous* and *enormous Practices*, as hoping thereby to have our Ends on them.

THIS is a Sort of *Revenge*, that is too common amongſt *Men*; but this is far from *Charity*.— For *Charity* is quite the *Reverſe*, and is *Diſpleas'd* and *Griev'd*, whenever our worſt *Enemies* draw the Wrath of *God* on themſelves by their *Bold* and *Daring Impieties* and *Injuries* againſt *God or Man*; or the *Sword* of *Juſtice* againſt *Them*, for their *Plots* and *Conſpiracies* againſt the *Government*.

WHEN Men are *Divided* into *Parties*, either in Church or State, or Both (which is too apparent at this Day) then are they wont to *Rejoyce* and *Pleaſe* themſelves, that the *adverſe Party* is taken in any *Flagitious Practice*; becauſe they reckon it Weakens their *Credit* and *Intereſt* (as indeed it does) and the Other gets Ground of Them.

NOW it's very true, that if the *Party* it ſelf, and the Deſign they are engag'd in as ſuch, be *Wicked and injurious*, then it is better they ſhould be Weakened this Way, than not be weakened at all, *i. e.* If *Providence* thinks fit to permit it, 'tis better they ſhould in other Reſpects appear as *Wicked* as they are in their main Deſign, that ſo all Men may be the more aware of *Them*, and take Care to *Prevent* them.

But

BUT yet Charity doth not *Rejoyce* that these Men are thus *Notoriously Wicked*, or apprehended to be so; but only that *God* in his *Providence* has made use of one Part of their *Wickedness* to prevent a *Greater*.

A Notorious *Cheat* (suppose) designs False *Witness* and *Subornation* to *Ruin* an Honest Man and his *Family*, and this Cheat is *Discovered*, and all his Roguery comes out, and no Body believes Him: Here, tho' we are not pleas'd with this Fellow's *Villany* and *Design*, nor yet with the Appearance of such a scandal to the *World*, yet we *Rejoyce* that his *Wickedness* and the *Discovery* of it, has preserv'd the *Honest Man* from Ruin.

THE Papists and *Male-Contents* of the late Conspiracy (and of all those they have been concerned in) tell us, it is *Uncharitable* to *Rejoyce and Exult*, because some of our *Enemies* have been found in such *Treacherous Actions*, and thereby seem to Reflect upon *Religion* it self — But alas! we do not Rejoyce in any of their Wickedness, much less that it is so open and scandalous. We had much rather, and wou'd Rejoyce with all our Hearts, if they were *Sober, Pious, Loyal, Honest Men* and good *Subjects*, but if they will not be so, we have no Reason to be sorry that they sometimes *fly* out, and *Discover* the pernicious *Principles* by which They are *Acted*, that so the World may know Them, and we may the better provide against Them another Time. This is not to Rejoyce in other Mens Sins, nor in the Punishment of Them, but in our own Safety, and the general Good of Christendom, which *God* by this Means provides for, *by Turning that to Good, which His Enemies intended only for Mischief.*

III. *CHARITY* does not *Rejoyce* in *Shams*, and Tricks in Engaging others in that *Wickedness*, and Charging them with it, which they either are not, or would not otherwise be *Guilty* of.

It

IT is a hard Case, that when *Persons* have been *Guilty* of the most horrid Crimes, that they will either lessen the *Offence*, or throw it upon the Adverse party. I am not Ignorant of the great pretence the *Papists* have against the Observation of the *Powder Plot*. They tell us that it was a Contrivance of *Cecil*, and some other *Ministers of State*, to Render the *Romans* and their *Religion* Odious, and thereby to take off some of the principal *Heads* of that *Faction*. But it is not my Business to meddle with *Matters of State* in this Case, because as They are usually *Secrets* and not known to us, but only by *Conjecture*, So, if *They* were known, we are not *Competent Judges* of them: Only I think it is plain, that there was such a Plot or Design, and that the Persons were taken at the very *Acting* of it; and that *Most*, if not *All* of them, were of that *Religion* or *Faction*, and that this was *Consulted* and *Approv'd* of before and some of the *Actors Sainted* afterwards. And if some of them were drawn into it, which does not yet appear, yet they took those that *Drew* them in, to be of the same *Party*, or else *They* would not have Engag'd with them, and so its much the same as if they had been all really so, since they *Consulted* and *Agreed* in the Design, as fully as if it had been purely from their own *Inclination*, and the Advice of the greatest *Zealots* amongst them.

