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RELIGION AND LOYALTY,

THE GRAND SUPPORT OF THE

BRITISH EMPIRE:

A S E R M O N,

DELIVERED IN THE

CATHEDRAL CHURCH OF ST. PAUL,

ON JANUARY 30, 1790,

BEFORE THE RIGHT HONOURABLE

THE LORD MAYOR, THE COURT OF ALDERMEN, &c.

BEING THE ANNIVERSARY OF THE

MARTYRDOM OF KING CHARLES THE FIRST.

BY C. E. DE COETLOGON, A. M.

CHAPLAIN TO THE MAYORALTY.

Render therefore unto *Cæsar* the Things, which are *Cæsar's*; and unto God, the Things, which are God's.

The Influence of RELIGION on the *Peace* and *Order* of the World is so conspicuous, that it's Enemies have affected to represent it, as a mere Contrivance of Politicians for preserving *Peace* and *Order*.
DR. GERARD.

As there is no *stated Penalty* for breaches of *sovereign Duty*, they must be punished by a Law *ex post facto*, which would be against *Reason* and *Justice*; and would place the *supreme Magistrate* in a worse condition than that of his meanest Subject.

DAGGE, on criminal Law.

L O N D O N :

PRINTED FOR J. F. AND C. RIVINGTON, NO. 62, ST. PAUL'S
CHURCH-YARD.

M DCC XC.

PICKETT, MAYOR.

AN ESPECIAL COURT held on the Feast of the Purification of the Bleffed Virgin *Mary*, (that is to say,) *Tuesday* the 2d Day of *February*, 1790, and in the Thirtieth Year of the Reign of King *George* the Third, of *Great Britain*, &c.

IT IS ORDERED, That the Thanks of this COURT be given to the Reverend Mr. *De Coetlogon*, Chaplain to the Right Honorable the LORD MAYOR, for his Sermon preached before this Court, at the Cathedral-Church of *St. Paul*, on *Saturday* the Thirtieth Day of *January* last, being the Anniverfary of King *Charles's* Martyrdom; and that he be desired to print the fame.



R I X.

PICKETT, MAYOR.

A COMMON COUNCIL holden in the Chamber of the *Guildhall* of the City of *London*, on *Thursday* the 18th Day of *February*, 1790.

RESOLVED, That the Reverend Mr. *De Coetlogon*, Chaplain to the Right Honorable the LORD MAYOR, be requested to print the Sermon preached by him before his Lordship and the Aldermen, at the Cathedral-Church of *St. Paul*, on *Saturday* the Thirtieth Day of *January* last, being the Anniverfary of King *Charles's* Martyrdom; and to cause a Copy thereof to be sent to every Member of this COURT.

R I X.

RELIGION AND LOYALTY,

&c. &c.

ACTS XVII. 7.

THERE IS ANOTHER KING, ONE JESUS.

THE Corruption and Depravity of Mankind, or the Apostacy of human Nature from a state of original Righteousness, is a Truth, of which the proofs from *Fact* are almost, if not altogether, *innumerable*. They are as extensive, as the universal History of the Species itself. And one of the most striking Instances we have of it, upon record, is, the Requisition, which the children of Israel made to Samuel, when they said, "Give us a *King* to judge us, that we also may be like all the Nations," when God himself

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was

was so condescending, as to be their Sovereign; and, when the System of their Government, civil, ecclesiastical, and spiritual, was entirely *Theocratic*. A Mode of Government, which has been *peculiar* to the Jewish State and People. Whose surprizing Infatuation and Misconduct were transported to *such* an Extreme, as, either from a love of Novelty, of Parade, or of Variety, to reject their God, as their Posterity have rejected the MESSIAH, and would not have HIM to reign over them.

