

<sup>12</sup>/<sub>6</sub> *The Inhumanity of Popery.*

---

A

S E R M O N

Preached at the Cathedral-Church in

*HEREFORD,*

On the Fifth of *November, 1716.*

B E I N G

The Anniversary Thanksgiving, for that  
Happy Deliverance of the KING and the  
Three Estates of *ENGLAND*, from the  
most Traiterous and Bloody intended *MAS-*  
*SACRE*, by the Popish *Gun-Powder-Plot*.

---

By *Da. Jones*, A. M. Rector of *Stretton*, near  
*Hereford*, and Chaplain to the Right Honou-  
rable *John Earl of Exeter*...

---

Published at the Request of the Auditors.

---

*LONDON*: Printed for the Author, and Sold by  
*James Hunt*, Bookseller in *Hereford*, 1717.

---



---

Pfalm 46. v. 10, 11.

*Be still, and know that I am God: I will be Exalted among the Heathen; I will be Exalted in the Earth.*

*The Lord of Hosts is with us, the God of Jacob is our Refuge.*

**O**N what particular *Crisis* of the *Jewish* Affairs, or on what other Occasion this *Pfalm* was first Pen'd, is not (as I can find) fully Determin'd. By the Inscription of it, it is directed to the Sons of *Corah*, those famous Masters of Musick, when the *Jewish* Choir was in its most flourishing State, and so very probably compos'd about the Time of *Solomon's* succession to the Throne.

However, be it when it will, most certain it is, that by the Contents of it, its true Date must be in very Perilous, or otherwise in very Tumultuous Times, because such Days, and Affaires, all those lofty and high Expressions in it do most certainly import; and indeed, if well Consider'd, the Affections that the Holy Penman here professes, can bespeak no less, when he expresseth himself thus, in the beginning of the *Pfalm*, *GOD is our Refuge and Strength, a very present help in Trouble. Therefore will we not fear, though the Earth be removed,*

*moved, and though the Mountains be carried into the midst of the Sea. Though the Waters thereof roar, and be troubled, though the Mountains shake with the swelling thereof. ver. 1, 2, 3.*

The removing of the Earth, the roaring of the Sea, the shaking of the Mountains, and their being thrown into the midst of the Waters, are all but figurative lofty ways of Speaking, design'd to express some great Commotions in the State, by a Rebellious Design of Traitors, to unsettle, remove, and undermine the very Foundation of the Government.

After which, when he had thus nobly Sung, he comes in the next place to cleare up the Spirits of the true worshipers of God, by setting forth God's Sovereign Protection over those Holy Places set a part for His Worship, whilst not Defil'd by Idolatrous and Sinful Worshipers, in these words, *There is a River, the Streams whereof shall make glad the City of God: The holy Place of the Tabernacles of the most High. For God is in the midst of her; she shall not be moved: God shall help her, and that right early. ver. 4, 5.*

Now to which soever of these two the Royal Penman alludes these Expressions, either of them aptly resembles those secret and soft Refreshments which at all Times relieve and bear up the Spirits of all God's faithful Worshipers. To Confirm which, the Holy Psalmist brings in God himself to Awe, and alone to Controul at his pleasure, all the Inhabitants of the Earth, whether

whether Enemies to the *King*, or to the *Church*, or to Both, in these Words, *Be still then, and know that I am God: I will be exalted among the Heathen, and, I will be exalted in the Earth.*

As if He had said, in the first place, to the Unnatural Traitorous Enemies of the King and Government, *Be still,* and desist from your fruitless Combinations, and malicious Contrivances, which shall never prosper: For, *I am God, and will be exalted in the Earth.*

Or, in the next Place, As if God had directed the Words to the faithful and firm Adherents of the King; *Be still,* that is, Quiet your selves, and with Patience, Humility, Faith, and Sobriety, await the Issue of these Rebellions Designs, and in my good Time I will both Glorify myself, and Settle you; for you shall see, that your Enemies will make Pits to fall into themselves, and lay Snares to entangle their own Feet: For *I am God, and will be exalted among the Heathen.*

To which, in a full Chorus, the Faith of the Church Answers, *The Lord of Hosts is with us: The God of Jacob is our Refuge.*

Having thus far Explain'd the Words, and also presuming that there are few, or none here present, either of our Kings, or Churches Enemies, I shall therefore wave the severest Acceptation of the Words; and chiefly insist on them as directed to the Church, and to all faithful, firm, loyal Subjects.

And to such Men, the Words, in the *First Place,*

*Place*, prescribe a very seasonable, prudent, christian Duty, Namely, an Holy Quiet of Mind, *Be still.*

*Secondly*, The words inforce this Duty by three main Points, or Principles of Religious Doctrine.