SO that we *Rejoyce* in no *Sham* or *Fiction* at all, but in the *Detection* of that *Wickedness*, which They *Designed* and *Acted* as far as they could, without any *Trapan* or *False Brethren* at all, as they *Apprehended*, or as does to us any way sufficiently appear. Indeed their *Practices* on like Occasions (and on *this Defeat* for which we Rejoyce) have fully *Convinced* the *Thinking Part of the World*, that they stand in need of no *Instigations*, to Engage them in such *Designs* as being

being the *Originals*, and first *Movers*, to Engage as many others as they can in them, with themselves.

UPON this Account we have all the reason imaginable, not to be *Accused* of *Tricks* and *Shams* with Them, who are but lightly acquainted with their *Jesuitical Politicks*, or *Casuistical Divinity*, in such Matters which are but too apparent, and too Notoriously known to the World.

THIS Plot, in one word, was so carried on, with so great *Secrecy*, that it made the Man of Sin Insult and say (*Teq; his ait eripe Flammis,*) who is that *God* that shall deliver them out of my hand? I cannot conclude this Head, without taking Notice of a late and Learned Prelate * in a Discourse on the 5th of *November*: Who thus Speaks ‘ So busy were the ‘ *Jesuits* in *Encouraging* this *Plot*, that they not ‘ only *Debated* it among themselves, but one of ‘ Them gave the *Sacrament* upon the *Oath of Secrecy*, ‘ and then *Absolv'd* them after the *Discovery*; A- ‘ nother *Prayed* for good Success; Another *Com-* ‘ *forted* Them after it was *Discovered*, by the Ex- ‘ amples of *good Designs* that had wanted Success. ‘ And says the same *Learned* and *Pious Bishop*; Must ‘ we after all this *Believe*, that a *few discontented* ‘ *Laicks* were Engaged in it, and that it was no- ‘ thing at all to their Church: When the *Je-* ‘ *suits* gave all the Encouragement to them in it, ‘ in point of *Conscience?* So that it was truly, as ‘ well as wittily said of one, that the *Jesuit's double* ‘ *Garment* might well be call'd *Charity*, *because it* ‘ *Cover'd a Multitude of Sins*. Thus much for the First General: I proceed to the

* Dr. *Stillingfleet*.

II. That Charity Rejoyces in the Truth.

And this is seen;

I. By *Mens Integrity*, or *Good*, *Honest* and *Upright Conversation*.

SO Truth is frequently taken in Scripture in Opposition to all manner of *Wickedness* and *Vice*, which carries in it nothing but *Falsehood*, *Deceit* and *Cheating*.

IN this Sense to *Rejoyce* in the *Truth*, is to *Rejoyce*, that the *True Religion takes place* and *Prevails* in the *World*, and Reforms *Mens Lives* and *Manners*; so that all *Errors*, *Heresie*, *Schism* and *Confusion*; as also *False Worship* and *Idolatry*, all *Violence*, *Oppression* and *Injustice*, with all *Loosness* and *Immorality* are so far Discountenanced and Suppress'd, that *True Piety* and *Religion* may have the *Ascendant* and *Command* of Them, and *Protestants* may Lead *Peaceable* and *Quiet Lives in all Godliness and Honesty*.