How far, the unfortunate and most sorrowful Occurrences, in the Annals of the British Empire, which, from the Association of Ideas, must force themselves upon our recollection on this day's solemnity, might arise from a somewhat similar Spirit---from a general and irreligious Disregard of the *divine* Government, we shall not presume to determine. Certain however it is, that, in the Conduct and Dispensations of Providence, the sinful Enormities of a People are punished with some national visitation, by which the collective Body of the Community shall be made to *feel*, and to *suffer*; and no less certain it is, that, in the midst of *Judgment*, the great Author of our being is pleased to remember *Mercy*: so that the very same Stroke, of the righteous Vengeance of heaven, which is profitable for *Reproof*, is as profitable for *Correction*, and *Instruction*; and what, at one time is lamented as an *Evil*, in its *final* Operation is confessed to be a *Good*.

To

To enter upon a minute Detail of all that Series of illegal and unconstitutional Proceedings---that political Distraction, that religious Infanity, those melancholy Scenes, which terminated at last in the tragical Dissolution of the *Church* and *State*, at this Period, would be a Task, in some respects, *invincible* ; in others, *painful* ; and in all, perhaps, *unedifying*.

With regard to *KINGS*---it should never be forgotten, that, they are *Men* ; and Men, of like Passions with ourselves. And, it has been observed, I think, with the perfect approbation of good Sense, sound Judgment, and a thorough Acquaintance with human Nature, to say nothing of the more amiable Principles of our Religion, whose very Line of life is Benevolence and Charity ; that, “ Instead of wondering there are so many Kings, *unfit* and *unworthy* to be trusted with the Government of Mankind, appear in the World, we ought rather to wonder there are any *tolerable* ; when we consider the Flattery, with which they are most commonly surrounded from their very Cradle ; and the Tendency of all those false Notions, which are instilled into them by Precept, and by Example---by the habits of Courts, and by the interested, selfish views of Courtiers. They are bred up to esteem themselves of a *distinct* and *superior Species* among *Men* ; as Men are, amongst Animals.”

With regard to *THE PEOPLE*---in the Commotions of a State, upon the Causes, the Consequences, or the Cure of

which, much more than the Majority is absolutely incompetent to decide, *their* usual Guide is, their extemporaneous Sensibilities---which, when they are impassioned, and inflamed, are of all Guides the most unruly, and the most dangerous ; very properly, and very strikingly exhibited in the Entertainment of Solomon's Idiot, " scattering Firebrands, Arrows, and Death, and crying out, Am I not in sport ?"---In one sense indeed, they may demand our *Pity*, where they might otherwise deserve our *Censure* ; when it is recollected, that, the Madness of their Fury is more generally inspired by the Craft, the Policy, and the Seduction of their respective *Demagogues*. To *Them* therefore, as to their real Origin, must be referred the Mistakes and Errors into which their unthinking Adherents may be plunged, in the phrenzy of political Agitations.

Upon the most calm Review of a Period, so remarkable in the Annals of this Empire, and, it may be, of any Empire of the World---and, at this Distance of time, when our Decisions are more likely, if ever, to be impartial and temperate ; it seems to be agreed by All, who permit themselves to be directed by a Spirit of Moderation, in their Judgment of Person and Events, that, the Propensity there is in our very Nature to be prejudiced, and even obstinate, in our *own* Cause, and to run to Extremes in *every* Cause, was the *undesigned*, and *unforeseen* Occasion of such Excesses, as neither Piety, nor Prudence, nor Policy will attempt to justify : least of all in Those, who,
let

let their individual Merits and Abilities be *what* they might, could have no sort of *constitutional* Pretensions to the Offices they filled, or to the Powers they assumed.

Having no Design, however, to analyze the Principles, which brought the Sovereign of these Realms into so humiliating a Situation, and to so ignominious an End---to panegyryze, in strains of inordinacy, a Character, which, though in many particulars, excellent, was not, in all probability, destitute of some political indiscretions---or, to expose the Rashness of such, as might be, alas! too eager to aggravate Improprieties, into Crimes; let me solicit both the Patience and the Candour of your serious Attention, while I am dropping but a few Remarks upon ANOTHER KING, ONE JESUS: for the preaching of whom, at the Crisis to which the Text relates, the most distinguished Apostle of the Gentiles was suspected, and accused, of acting contrary to the Decrees of *Cæsar*, and of turning the World *upside down*; though there scarce ever was a more zealous Advocate, for conscientious Submission to human Legislation and Jurisdiction, than *Himself*. *