*The First* Of which is, the General and Sovereign Power of God, insinuated in these Words, *Know that I am God, I made, I Rule, and Govern all the World.*

*The Second*, Is Gods particular Superintendency in directing and ordering all Affairs to his own Glory, in these Words; *I will be Exalted among the Heathen; I will be Exalted in the Earth.*

*The Third*, Is Gods Constancy and Eternal Fidelity to his Church, acknowledg'd and depended upon by them in these Words, *The Lord of Hosts is with us; the God of Jacob is our Refuge.*

*First*, If the Words in the Text, *Be Still*, be directed to the Church, and to all Faithful Subjects, then they enjoyn an Holy quiet Mind: Which most certainly will contribute much to the ease and satisfaction of all those Hearts whose Wisdom will Practice it. Which Holy Quietness will consist in these three Particulars, *viz.*

*First*, In Patience, which excludes all Complaints, all Repining, all Murmuring, with all fruitless Accusing of Things and Persons. And then to be certain, no Man can be more easy in himself, and, according to his Capacity, more serviceable to others, than that Person who after this sort doth Practice Patience.

*Secondly,*

*Secondly*, There is a Nobler degree of Quiet, which also becomes all good Men sincerely to Practice; and that is, the Quiet of Faith, and good Hope; in opposition to Dispondency, and a base Abjectness of Mind. Therefore said the *Psalmist*; *Commit thy Day unto the Lord; trust in him, and what thou dost justly desire, he will bring it to pass; Psalm 37. 5.* (that is) Let us first assure our Hearts before God of our honest and upright Designs in all Things that we take in Hand, and then there is no doubt but that the God, who, by the Mouth of his Apostle, bids us *cast all our care upon him, will always care for us, 1 Pet. 5. 7.*

*Lastly*, An Holy quiet Mind, doth consist in the Exercise of Sobriety, Peaceableness, and Submission to our Superiors, not only for Wrath, but also for Conscience sake; especially when they do not designedly infringe our Laws, Liberties, and Religion, which are as Dear and Precious as our Lives: Consequently a Quiet, Sober, Peaceable Mind excludes all Timidity, Faction, and privy Combinations upon any pretences of Publick Jealousies, Fears, and Dangers.

*Secondly*, This Quiet of Sobriety and Peaceableness; doth oblige all Ranks of Men to observe a good Order; to keep each within his own Sphere: Not to interfere with one another, but every one to keep within the Bounds of his own Calling; tho' indeed, to the amazement of Sober Men, it may be observ'd as a great Evil of late, that all sorts of Men are strangely commenc'd

menc'd Politicians: In so much; that scarce a Farmer, nay, scarce a Footman but can Censure, Dictate, and Prescribe Rules and Methods to the Government: Certainly, if we will Think soberly of our selves, we are not all Statesmen; neither, among a Multitude, are there but few fit to be such.

Let us therefore be content to be Govern'd by those that are Wiser than our selves, and each Man keep within the Limits of his own Business: I mean, Let the Magistrates be vigilant in the Administring of Justice, and Restraining all those they find inclining to a Turbulency and Disorder. Let the Ministers, each in their Place, be Watchful over the Flock committed to their charge: For we must, above all Men, both by Precept and Practice, put forward an Universal Soberness of Order, as well as of a good Conversation. In short, let the People in general, in their several Orders, mind their own concerns of whatever kind they be; and observe *St. Paul's Advice, Not to Intermeddle in other Mens matters, and above all not to meddle with State-Affairs. 2. Thes. 3. 2.*

We have heard, that it is generally observ'd in Battles, that if the Main Body can be but once Huddled or Disorder'd, they are presently Routed: For in that confus'd Hurry they destroy one another. However, we are sure that Mens disorderly going out of, or beyond their Places, hath too often a very fatal Consequence in all other Societies of Men, and carries with it,

it, not only Destruction, but generally a great deal of Guilt, as saith the Apostle: *Where there is Confusion, there is also every Evil work.* *Jam. 3. 16.* Therefore let those whose Commissions intitle them to Govern, Govern; and let those who are to Obey (which I conceive is the part of most of us) Obey; and then the World, but especially our own Nation, to our great Comfort, may be still in Quiet.

In a Word, I know nothing that should possess us with any Fears of having our Quietness disturb'd, unless it be the publick Sins of the Nation. Therefore as to these, let every one honestly and justly Reform his share thereof, and when that is done, let us trust God, and under Him, for our Protection, believe the solemn repeated Promises of our Sovereign Lord the King, and then be of good Heart; having no reason to doubt, but that there may be yet expected an happy course of Things, both in Church and State.

Thus I have shew'd you, how this most excellent Duty of *Being Still*, or *Holy Quietness*, is absolutely necessary in all Seasons, especially amongst us at this Time, when the Minds of too many Men are wavering.

I come now, in the next place, to give you some Account of the first Argument I urg'd from the Text, *I. Argument for the Inforcing of this Duty of Quietness, or Being Still*, which is the Sovereign Power and Providence of God, insi-

nuated in these Words, *Know that I am God*. Now a Sense of this; I mean, of the Sovereign Power of God, to Reward hereafter every one according to what he doth in this Life, whether it be good or Evil, one should think would easily quiet the most Turbulent Imbroiling Spirits in all their wicked Mischievous Attempts.

There have been of old, and I fear not yet extinct, a SECT of MEN, who have conceiv'd it to be too servile an Employment, and too much discomposive of that Serenity and Eternal Peace, which the Divine Nature must be conceiv'd to be possess'd withal, for God to Interpose himself in the Government and Managery of worldly Affairs.