THIS was foretold as the *Great Blessing* in the Times of the *Gospel*, *The Wolf shall dwell with the Lamb*, &c. *Peace and Truth*, *Righteousness*, *Mercy and Goodness should meet and Embrace* * and be insepera-bly United, because *the Earth should be Fill'd with the Knowledge of the Lord as the Waters Cover the Sea.*

AND this (My *Learned Auditory*) is a part of our *Publick Thanksgiving*; be the Occasion what it will: Whether it be for *Victory* or *Deliverance*, or *the Discovery and Dissapointments* of the *Plots and Designs* of our *Enemies*; Yet it all chiefly comes to this, (viz.); *We Rejoyce and Bless God, that we have Opportunity of Living like Christians, of Enjoying our True-Religion, of professing and practising it in Peace and Quietness with all Truth and Sincerity, as it Requires Us.*

* Isa. 11. 5, 6, 7, 8, 9. Psal. 85. 10.

AND

AND we *Rejoyce* likewise, that when These who were *Enemies* to *Us*, and *Them*, will Joyn in the same practice and Enjoy the same *Privileges*; provided always, that They Love the *Truth*, and *Righteousness*, and are not PRETENDED FRIENDS but real ENEMIES still, and seek an Opprotunity for greater *Mischief*, as some have done, and given the World occasion to *Think*, that no *Obligations* can make Them Capable or Fit to be *Trusted*, much less *Rejoyced* in as CONVERTS to *Truth* and *Honesty*, till there be some surer way of *Knowing* it, than the World is yet Skill'd in.

HOWEVER Charity that *Believes all Things*, *Hopes all Things*, *and endureth all Things*, *Rejoyceth* in any Thing that looks like *Truth* and *Honesty*, and a GOOD WILL *to a* GOOD LIFE *and a* GOOD CAUSE; and would yet much more *Rejoyce*, and Think it the happiest State the *Church* were Capable of on Earth, if *all that Name the Name of Christ would depart from Iniquity*, * And laying aside Their FEUDS and ANIMOSITIES would heartily *Joyn* in promoting the *True Interest* of *Piety*, the *Common Good of Mankind*, and *Live Righteously, Soberly and Godly in this present World.* †

AND then we should have no *Fatal Distinctions* of *High* and *Low Church*, no *Grudges*, *Crys*, nor *Complaints*, No odious Characteristicks, to distinguish what Party we are of, so common amongst Us, on one Side or the other; but *Enjoy* our *Selves* and each *other*, as good *Christians*, and Kind *Neighbours*; and then say with the Psalmist that *Happy are the People that is in such a Case, yea Happy is the People, whose God is the Lord.* ‖ But

2. *IF* this cannot be Obtained, more is the pity, and We are Justifiable in our *Rejoycing*: We have had such ado with Them about *Representing*, and *Misrepresenting* of *Shams*, and *made Plots*, as if they

* 2 Tim. 2. 19. † Tit. 3. 12, 13. ‖ Psal. 144. 15.

had

had the greateſt Injury in the World done Them, and were ſome of the moſt Innocent Perſons in *Chriſtendom*. They have formerly Complain'd, that they were Repreſented to the People worſe than they were; how far that may be true I ſhall not ſay, But now I am ſure, that Nothing has *Repreſented* Them worſe than they have *Repreſented Themſelves*, I mean the *Papiſts*: And every good *Proteſtant* has Reaſon to *Exult* and *Praiſe God*, that the Malicious purpoſes of the Inveterate Enemies of our moſt *Holy Religion* have been *Defeated*, and that their *Treaſons*, *Horrible Conſpiracies*, and *Principles*, never Diſown'd by their *Church*, have not had the INTENDED EFFECT. We are ſenſible that the Motives They had to it, were the PRINCIPLES OF THEIR RELIGION.

'WE are not Surpriz'd (ſays a very Learned 'and Ingenious Gentleman) * that Papiſts ſhould 'be Engag'd in this Rebellion, tho' the moſt Un-'natural and Unexampled in its Circumſtances, 'by being void of the leaſt pretext of provoca-'tion, ſince they Maintain it Lawful to Kill a 'Heretick King, and ſuch They Term His pre-'ſent Majeſty, and it is declared by them, that 'ſuch a piece of Service is not only Lawful, but 'Pious and agreeable to God.