IN the prophetic History we have of our blessed Saviour, it was foretold, that, the very extraordinary Person, who should

* Please to consult, in proof of this, and without any Commentary, the obvious Meaning of Rom. xiii.

become

become incarnate in the fullness of Time, as the one MEDIATOR between God and Man, should be remarkable for sustaining three distinct Offices---that, of a PROPHET ; that, of a PRIEST ; and that, of a KING.

The Passages, in which He is thus represented to us in the sacred Writings, are numerous. We can mention only several. For instance---“ A *Prophet* shall the Lord your God raise up unto you of your Brethren ; him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass, that every Soul, which will not hear ~~that~~ *Prophet*, shall be destroyed from among the People.”

In allusion to his priestly Office, we are told, that, Such an *High Priest* became us who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens---that, “ In all things it behoved Him to be made like unto his Brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make Reconciliation for the Sins of the people”---and that, “ We have such an High Priest, who is set on the right hand of the Throne of the Majesty in the heavens ; a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man. Wherefore, He is able to save to the uttermost All who come unto God by Him.”

With

With respect to his Royalty, as a *King*, Thus saith the Lord, "I have set MY KING upon my holy hill of Zion. Be wise now therefore, O ye Kings ; be instructed, ye Judges of the earth : kiss THE SON, lest he be angry, and ye perish from the way, if his wrath be kindled, yea but a little : blessed are all they, who put their trust in Him."---And again, " Rejoice greatly, O Daughter of Zion ; shout, O Daughter of Jerufalem ! Behold, thy KING cometh unto thee : he is just, and having Salvation ; lowly, and riding upon an ass, even upon a colt, the Foal of an ass."

From these passages, it is very evident, that, THE MESSIAH is to be *considered*, and *received*, and *regarded*, in the Character, or office, of A KING. And a King, is an office of the highest *Rank*, *Authority*, and *Respectability*---a *supreme* Ruler and Governor ; whose Business, and whose Honour it is, to execute the Power, with which he is invested, according to Law, Justice, and Right, for the general Good. For, if a King should cease to rule according to Law and Justice, he destroys the very being of that Government, which it is his Office to *secure* and to *defend* ; and, in so far, He ceases to be a King. If the *Fountain* of Justice be disorderly and corrupt, what must the *Streams* be ! If the *Head* of the Body Politic be regardless of right and wrong, what can the *Members* be !---A Magistrate, who is elevated to such a Dignity, and who is a Despiser of that, which ought to be his Delight and his Support,

port, is only elevated there, to be at once the *Scourge*, and the *Scorn* of Mankind !

When THE REDEEMER of the World is spoken of as having been *appointed* to the Office of A KING, we are not then to consider him so much in his *essential Deity*, as in his *mediatorial Character* and Undertaking. For, as GOD, He is the King of all the earth by necessity of Nature, and by right of Creation. It is as Mediator only, that He can be said to be *nominated*, or *elected*, to that Office.

Very proper therefore, and indeed very expedient it is, that, in the elucidation of this subject, we should be cautious to preserve the distinction between the *natural* and the *mediatorial* Kingdom, and Government of the Son of God. With respect to the former it is, that we read, “ Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Majesty: all, that is in the Heaven, and in the Earth, is Thine: thine is the Kingdom, and thou rulest over all.” And, with respect to the latter, you read, “ Behold a Virgin shall conceive, and shall bring forth a Son, and shall call his Name, JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the *Throne* of his father David. And he shall *reign* over the house of Jacob for ever, and of his *Kingdom* there shall be no End.”---The superlative Beauty of another Authority, on the same point, must plead my

my excuse for its Recital---“ I saw Heaven opened, says St. John the divine, and behold a white Horse: and He, who sat upon it, was called faithful and true; and in Righteousness he doth judge, and make war. His Eyes were as a flame of fire; and on his Head were many Crowns; and he was cloathed with a Vesture dipt in Blood; and his Name is called, THE WORD OF GOD. And, He hath on his Vesture, and on his Thigh, a Name written,

K I N G O F K I N G S,
A N D
L O R D O F L O R D S.”