But these wicked Wretches have been ever Branded, and that most justly, with the Imputation of *Atheism*. Because it is the same thing, as to all Power and Effect of Religion, to deny God, as to deny his Providence. For if God heeds not us, nor concerns himself about us, why should we Consecrate and Resign ourselves, and all our concerns to him, which is the true Primary and most Effectual act of all true Religion? No, my Brethren, Reason and Christianity will Teach us better things than these; for verily there is a Reward for the Righteous, and, doubtless, there is a God that Judgeth the Earth. *Psal. 58. 10.*

So likewise in all Changes and Vicissitudes of Things, God all along doth whatsoever He pleaseth,

pleaseth, in Heaven and in Earth, in the Sea, and in all Deep Places. Psal. 135. 6. He controules, or, as He pleaseth, Blasteth the power of His Enemies, and scorns their Malice amidst all the Cabals and Consultations of Men of malevolent, and unquiet Spirits: For when the Heathen rage, and the People imagine a vain thing. He that sitteth in the Heavens shall laugh them to scorn: The Lord shall have them in derision. Psal. 2. 1, 4.

That is in vain shall wicked Men gain say what God in his Wisdom hath decreed; and as vainly do they in their Malice endeavour to remove, what the Almighty Comptrouler of all Beings hath in his Wisdom settled: Therefore said the Psalmist; God hath set his King upon his Holy Hill of Zion; and there will he keep him, for the Punishment of Evil Doers, and for the Praise of them that do well! \* (To Reward his Friends, and to do Justice to his Enemies.) So that the Wrath of Man shall praise him, and the Remainder of Wrath, or of Rebellion shall be Restrain. Psal. 2. 6. 1 Pet. 2. 14. Therefore saith the Text, Consider this and be Still, and know that I am God.

Secondly, The second Argument I urg'd from the Text, to perswade Men to Be Still, and to Practice an Holy Quietness under the Government, and in their respective Stations, is

Gods particular Superintendency, in directing and ordering all Things to his own Glory; therefore said the Almighty, *I will be Exalted among the Heathen, I will be Exalted in the Earth.*

The Heathen, we know, is but a part of the World, Namely, That part which knows not God, or at least doth not serve, and worship the True God: Tho' the Heathens are zealous worshipers of False Ones; and therefore the learned *Seneca* tells us, That those People who cannot attain to the right knowledge of the True God, will yet either receive from others, or frame to themselves, some confus'd Image or Idea of Him: *Omnibus de Diis omnino insita est, nec nulla Gens adeo est extra Leges, moresque posita, ut non aliquos Deos credat,* (that is) *The Notion of a God, doth naturally arise out of the Being of Man. Neither is there any Nation under Heaven so lawless and ill bred, as to believe that there is no God.*

We read that some People will have many Gods, rather than none at all, and Worship any Thing rather than want a Deity, which altho' it shews their great Stupidity and Ignorance, yet it most strongly argues for the Being of a God; because there would be no Counterfeit but for the sake of something that is Real, therefore said the Lord, *I will be exalted among the Heathen, I will be exalted in the Earth.*

The Earth indeed is a more comprehensive Name, including the whole Univerſ at once; therefore

therefore said God, *I will be exalted in the Earth, for I am the first, and I am the last, I Rule, Dispose off, and Govern All at my pleasure, for Besides me there is no God.* *Isai. 44. 6.* On which Account said the Royal Psalmist, *The Lord is high and to be fear'd, he is the great King upon all the Earth.* *Psalm 47. 2.* The Wiseman also Prophefying the Eternity of Christ; declares Gods Sovereign Power and Authority in the Directing and Ordering all Things to his own Glory, in these Words, *Counsel is mine, and sound Wisdom is mine: I am understanding, I have Strength, for by me Kings Reign, and Princes decree Justice.* *Prov. 8. v. 14, 15.* And again at next verse, *By me Princes, and Nobles, and all the Judges of the Earth bear Rule and Govern.*

Therefore since Supream Governours do immediatly, by the Decree of Heaven, Rule and Govern, and also by the same Commission, are oblig'd, without partiality, to Decree Equity and Justice; it is consequently the incumbent Duty of all good Subjects to *be still*, and to possess themselves with an Holy Quietness each one in that Station God hath plac'd him, without Murmuring or Repining at what God brings to pass; and especially we of this Nation, who above all the Subjects of other Nations, are so happy, as to have the free current of the most wholesome Laws in the World to protect us. The free Exercise of the purest Religion in the World to make us happy. And the  
**Free**

Freest Liberty of any Subjects upon Earth, from the Imposition of any Servile Yoak or Bondage: And therefore, what can we Reasonably crave, or, indeed expect any more?

On the other Hand, are we willing to give up our most Holy Religion, and the Decency of our Worship, in exchange of Superstition and Idolatry, and have the Gospel lock'd up from the unlearned in an unknown Tongue? Are we willing to Cancel our most wholesome Laws, which protect every Man in his Right; and be Govern'd by a *sic volo, sic jubeo*, this is my Command, and this must be obey'd? Or are we willing to exchange our Liberty and Freedom, for the intolerable Yoak of such Slavery, as a Man durst not believe what his Eyes see, his Mouth tast, or his Hands handle? Which must of necessity be the Fate of every one of us, should God in his Anger for our Disobedience, Ingratitude, and Rebellion, cast us off to be Govern'd by *Popish* Civil, as well as *Ecclesiastical Tyranny*.