'BUT how Proteſtants could be poſſeſs'd 'with ſuch a Spirit of Infatuation, and to 'ſuch a Degree Deluded, as to Believe the moſt 'Secure and Effectual Way to protect the Church, 'was to have recourſe to a Popiſh Prince, to 'Reſcue it from the Danger they imagin'd it 'liable to, from the Proteſtant Succeſſion taking 'Place, And how it could enter into the Heart 'of Proteſtants to be fir'd with ſuch an ill di-'rected Zeal, as to Act in Conjunction with avow'd 'Enemies of their Religion and Liberties, is not

* Mr. *HAMPDEN*.

'to

' to be accounted for; unless such Unnatural and
' Destructive Attempts are some of the necessary
' Consequences of the late Male-Administration.

I am certain it is our *Duty* to Rejoyce, that the *Persons* and their *Principles* are truly Known, and *too well Known ever to be Confided in.*

AND let the *Romanists* pretend what they will, that their Religion is the only way to *Salvation*; yet I am fully and thr'oly persuaded, that no Sober Person will ever think that *Religion* the only Way, or any Way to *Heaven*, that allows such *Practices* as are to be found amongst Those only, that are in the direct *Road to the Devil and Eternal Destruction.* So the Scripture tells Us, † That They who are guilty of such Things, viz. *Hatred, Variance, Wrath, Strife, Sedition, Schism, Heresies, Murders*, &c. *Shall not Inherit the Kingdom of God.* From which every Man of *Sense*, nay, indeed of the *Plainest Capacity*, may See; that they are no more, but less Tolerable in the *Church*, then out of it, and therefore cannot be *Dispens'd* with on that Account.

WE Rejoyce, that *Faith* and *Truth*, that the True *Apostolick Religion*, and all the Proper and True *Effects* of it, are likely, by this Means, to take Place, and prevail for the future; and let us sincerely Endeavour that it may be so.

THIS is the Way, not only to stop the Mouths of our Enemies, and to Rejoyce over Them effectually, but likewise to Secure to Us the *Special Protection* of *God*, in the Continuance and Increase of the *Happiness* we *Enjoy*. Then certainly, 'tis much more our Concern, to take Care that we do not Displease or provoke *Him*, than *Them*. 'Tis true, that we were Delivered from

† Gal. 5. 22.

Them

Them, and their *Malicious Intentions*; (not by our own *Strength and Power*, but the Good *Providence* of God) but it is much more true, *i. e.* 'Tis a more weighty *Truth* and *Consideration*, *That* we are therefore *Delivered from the Hands of our Enemies*, that we might *Serve Him* in the *True Religion*, in *Righteousness* and *Holiness all the Days of our Life.*

IT was the End of our great *Deliverance* in *Christ*, as the Scripture tells Us, and is proportionably the End of all other *Subordinate Deliverances* which are *Founded* in That, and ought chiefly to be Minded by Us.

WE could, had the *Government* thought fit, have *Dispens'd* with the *Outward Political* part of this *Solemnity*: We could have been better Satisfyed, that They had given Us no Occasion to *Remember* their *Rebellious Actions*, that they had preserv'd Their *Lives* and *Fortunes*, and so prevented the *Ruin* of their *Families*; But since it is otherwise, We think it Reasonable to Observe this Days *Solemnity* Sincerely. They have given Occasion Sufficient, for an ANNIVERSARY THANKSGIVING and Joy th'rout *Christendom*; for it is a Very Useful Thing to Keep such Plotters more in Awe for the future. We could be *Content* to Forget all Their *Malice* and the *Injuries* receiv'd from *Them*, at least, if They would be of a better Mind: But we cannot, we must not forget our own *Duty*, i. e. That from the *Remembrances* of such *Deliverances*, *