So that this Jesus is the King eternal, immortal, invifible, the only wife GOD, and our SAVIOUR. The King of Righteousness---the King of Peace---the King of Glory---and the King of Saints.

Should it be deemed requisite for me to offer any thing, by way of Information, concerning THE NATURE OF HIS KINGDOM, and, THE PECULIAR CHARACTERISTICS OF IT'S SUBJECTS---of his *Kingdom*, it may be observed upon his own exprefs Testimony, [when He stood at the bar of Pontius Pilate, accused as a Blasphemer for making himself equal with God, and as a Traitor, for calling himself a King,] that, “ his King-

dom is not of this World." It is not founded upon the *Maxims* of this World---it is uncongenial with the *Spirit* and *Temper* of this World---it is totally inconsistent with an inordinate Affection for the Friendship, the Pursuits, and the Enjoyments of this World---it's *Riches*, it's *Pleasures*, it's *Honours*, and it's *Wisdom* are entirely distinct from Those of *this* World.

We are not therefore to form our Opinion of *this Kingdom* by the Manners and the Judgments of this World, any more than by it's external Appearance : if we do, we shall be most sadly deceived ; for, it is a *spiritual Kingdom*---which consists, not in Meats and Drinks, in Places or Ceremonies, but, in *Righteousness*, and *Peace*, and *Joy in the holy Ghost*.

But, though the Kingdom of the Redeemer is so *apparently* insignificant, and, if we were to be determined by it's *outward Aspect*, so absolutely eclipsed by all the Glories of this World, it has this transcendent Superiority, that, it shall survive the general Wreck of Nature itself ; and shall triumph in inutterable Splendour and Magnificence throughout Eternity ! " The God of heaven, said the prophet Daniel, by the Spirit of Inspiration, shall set up a Kingdom, which shall never be destroyed : and the Kingdom shall not be left to other people, [as the successive Monarchies of the World have been,] but it shall break in pieces, and consume *all* other Kingdoms ; and It shall stand, *for ever*."

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As to THE SUBJECTS of this Kingdom, they are such as repent; and believe the Gospel---such as are born of God, and transformed by the renewing of their Minds---they are the poor in spirit; the meek; the merciful; the pure in Heart; the Peace-makers; they are the Light of the World---the Salt of the Earth---a chosen Generation, a royal Priesthood, an holy Nation---denying all Ungodliness and worldly Lufts, and living soberly, righteously, and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the great God and our Saviour Jesus Christ, who loved them, and gave Himself for them, that He might redeem them from all Iniquity, and purify them unto himself a peculiar People, zealous of good Works.

Such is *the Nature* of this Kingdom---and such are *the Subjects* of this King. They are celebrated, in the sacred Writings, as *chosen*, and *faithful*, and *called*; *the Elect* of God; *called* by his Grace; *attached* to their Sovereign; *delighting* in his Laws; *happy* in his Protection; *satisfied* with his Favour; and *faithful* unto Death; when they shall receive that Crown of Life, of Righteousness, and of Glory, which fadeth not away; and which the Lord hath *promised* to them that love Him. But, as for those his Enemies who will *not* have HIM to reign over them, they shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power---

when He comes to be glorified in his Saints, and to be admired in all them, who believe in Him, at the last Day.

I must return however once more to the permissive Dispensations of this great King, at the remarkable Period, which the Solemnity of this Day must recall to our Memory.