Therefore, in order to avoid this, or any such like dismal Calamity, let us not dare any longer Tempt God, or his Anointed, with any Rebellious Thoughts, or Practices. But Religiously embrace the Advice of the Holy Psalmist in my Text, *Be Still: For God will be Exalted among the Heathen, and will be Exalted in the Earth.*

Which brings me to the *Third*, and last Argument

Argument in the Text, perswading Men to (*Be Still*) and to possess themselves with a Peaceable Holy Quietness of Mind, is, Gods Presence, Patronage, and everlasting Constancy to his Church, Celebrated here by the *Psalmist*, in the Name of the Church, speaking thus, *The Lord of Hosts is with us, the God of Jacob is our Refuge.*

III. Argument

Now it is observable, that these Words in the great *Chorus* in this glorious and lofty *Antbem*; for it begins the *Psalms*, *God is our Refuge and Strength, a very present help in trouble.* And again, we have it word for word in the 7th Verse; and it closeth all in the Text, *The Lord of Hosts is with us, the God of Jacob is our Refuge.*

Indeed the consideration of Gods Presence with his Church, and constant Protection of his Church, cannot be too much thought of, nor too often sung by the Faithful. How sweet and pleasant is it therefore, to Eare and Heart! to here, that *the Lord of Hosts is with us*, and that *the God of Jacob is our Refuge.* By which you see, that the Lord is with us, not only as God, but also as *the Lord of Hosts.* And should Hosts fail, he is with us as our *Refuge* too; and, as may be supply'd from another Place, he is our *Portion*; and our exceeding great Reward.  
Gen. 15. 1.

That the *Lord of Hosts* hath been a wonderful *Refuge* to his Church, in all Ages, when Persecuted by her *Heathen Enemies*, is so evidently clear from Scripture and History, inso-

much

much that the most subtile Upbraider of *Christianity* has no room to Object.

*Secondly*, When God's most Holy Christian Church, by the ambition of wicked Men, came to be unfortunately Sullid, with Antichristian Superstition and Idolatry, how visibly, even then, did the *Lord of Hosts* appear a sure *Refuge* to the Undeiled part of it, by putting it into the Hearts of Eminent Holy Men, to separate themselves from the Men of corrupt Principles, to Preach the pure Doctrine of the Gospel of Christ? Now that the Establish'd Church of *England*, is the same in Purity, and Principles with that Church, which *St. Paul* Preach'd to the Elders, and Clergy of *Ephesus*, that Christ had purchas'd with his own Bleod. *Acts. 20. 28.* Hath been so undeniably proved to be so, by Men of the greatest Learning, that I need not now insist upon Particulars; only show you in the General that it is so; *First*, from its pure uncorrupted Doctrine and Discipline; for its proper decent and edifying Ceremonies; for its excellent Liturgy, Canons, and Articles; In short, for its being every way truly Primitive, truly Apostolical, and truly Christian, as being without exception in all respects, the most perfect, and the most Glorious Church this day in the Christian World.

Which in the next place, doth manifestly appear to be so, not only from the Purity of its Doctrine, the Decency of its Ceremonies, and its exact Agreeableness with Scripture:

BUT

But also, from the many wonderfull and Providential Deliverances God hath given it since the Reformation, out of the Jaws of it's *Popish* and Dissenting Enemies. On which accounts our most Holy Mother the Episcopal Church of *England* may, with the *Psalmist*, joyfully Sing: *The Lord of Hosts is with us, the God of Jacob is our Refuge.*

'Tis true, other Churches have quitted the Errors of the *Romish* Religion as well as we: but they have quitted something more than their Errors, for they have lost the Eppiscoacy Instituted by the Apostles, as well as the Corruptions Introduced by the *Papists*, much like these, who recover out of one dangerous Distemper, but not without throwing themselves into another, or without loosing an Eye, or a Limb in the Struggle between the Disease and the Constitution. Whereas our most excellent Church recovered clearly and entirely, from the Disease of *Pöpery*, throughly Purg'd away all its Ill Humours, without being maim'd in any patt whatsoever, and so was perfectly restor'd to its Primitive Strength and Breadth.

However, by the permission of God, for the punishment of this sinful, ungrateful Nation, the Devil prevail'd so far in his Design, that the *Liturgy* has been Twice cast out of the Church since the *Reformation*, once in the Reign of *Queen Mary*, and again in the Days of King *Charles* the First.

In *Queen Mary's* Days, it is too well known who were her Instruments in the doing of it,  
 C even

even the Papists ; for they clearly foresaw, that their Erroneous Opinions could never be believed, nor their Superstitious Practices, ever be observed in this Nation, so long as the *Common Prayer* was made use of; for as much as there is nothing in the *Common Prayer* but what is Sound and Agreeable to the Doctrine of the Gospel, and therefore contrary to the groundless Opinions which the *Church of Rome* would obtrude upon the World for *Articles of Faith*.

so likewise there are many Expressions purposely inserted in the *Common Prayer*, to Arm us against the *Pope's Supremacy, Indulgences, Invocation of Saints, Transubstantiation*, and several other *Popish Errors*. So that it would have been, in Humane sight, impossible for the *Romish Religion* ever to be Restored in this Nation, unless the *Common Prayer* was first remov'd, which therefore they took care to have done as soon as possible, and then fell to burning the Bishops, the Inferior Clergy and Laity, for *Hereticks*.