---

* Such as Popish Tyranny and Superstition in Q. *Mary's* Days. The *Spanish* Armado Anno. 1588, which Fleet. had it prevail'd, our *Thames* had been made a *Tyber*: Romish Superstition had Invaded Us once more, and *then by the Waters of* Babylon, *We might have Sate down and Wept*, as often as We remembred *this our Sion.*

The Revolution: The Assassination in K. *William's* Reign, *&c.*

and

and the *Wonderful Preſervation* of our *Religion*, our *King* and *Country*, We ſhould think our Selves indiſpenſibly Oblig'd, to Value our *Religion* by promoting it on all *Occaſions*, and practiſing it in all true *Piety* to *God*, and in *Veracity* and *Sincerity* to *Men*.

THIS our *Holy Profeſſion* requires of Us, and ſo does our *Country* too; there being nothing ſo Daunting and Terrible to the Enemies of it and Chriſtian Liberty, than to *Behold* the *Profeſſors* of *it* INVINCIBLY ſet to *Defend* and *Protect It*, from all its *Adverſaries*: For from thence it will Appear, that they are in Good Earneſt, and *Eſteem* it above all Concerns, ſo far as not to let it go upon any *Account* whatſoever.

NOW, as this Argues a True and Chriſtian Courage which daunts Men, ſo it Argues a True Faith and Truſt in God, whoſe *Bleſſings* and *Protection* ſignifie infinitely more than all our *Care*, *Strength* and *Policy* can do to Defend *Us*.

AND now, having Set the Nature of our *Rejoycing* in as Plain and True a *Light* as Poſſible, and Every One here *Knowing* much better than my ſelf, the *Ill Conſequences* that would have Enſued to this *Church* and *Nation*, by the late *Unnatural Rebellion*,

I ſhall only Recommend to You ſome Neceſſary Cautions, for the better Underſtanding and Applying what I have Delivered, and ſo Conclude.

TAKE we heed then that We Humble our ſelves mightily on this Occaſion, becauſe our Prayers muſt proceed from *Obedient Hearts*, or elſe We ſhall not anſwer the End of this *Days Solemnity*; for no *Thankſgiving* can be performed aright, that is not accompanied with Humility, Sincere Piety to God Dutiful Obedience to the King, Brotherly-Love and Charity one towards another.

THAT

THAT our Prayers and Publick Thanksgivings of this Kind, ought to be Sanctify'd by being Offer'd Up, with our Hearty Resolutions of *Obedience to the Establish'd Government*; and a *Firm Concord* and *Agreement amongst our Selves.*

THAT we Entertain no *Rebellious* nor *Treasonable Thoughts* in our *Hearts*, for if We Strive to *Sow such Seeds of Division* and *Misunderstanding*, as may in any Measure *Alienate* the Hearts of the *People*, from their *Dutiful and Loyal Affection to the* KING; Then will our *Devotions* be unsavory to the *Nostrils* of the *Almighty*, and all our pretended *Rejoycings* and *Acclamations*, are mere *Hypocrisy*, *Vanity* and *Mockery* of *God*; and ought rather to be call'd the *Revels of Bachanalians*, than the *Solemn Thanksgivings of Christians.*

THAT in our Devotions, we always remember, to pray Heartily for the KING and the ROYAL FAMILY: For, the PERSON of his *Majesty*, and of every *Protestant Successor* to this *Crown*, is, and in all likelyhood will be, continually *Exposed* to *Danger*, from the Indefatigable *Malice and Subtle Contrivances* of the *Romish Conclave*: And as it is our *Duty*, to Shew him all *Obedience* that the *Scripture Enjoyns*, So it is our *Interest*, to pray for his *Long* and *Happy Reign*, and to *Confound* the *Designs* of his *Enemies*, that they may never accomplish their wicked Enterprizes upon Him and His Royal Progeny. A *King*, that has Liv'd from his Nativity in *Peace* and *Charity* with his *Subjects*, and that never gave the least Occasion to those committed to his *Protection*, to *Murmur* and *Complain*, that for our sakes came to Govern Us according to the *Laws* of our *Land*, and to *Preserve* our *Religion* and *Liberties* according to the Stated Directions of those Laws, and has evidently taken such Measures in all his Affairs, as to secure to