From the personal Misfortunes of the Sovereign, [who appears to have fallen a disastrous Sacrifice to the Prejudices of his Education, to the Treachery of his Subjects, and to his resolute Adherence to the ecclesiastical Establishment of the Constitution, as the best Security and Support of the Religion of the Country,] we ought at least to be reminded, and convinced, of a very interesting and important Truth---the absolute Supremacy of the most high GOD over all *Persons, Events, and Things*. As it is written, in Terms of most expressive Solemnity, as well as of religious Instruction, “ He leadeth Counsellors away spoiled, and maketh the Judges, Fools. He looseth the Bond of Kings, and girdeth their loins with a Girdle, He leadeth Princes away spoiled, and overthroweth the Mighty. He removeth away the Speech of the trusty, and taketh away the Understanding of the aged. He poureth Contempt upon Princes, and weakeneth the Strength of the mighty. He discovereth deep things out of Darkness, and bringeth out to Light the Shadow of Death. He *increaseth* the Nations, and *destroyeth*

destroyeth them: he enlargeth the Nations, and straiteneth them again. He taketh away the Heart of the chief of the people of the earth, and causeth them to wander in a Wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken Man.--- O! the Depth of the riches, both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!"

From the more circumstantial History of the calamitous Distractions, both of the Church and the State, at this Period, We may learn, how very much *the Use* and *the Abuse* of certain *Terms* and *certain Things* affect the Peace and Felicity of Society at large, and of Individuals in particular---as well as, how to apply the former, and how to avoid the latter: such, for instance, as the *divine Right* of Kings---*passive Obedience*, and *Non-resistance*---the *Liberty of the Subject*---*Toleration*---*Conscience*---*Patriotism*---and the like.

That each of these Terms and Things may be, and indeed have been, very grievously *misapplied*, is, what we have been taught by the most melancholy and fatal Experience. To suppose, that any King can have a *divine Right* to act wrong---to be a Tyrant---a Monster; to bid defiance to all the Laws of Justice, of Humanity, and his Country, is very well understood

stood to be a Contradiction to *Nature*, to *Reason*, to *Religion*, and to *God*.

It is no less a Contradiction, perhaps, to *Nature*, to *Reason*, to *Religion*, and to *God*, under the too plausible Pretences, of a Right to resist, in *particular Cases*---of the Liberty of the Subject---of Toleration---and Patriotism---to disturb the royal Peace; to interrupt the Tranquillity of the State; to obtrude upon the Frame of the Constitution; or, to attempt an Improvement, where the *Attempt* may be unnecessary; the *Improvement*, utopian; and the *Issue*, not only uncertain, in point of *Success*, but even alarming, in point of *Danger*.


To *prevent*, as much as human Foresight, and the Wisdom of imperfect Beings can be supposed to prevent, a *Repetition* of those Evils, which have arisen, and which might arise, from each of these Extremes, a civil and ecclesiastical Constitution has been formed, in which the respective Rights, of the Sovereign, and of the People, are very nicely ascertained, and very suitably adjusted.

Still however there are some among us, who are forever pleading, what they think fit to call, the Rights of Man; the Rights of the Citizen; and the Rights of Conscience, in *opposition* to this Constitution! Far be it from us, to pretend to any uncommon Superiority of Merit, of Patriotism, or of Influence! But, if we cannot improve the Understandings, correct the Judgments, and

and liberalize the Souls of the Vulgar---for such, it seems, are They, who presume to differ from the philosophical and political Prodigies of our Times---let us be allowed the indulgence of thinking and speaking for ourselves: let us be permitted the Favour of Partiality and Attachment to our present happy Constitution, both in Church and State: and though, for want of that *superlative* Capacity, with which the great Author of our being may have distinguished [in their own Conceit at least] some modern Innovators, their favourite Speculations may excite our *Surprise*, much more than our *Approval*, still let us be granted the Toleration of supposing, that our Breasts may also glow with *one Spark* of that patriotic Spirit, with which the Breasts of others *profess* to be so *much* inspired, so *much* inflamed!

For, have the *Opposers* of our inimitable Constitution a right to *think*? So have We.---Have They a right to *speak*? So have We.---Have They a right to *petition*? So have We. But, in *Them*, it is *Privilege*---in *Us*, *Persecution*.---In *Them*, it is *Toleration*---in *Us*, *Bigotry*.---In *Them*, *Liberality* of *Sentiment*---in *Us*, the *Prejudices* of *Education*, the *Absurdity* of *Custom*, and an ignoble *Submission* to *Antiquity*, to *ecclesiastical Authority*, and to *civil Power*!