The next Step consulted to *Enslave the Kingdom*, and to *Barr the Princess Elizabeth's Succession to the Crown*, was to impose a spurious *Pretender* on the Nation; for which purpose the Queen pretends her self to be with Child, which gave her occasion to be more severe than ever against the poor *Protestants*, who were now daily Burnt. And to extend her Rage, (undoubtedly by the Advice of her *Priests and Confessors*) she publickly declared, *That she*  
*thought*

thought she could not be safely, and happily Deliver'd, nor that any thing could succeed prosperously with her, unless all the Protestants in Prison were Burnt, ad unum, not sparing one.

In short, this Year was so Bloody and Barbarous, both against Clergy and Laity, in so much that a Tender Heart cannot but Shrink at the Remembrance of it. 1555

However, we may bless God, that these Violent, Inhuman, Barbarous Proceedings did not hold long, for in few Years the God of *Jacob* exalted himself in the Earth, and the Lord of Hosts became a sure Refuge to his Church in time of Trouble, so that in the first Year of *Queen Elizabeth* the Storm was over, and the Church restor'd to its former Decency and edifying Purity. *Cranmers Memorials* p. 366.

The next Plot against our Lives, Laws, Religion, and Liberties, was the Damnable *Popish Conspiracy* of this Day: And therefore the Pieties of our most excellent Church, and the Laws of the Land have Establish'd this grateful Anniversary for that happy Deliverance, of the King, and three Estates of this Realm, from the most Traiterous, most Villanous, and most Bloody intended Massacre, by Gun-Powder on the Fifth of *November*, 1605.

A Fact so Dismal and Hellish, in respect of the Intenders, as that the Fifth of *November* shall for ever blush at the Horror of it, in a Guilty Letter! And again a deliverance, in respect

pect of all the Protestants of *England*, so Gracious, so Merciful, and wonderfully Providential, as that it were another Treason, not to Commemorate it with the utmost Joy and Thankfulness.

Now of all the Grand Attributes of God's Mercy is the Transcendent, for that is wide as the Earth, deep as the Sea, high as the Heavens, and should the Philosopher demand again, *Quid ultra Sphærain ultram*, what fills the Space beyond the upper Orb? We may well be answer'd that Mercy fills it. For that's indeed a Sphere above his work, *Psal.* 145. 9. From whence we may say, that Deliverances set Omnipotence it self on work, by Checking an effect even in the presence of the Cause, making Efficients lay down their Efficacy, obliging Nature to Resign her Power, and the very Elements to forget the qualities; so that an *Israel* may walk dry-shod where *Whales* could Swim, and the three Children live in the midst of such a Fire, whose very Blast should slay their Tormentors. *Dan.* 3.

The Holy *Psalmist* stiles God's wonderful Deliverances, *Magnalia Dextræ*, the *Mighty Things*, which the right Hand of the Lord doth bring to pass! The Wonders that he doth for the Children of Men; and indeed of all the wonderful Deliverances that ever the World rejoyc'd in, History can parallel none to our Protection as upon *this Day*: I mean, a Day of worse Consequence than that of the *Egyptian Darkness*,

*Darkness*, had not the Power of those *Romish Sorcerers* been limited: A Day like that of *Joel*, of *Gloominess and thick Darkness*, a Day of *Mourning, Lamentation and Woe!* A Day of *Blood and Fire, and Vapours of Smoak.* Joel 2. 2. In short, It was a Day which *Rome and Hell* thought to have all the firm *Protestants* in *England* Murther'd.

But (God be prais'd) contrary to their Expectation, this prov'd the Day that the Lord had made, that we might Rejoyce and be glad in it, *For the Snare is broken, and we are delivered.* Pfal. 124. 6.

The breaking of the Snare supposeth, the laying of it; and the best way to measure the Deliverance, is by surveying the Danger. Now the Danger must needs be the greater, when the utter Ruin of the whole Nation was Conspir'd by a private Enemy, for had it been a publick one, we might have withstood it, as we did the *Invincible Armado*, full of Instruments of Death and cruel Torments, in *Eighty Eight's* Invasion, among which were found some Hundreds of Knives, with this bloody Inscription, *To cut the Throats of Hereticks!* By which it plainly appears, that the *Spaniards* intended, had they Invaded *England*, not only to Rob, and Plunder, but also, by the Fatherly Advice of their Priests and Jesuits, to Murther *Queen Elizabeth*, and all her *Protestant Subjects*.

God, who is the Searcher of all Hearts, well knowing the villanous Thoughts of these *Idolaters,*

*laters, Exalted himself in the Earth, and in his Mercy to us, caus'd the very Elements to Fight for us, for by the Fury of the Wind and Waves, and the undaunted Courage of the English, the Spanish Fleet was so shatter'd, kill'd and drown'd, infomuch that scarce enough escap'd for to bring King Phillip News what was become of the rest. This was an Open Enemy.*

But unhappy *England* bred most of the Private Hellish Conspirators of this Day, in her own Bowels, much like that unfortunate *Helen*, who brought fourth the Firebrands that went about to burn her *Troy!*

*Dr. Spark  
Scintilla  
Altaris. p.  
623.*

And not only, like a second *Herostratus*, to fire a Temple; but the Conspiracy of *this Day*, like another *Phaeton*, tried once again to set the World on Fire.