Us the free Enjoyment of our most Holy *Religion*, as well as *Temporal Blessings*, as *Freedom of Trade* &c. and whatever is Beneficial to the Nation besides — After such *Pains*, *Fatigues*, *Oppositions* and *Uneasinesses* which, in so short a Time He has Experienced on our Account, that We should Murmur and Complain, nay Rebell against him; is a Sin inexcusable, and I had almost said Unpardonable; and We ought, from the very bottom of our Hearts to Repent Us truely for this Iniquity, and pray that the Hearts of the *Disobedient may forthwith be turn'd to the Wisdom of the Just, least we be Swallowed up in the midst of our Sins.* *

Consider we, that at the *Decease* of this our PROTESTANT KING (which I Beseech the Almighty may be very late) we have a PRINCE and PRINCESS (with a Beautiful Offspring) which no doubt will follow his good Example) and Preserve That *Religion*, and Those Laws and Liberties which He has promis'd in the most *Solemn Manner*, to *Support* and *Maintain.* — *A Princess*, did I say? Yes: A *Princess*, who is the *Glory* of her *Sex*, and a *True Protectress* of Our *Reformed Church.* *This* is Evident to all *Europe*, by her *Refusing* All the *Allurements* and *Dazling* Temptations of a *False Religion*, and by her Steady *Adhering* to that *Faith* and *Practice* which is *Authoriz'd* by our *Blessed Saviour and his Apostles.* To say *More*, would look like *Flattery*, and I am *Sure* to say Less, would be *Unjust*.

Let us not now for Shame, fall under the Scandal that the *Sottish Jews* were Guilty of, when they Grew Weary of the *Mild Government* of *Moses*, and in their Hearts turn'd back into *Egypt*, whose *Bondage* They so very lately Groan'd under, and from whence, above all Things, they wish'd Deliverance.—Let us not be like unto Them, lightly Regarding the *Rock of our Salvation*, nor

* Ex. 16. 2, 3.

grow

grow *Weary* and *Impatient* under the *Scepter* of a most *Gracious and Merciful Prince*, and be Fond of the Rod of a Tyrannical Usurper, and an utter Enemy to our most Holy Religion. A Consideration Scandalous and Unaccountable. *

I Challenge the very Worst and Basest of His Majesty's *Enemies*, to make out the Contrary, Considering the CAUSE for which Any of his *Subjects* or *Others* have *Justly Suffered.*

REBELS they are, and the *Laws* against Some of *Them* have been Duly *Executed*, by the *Ablest Lawyers in the Universe, Unbyass'd in their Judgment, and Impartial in the Doing of Justice both to the*

Free-Holder, No. XLIII.

* " THERE is not, indeed, a greater Absurdity, " than to Imagine the Quiet of a Nation can " Arise from an Establishment in which the King " would be of one Communion, and the People " of another, especially when the Religion of " the Sovereign carries in it the utmost Malignity " to that of the Subject.

Free-Holder, No. XLIII.

" IF there be any Political Maxim which may " be Depended upon as Sure and Infallible, this is " one, That 'tis Impossible for a Nation to be " Happy, where a People of the Reformed Reli- " gion are Govern'd by a King that is a Papist. " Were he indeed only a Nominal Roman Catho- " ckKing,there might be a Possibility of Peace and " Quiet under such a Reign; but if he is Sin- " cere in the Principles of His Church, he must " Treat Heretical Subjects as the Church Directs " him, and knows very Well that he Ceases to be " Religious, when he Ceases to be a Persecu- " tor.

King and their Fellow-Subjects; And how Few (considering the Number) have suffer'd on this Score, I Leave to any Impartial Man to Consider. Look back into the History of former Ages, and then you will find, that his Majesty's *Clemency* has Excell'd that of Former Princes, tho' he had the Greatest Reason to Inflict the *Extremest Severities.*

BUT let us look yet further to our own Duty.