Unequal to the Task of contending with such decided Advantages, on the part of our Accusers, *Themselves* being Judges, we have no Refuge, no Protection, no Plea, but what we
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can derive from the Amiability of Candour, the Dictates of Moderation, the Glories of the Reformation, and the Genius of that Religion, which we both avow. Under the Genius of whose Tuition we have perhaps been misled to imagine, that,  To ruffle the Peace of a well-formed Society, is no *good* Evidence of a benevolent Heart---or, of an enlarged understanding: to introduce Confusion and Disorder into a legitimate Constitution, is no *satisfactory* Proof of our Patriotism: and, to make a Sacrifice of the Spirit of Christianity upon the Altar of non-essential Distinctions, is but a poor Recommendation of that Piety, or that Conscience, whose righteous Claims we would be understood to maintain, and secure.

But *how* are these Rights to be maintained and secured? For, first of all, we are told, by Persons of a particular Description, of a kind of exclusive *Right*, which they seem to claim, to a *complete Toleration* *---a sort of Thing, which is a Contradiction both in *Terms*, and in *Law*.

Then, you are very modestly assured, of an *equal Right* they have, to the Possession of certain Offices of Trust, Influence,

* By which is meant, Authority by *Law* to declare and defend all that Variety of Mysticism, Absurdity, Error, Falshood, Enthusiasm, and Blasphemy, which the Multitude of Sectaries, with which this Nation abounds, may think proper to spawn!!! And this, it seems, would in time produce a rational and permanent Uniformity of Opinion!!! *Risum teneatis, Amici?*

and

and Emolument, which are appropriated by the Legislature itself to Members of the *Establishment* only.

And, to crown all, they inform you, in the true Spirit of *Toleration*, that *You* have no Right to *Creeds*, *Articles*, or any *Establishment* yourselves---nor *shall* you have them, whenever it is in their POWER to prevent it.

If there be any thing more astonishing than This, it is, the almost faulty Excess of patient Indifference with which such Sentiments are permitted to pass. Had I the Piety of an Apostle, and the Thunder of a Demosthenes, I would knock at the Pillow of such lethargic Composure, and endeavour to awaken it to that degree of indignant Sensibility, which would by no means degrade the Christian, the Minister, or the Man. If the little Zeal, I have been ambitious to shew on this Occasion, be *illiterate* or *intemperate*, and demand an *Apology*, I must beg leave to refer you for *that*, to the CAUSE, by which it has been animated---the Interests of Religion, the Quiet of the State, and the Safety of the Church.

That *Persecution*, for the sake of our conscientious Opinions, is an Evil, to be detested and abhorred, scarce a Member of Society is left among us, who is so degenerate as to dispute. But what is *Sedition*? Is there *no* Evil in *That*?---Merciful God!

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that ever thy most holy and benevolent Religion should have been perverted to the unnatural and disgraceful Purposes of *Persecution*, by one division of thy Creatures---and of *Sedition*, by another! when, the great Author of that Religion came down from Heaven upon the godlike Errand of *Mercy* and of *Grace*---when, the Miracles, he performed, were Miracles of *Compassion*, as well as of Power---when, the whole History of his *Life* was, that, He went about doing good---when, in the very article of his *Death*, as the great Sacrifice for Men, he was heard to pray for his Enemies and his Murderers---and when, amidst all the unutterable and inconceivable Glories, with which He is now surrounded at the right hand of God, He ever liveth to *make Intercession* for them, who come unto God by Him !!