The Poets tells us of an angry Deity, that was appeas'd with one single Offering, *viz.* Offended *Diana*, with having only *Iphigenia* sacrificed: But here you see, that many Hundred Thousands of *Protestants Souls* cannot satisfy One *Bloody Religion*, and yet had no way offended them. For when the Flower and Glory of the Nation, Majesty, Nobility, Spirituality and Gentry, all Ranks and Orders, were to have met in a general Parliament, to frame wholsom Laws for the tranquility of *Church and State*, then were the *Popish Pioneers* encellered under the *Parliament House*, with no less than thirty six Barel's of Gun-Powder, several hundred

hundred of Faggots, some thousands of Billets, all mixt with other Instruments of Death and Cruelty. The Train laid, the Match ready, and waiting only for their sitting Object, the Parliament, and then, to Blow up All at one fatal Blast.

We Read of several Plots most inhumanly Contriv'd, and as barbarously Executed against the Living, but never did we read, or hear of a Conspiracy against both Quick and Dead at once, till *Rome and Hell* Consulted *that of this Day!* I mean the Violence of ths dismal Crack, would not only have blow'd the Living into the Air, but also at the same time would have scattered the Sacred Ashes of those sleeping Princes, who had, for many Years, (in stately *Westminster*) been Tenants to their Graves. *Dr. Spark on Feasts and Fasts. p. 625*

Oh! How unhappy had the Sufferers of these Things been? Many of them surpriz'd in Soul as well as Body; but much more wretched the Survivers, and Beholders! To have seen their Streets bestrew'd with the Limbs, and torn Carcasses of their Neighbours, Friends and Relations, whilst our bloody Enemies, the *Papists*, were sporting themselves at the Thoughts of the terrible Blow, casting Lots upon our Lands and Offices.

Thus when these *Sons of Darknes* thought themselves so secret, so sure, as nothing could prevent our Ruin; the Eye of Heaven beheld their

their Villany. *The Lord of Hosts stood by us, and the God of Jacob became our Refuge.*

*Secondly, The Devil being a restless malicious Spirit, what he once effected against the Church of God, in Queen Mary's Reign, by the Papists, he afterwards brought about by other Means, in the Reign of King Charles the First, and by what kind of Spirit God was then Blasphemed, and the Common Prayer and Liturgy cast out of the Church, you all know, and some of you found by woeiful Experience. However, of this we are certain, that the same wicked Spirit that then stirred up the People so violently against the Episcopal Clergy, and the most Decent, Edifying, Divine Constitution of the Church, stirred them up at the same time, to Rebel against their Lawful Sovereign, to take away Mens Lives and Estates, contrary to all Laws and Justice; and at last to Murder one of the most Pious Princes that ever swaid the British Scepter.*

Upon which, presently followed Tyranny and Oppression, Disorder and Confusion, Insolence and Arbitrary Power; and, indeed, the worst sort of Tyranny, for in such Times, the Inferiors always Insult, and Domineer over their Betters: This, Brethren, I hint, not to remind you of your former Miseries, for that cannot be grateful, but to Arm you against the like Callamities, which are always the natural and genuine product of Rebellion. Neither do I think it proper, to detain you now too long upon  
upon

Upon this Head, for that the mournful 30th of *January*, is set a part to Enlarge on that melancholy Subject.

I need not much insist upon the Crafty Designs of a later Reign to undermine our Constitution: When all the Forms of the Government were out of Course, and none to bear up the Pillars of it; our Legal Constitution dissolved: The Fences of *K. Ja. 2d.* our Civil, and Ecclesiastical Rights, overthrown; our Laws dispens'd with: Our Courts of Justice, and Posts of the greatest Trust and Honour, fill'd by Men, whom our Laws had wisely excluded from the meanest Office.

Our Bishops suspended, and Imprison'd: A Learned Bishop of one of our Universities dispossest'd of their Free-*Mag. Coll.* hold and by *Arbitrary Power*, fill'd up with a President, Fellows, and other Members, all of the *Popish* persuasion: The chief Magistrates of most Corporations either declar'd *Papists*, or voted *Dissenters*, and (in short) most of the Affairs of the Nation advis'd and managed by *Penn* and *Peters* a *Quaker*, and a *Jesuit*. But in the midst of all these Melancholy Apprehensions, the Church and State must needs then be possess'd withal, to see such Varlets sit at the Helm of Affairs, God appear'd for us in our time of Trouble, and beyond Human expectation, sent us a mighty Deliverer, the Victorious Prince of *Orange*.