IT behoves Every *Great* and *Good Man to Reform* his own *Ways*, that He may, so far at least, Share in the *Service* of his *Country*, as not to *Contribute* towards its *Ruin.*

Put then away the Evil of your Doings from before the Lord. *Cease to do Evil, Learn to do Well.* Fix your Eyes upon *God*, as a *Faithful Preserver*, with Faith and Good Works, and He Will upon such Occasions and Extremities Defend you. He will render all your Victories, as this was, Easy, and yet Wonderful; He will *Dash* all the *Projects*, and *Boundless Ambition of the Pretender and his Adherents*, with such a Spirit of Confusion, that neither He nor They, shall be Able to *Direct nor Compass what They Intended for Our Ruin.*

BUT let us not be High Minded, but Fear; for should we Return to our *Sins and Provocations*, God may again be Angry with us, and make Them but as those of *Egypt* to *Nebuchadnezer*, for being an *Instrument* of God's Wrath against a *Rebellious People*, tho' he himself was afterwards Design'd for Destruction. —— However our Returning to him will Disarm his Fury. —— And he has put it into the Power of this Nation, nay, of a very Few *Persons*, Peradventure, *If they will Reform*, to Preserve from Vengeance, not Themselves only, but their Religion, their Laws, and their Liberties.

GOD will be with us in our *Councils*, *Make* Them *All* Tend to the *Good of the Nation* in General, and so Shew to the World, that we are a *People*, who can *Think* Well, *Consult Calmly*, and *Act Vigorously*, *without any Private Views or Self-Interest*, and can *Fight* Well of our selves, without Owing all the Management of our *Affairs*, and the *Disposition* of our Battles to *Foreign Nations*.

BUT I Trespass too long upon you, and forget where I am. Let us Rejoyce and Bless God, because it is from *Him* all Deliverances come, and take *Heed* that we requite not the *Lord Foolishly*. Let us Endeavour to know our own *Mercies*, and to have a *True Sense* of this *Miracle of Kindness*, that *God* hath *Blessed* us *with* —— And now with the Royal Psalmist, * I conclude. —— *Blessed* be the *Lord*, *who hath not given us over* as a *Prey unto their Teeth*. *Our Soul* is *Escap'd*, as *a Bird out of* the *Snare* of *the Fowler*; *the Snare* is *Broken*, and *we are Escap'd*. *Our Help is in the Name of the Lord, who made Heaven and Earth.* † *This is the Lord's Doing, and it is Marvellous in our Eyes; this is the Day* which the Lord *hath made, we will Rejoyce and be glad in it.*

To God the Father, Son, and Holy Ghost, be Render'd all Honour and Glory, Thanksgiving and Praise, Might, Majesty and Dominion, by Us, and every Sincere Protestant throughout the whole World, this Day, and for Evermore. **Amen.**

---

* Ps. 124. 6, 7, 8, † Ps. 118. 23, 24.

FINIS.

There will speedily be publish'd, the Two following Sermons, viz.

THE *Great Duty of Restitution*; consider'd, and briefly set forth in a Sermon preach'd in the Parish Churches of St. *Mary le Bone*, on *Sunday July* the 29th, and St. *Anne Westminster*, on *Sunday Sept.* 16, 1711. By *R. Ford*, E. A. P. Curate and Lecturer of St. *Mary le Bone*, Master of the Free-School in St. *Anne Westminster*; and Chaplain to the Right Honourable *John*, Earl of *Sutherland*. Publish'd at the Earnest Request of some that heard it. The Third Edition.

UNITY *the Greatest Security and Preservation of Religion and Government*. A Sermon preach'd at St. *Mary le Bone*, Middlesex, *November* 26, 1714. Being the next *Sunday* after His Majesties Royal Procession to His Palace at *St. James's*. By *R. Ford*, Curate and Lecturer of St. *Mary le Bone*, and Chaplain to the Right Honourable *John* Earl of *Sutherland*. The Second Edition.