Soon afterwards deservedly Crown'd King of  
D
*England,*

*England*, to kick the Babylonish Trumpry out Sanctified Places, to Restore our Judges as at the first, and our Counsellors as at the beginning, so that the Enemies of us, and our Church, were Trapp'd in their own Snares, and the Pits which they cunningly made for others, they deservedly fell into it themselves. So that when we cried unto God in the time of our Trouble, the Lord of Hosts very Providentially deliver'd us out of our Distress. And not only so, but we had the Comfort indeed (like *Israel*) to stand upon the Banks of Safety, and see our Enemies overwhelmed in the *Red Sea*. *Isai. 1. 26. ex. 14. 28. 30.*

*To conclude.* What else can we call the late *Frenchified Scotch Rebellion*, but a *Popish Plot*, contriv'd and carry'd on by *Popists*, and *Papishly* Affect'd the Ruin of our Constitution; for what other Treatment could we have expected, had God in his Anger, for our Ingratitude, and Disobedience, permitted that Rebellion to prevail, but the Subversion of the best of Governments; The Extirpation of the Purest of Religions, and the utter Impoverishing of a well Govern'd Flourishing Nation.

'Tis true our Burden is something heavier than expected, in order to Suppress that Unnatural Rebellion. However, we may bless God, that our additional Charge is but *pars pro toto*, part for the whole, *Land-Tax.* or had the Rebellion advanc'd, your Houses had been Plunder'd, your Estates Confiscated, the Fruits of your Labour at the disposal

posal of Rebels, and, in short, your All, without distinction of Persons, would have been theirs, and not yours.

A Rebellion, indeed, so Giddily undertaken in so much, that the Grand Leaders of it cannot assign the least Reason, or excuse for their Running to Arms. For King *George* affected not the Crown by Force, or by Suttle Arts of Ambition, as several Reigns in History have done; but Succeeded Peaceably and Legally to it, on the Decease of our late most Glorious Queen, as being next in course of Descent capable of Succeeding to the Imperial Crown of *Great Britain*, by the Laws and Constitution of this Kingdom.

This Right was acknowledged, and the Descent of the Crown expressly Limited and Confirmed to the Protestant-Line of the House of *Hannover*, Parliament after Parliament, in two Successive Reigns, and more than once in the latter.

How could it therefore, enter into the Hearts of Men to think, or imagine, that Private Persons might with a good Conscience endeavour to subvert such a Settlement by their running to Tumultuary Arms, and indeed by Intoxicating the Dreggs of the People, with contrary Opinions, and Groundless Jealousies, Fears, and Slanders; or that Gods Providence would ever prosper such Wicked, such Bloody, and such Ruinous Attempts. *Since the desire of the Wicked shall Perish.* Psal. 112. 10.

Therefore considering the Inveterate Malice of the *Romanists* against *Protestants* in general; but most Implacable against the *Episcopal Protestants* of *England*. We, and our Posterity, are for ever bound to Pray, and bless God, for putting it into the Hearts of the Senators of *Great-Britain*, unanimously to Enact such Laws as for the Future, exclude from the Throne, and every Seat of Justice, all such Persons as Profess, or Countenance the Antichristian Bloody Principles of *Rome*.

And now, Brethren, what remains to make all an Happy People, both in *Church* and *State*, but the promoting of *Brotherly Affection* among *our selves*. And therefore I hope none here are Ignorant, that when *Christianity* began first to appear in the World, *Unity, Peace, and Love* were the Principles that recommended it, in the Lives of its Professors, and not only so, but likewise, render'd it as Delightful as it was Profitable to Mankind. Which Holy Practice is called by *St. Paul*, *Heavenly Wisdom*, or *Wisdom from Above*, which is first *Pure*, then *Peaceable*, *Gentle*, *easie to be Intreated*, *full of Mercy and good Works*, *without Partiality*, and *without Hypocrisy*. *Jan. 3. 17.*

Our Blessed Saviour, not long before he was to suffer Death for our Redemption, exhorteth his Disciples, above all things, to *Peace and Unity* among themselves; For, said He, *you shall be turn'd out into a wicked malicious World,* where,

where, you shall be hated of all Men for my Names sake, and the Gospel; but by this shall all Men know, that you are my Disciples, if you Love one another. Jo. 13. 35.

From whence we may gather, that no Society of Men can be preserv'd from Ruin, unless there be Unity, Peace, and Agreement among its Members; Consequently, it is the incumbent Duty of every one, in his respective Place, or Calling, to endeavour to promote the Peace and Happiness of that Society, or that Kingdom, to which he belongs: For which Reason the Apostles tells you; *That Where there is Envy and Strife, there is Confusion, and every Evil work.* Jam. 3. 16. On which account St. Paul gives this Brotherly Advice to the Romans. *I Beseech you my Brethren, Mark them which cause Divisions and Offences, contrary to the Doctrine which ye have Learned; and avoid them. For such, serve not our Lord Jesus Christ.* Rom. 16. v. 17, 18.

Therefore, since the Strength of a Government doth chiefly consist in the Number, and Unanimity of the Subjects, It then necessarily follows, that whosoever they be, that Foment Divisions, Form Parties, or Create Distinctions, do weaken and enervate the Government; and consequently such are to be avoided, by all Honest Men; because such restless discontented Spirits can design nothing else but Rebellion, Disorder, and Confusion.

When at the same time, we may boldly say that the ordinary Providence of God never bless'd any Nation in the World with so just and perfect a Constitution as that, of these Kingdoms? In which the Authority of the Prince, the Liberty of the Subject, and the Happiness of both are equally provided for: So that what Moses said once to Israel may very aptly be said now of us; *What Nation is there so great, who hath God so nigh unto them, as the Lord our God is unto us in all things that we call upon him for? Or what Na-*  
tion

tion is there so great that both Statutes, and Judgments so Righteous as we have at this Day. Deut. 4. 7, 8.

And now, that God may continue these his Inestimable Blessings to us. Let us therefore for the Future, as we Regard the Glory of God, the Honour and Safety of our Sovereign Lord the King, the Peace and Welfare of our Country, the Security of our most Holy Religion, and the Harmonious Prosperity of our Government, lay aside all Animosities, Feuds, and Quarrels, and so unanimously joyn *vi et armis*, Heart and Hand, against all Invasions from Abroad, and all Tumultuous Riots and Disturbances at Home. Which happy Agreement amongst our selves, will convince all our Enemies that we are resolv'd to consult our own Safety; well considering how good and pleasant a thing it is for Brethren, or the Subjects of *Great Britain*, to dwell together in Unity. *Psal. 133. v. 1.*

And to the end, that Peace and Unity may again Flourish in our Land, it is the Duty, as well as the Interest of all Men in Authority, to see the Laws put in Execution against all such Persons, as shall by any means endeavour to promote any Discord among us.

And therefore, as Kings and Princes, under God are the Springs, that put the Peoples Happiness in Motion. So are the Inferior Magistrates, like so many lesser Wheels absolutely necessary to carry on the design. For tho' the first, should take care to Enact the best Law in the World; yet if the latter should fail, to put them in Execution, their would be still just occasion of Complaint, tho' not against the Constitution; for if the Inferior Magistrates fail in the Execution and Discharge of their Office, so far is the Machine out of order, and the Regularity of its motion obstructed.

In like manner, tho' the whole Body-Politick be not immediately discompos'd by the Irregularity, Negligence, or Stupidity of one Subordinate Magistrate; yet is that particular Community, over which he

he presides Robb'd of that Blessing he should convey to them. Even as the Enjoyment of the Senses, are often interrupted by the Indisposition of their proper Organ; so that the most Refin'd Pleasures become then tasteless and insipid.

To prevent which Inconveniencies, and to answer the design of their being plac'd in such Stations, it is highly requisite, that they take St. Pa. advice, which is to Watch, stand fast in the Faith, and quit themselves like Men. 1. Cor. 16. 13.

The Magistrate is *Custos Gloriæ Dei*, as well as *Custos pacis*, For he Judgeth not for Man, but for the Lord; who is with him in Judgment. 2 Chro. 19. 6.

The Sword of Justice is committed to him for the punishment of Evil-doers, and for the praise of them that do well, to countenance Virtue, and to discourage Vice; and if he wilfully, or carelessly fails in the due Performance thereof, he is much Unworthy of his Commission, being but as a Cypher, when joyn'd to a Figure, helps to make up the Number, but standing by, it self is always called NOTHING.

And this is not all neither; for St. Paul tells you, That an Unacting careless Person in his proper Station, is not only answerable for his own Miscariages, but also partakes of the Guilt of other Mens Sins. 1. Tim. 5. 22. By which it is plain, That it is the Duty of all Persons, especially of those in Authority, to the utmost of their Power, to endeavour to prevent and obstruct the commission of any Disorder, especially when they manifestly Endanger the Good of the Publick.

And therefore, as we are all Members of the Govern-ment, we are most strictly oblig'd, in point of Honour, Interest, and Conscience, to maintain its Security; promote its Welfare; and guard it against any Factious Designs, or Seditious Conspiracies that may  
either

either threaten its Constitution, discompose its Peace, or any way violate and Subvert its Laws.

To this End, God and Nature has invested every Subject, from his Cradle, with a Commission, to engage, discover, and to disapoint the Enemies of his Church, his King, and his Country. And therefore that Person, that is either privy to, industriously conceals, or any way abets any Schismatical, Illegal, or Rebellious Interprizes, is, both in the Eye of *Humane* as well as *Divine Laws*, a Traitor both to God and his Prince, a Patron and Promoter of Injustice, and a common Adversary to Mankind, and himself. And therefore well might the Wise Man say, *That when the Wicked beareth Rule, the People Mourn; but when the Righteous are in Authority, the People rejoyce.* Pro. 29. 2.

Now, If it be the Joy, and Comfort, as most certain it is, of a People to have Righteous Governours to Rule over them? How happy then, at this Time, are the People of *England*, in having the Prospect of a Long and Lasting Continuance of our most *Holy Reformed Religion*; the free and undisturbed execution of our most wholsom Laws; together with the comfortable Enjoyment of all true, and desirable Liberty?

To Conclude, Since our Enemies have now no other Hopes left, whereby to Enslave us, but *our own unhappy National Divisions*. And now, Brethren, that we may disapoint their Hopes; as God Loved us, let us also Love one another. And to this End, since we, and such of our *Protestant Brethren* that are so unhappy as to Dissent from us in Communion, do not yet differ in the *Fundamentals of Religion*, let us bear with one anothers Infirmities, and study to promote one anothers Welfare and Happiness: And in so doing we may depend, that *the Lord of Hosts* will Guard us against all Plots and Conspiracies, and that *the God of Jacob* *v. 11*, for ever, be our Refuge.