Is there any Encouragement in this Example, either to *persecute*, or to be *seditions*? And, is it not *Sedition*, to speak in disrespectful terms of the *Religion*, of the *Constitution*, or of the *Sovereign* of our Country? We have been accustomed to think, by all the Laws of Nations and of God, that the Person of the Sovereign is to be treated as *sacred*, on account of his Office. To insult the *Office*, is an Act of Treason---Treason, against the *Constitution*! For, is it necessary to remind some wilful Novices in the Knowledge of our Government, that it is a MONARCHY? and, that a *King* is an ESSENTIAL BRANCH, not the “SERVANT,” of the Constitution!

But,

But, perhaps, this Indecency of Expression may not be levelled against the *Office*, but against the *Man*!---If so, we shall not scruple to assert, that, against *such* a Man, and *such* a Character, it is as inhuman, as it is illiberal, and ungrateful! Burdened, as *The Sovereign* must necessarily be, with all the Cares, which are unavoidably connected with his peculiar Sphere of Action---possessed, of all the various Sensibilities, which belong to the most endearing, and the most honourable Relations of Life---and affected, by all the numberless Solicitudes, which attach to such a Sphere, and such Relations; to be insulted with the Idea of his being *the Servant*, instead of being treated with the Veneration, the Respect, the Gratitude so justly due to Him, as the FATHER; the FRIEND; and the GUARDIAN of a loyal and affectionate People---it is an Imagination! No! it is a *scandalous Reality*, at which we *blush*! which makes our very Nature *shudder*! and, which it were disgraceful to *mention*, if it were not more so, to leave in *Silence*!!

In Justification of this remark, I fly not to the various resources of Language or of Eloquence. I attempt not to delineate the grand outlines of a fictitious Character---much less would I defame the Office, or the Situation, in which I am now placed, by straining every nerve of expression towards a premature Apotheosis---but, I will refer you to that more than Oratory of Tears; that silent and solemn Distress; that Unison of sorrow, which was seen and felt in every generous heart,

when the Sovereign of these Realms was in a state of peculiar Affliction---as well as, to the loyal Effusions, the overflowings of their Gratitude and Congratulations on his Recovery. Let *Them* speak---let *Them* be heard! For speak, they *must*---be heard, *they will*---where the feeble Efforts of an obscure Individual can avail but little.---

That we have a *Right*, a right *by Nature*, to worship the divine Being according to those particular Views and Modes, which our Consciences, after having made use of every proper Mean of Information, shall dictate, is without Controversy. But, is there any Law of *Reason*? any Law of *Nature*? any Law of *Religion*? is there any kind of Law under heaven, which can give us a *Right*, or even a *complete Toleration* to abuse the Religion, the Establishment, or the Sovereign of a Nation---whose Protection we enjoy, and whose Privileges we receive, be they more, or be they less?---Perhaps, *We* may be so weak as to think, that, an Indignity, which is offered to the *chief Magistrate* of the Country, is an Indignity to the *Country* itself; or, to adopt the fantastic Language of some modern Writers, it is an Indignity to *the Majesty of the People*! *

* As one of the Individuals to whom that Dignity, it seems, belongs, I have not been able to discover any extraordinary Proof of deferential regard, but rather much of the *Crimen læsæ Majestatis*, in the unlimited Censure lately passed upon the great body of the Nation for their generous Congratulations on the Sovereign's Recovery.

What

After all---much as we may estimate ourselves, in the several Characters, of *Men*---of *Citizens*---and of *Patriots*; the most sublime and exalted point of light, in which we *can* be considered, is, as *faithful Subjects* of the Kingdom of the Son of God. And, in *that* case, however pusillanimous it may seem, and whatever may be the Vehemence of our animal, or our intellectual, Temperature---in the sober Moments of Solitude and Consideration, if there be *any Extreme*, in which it would most become us to *err*, it should be That, of *passive Submission*. It is much more in Unison with the *genius* of the Religion, we profess, to *suffer*, than to *rebel*. It was the Character of our blessed Saviour himself---the greatest Philosopher, the greatest Hero, and the greatest King, that ever did, or ever will, sustain the human Form. Nor is it to be supposed, that Men of

What if, instead of certain unhandsome Terms, a Lover of his Country had thought proper to have addressed the supreme Governor on that eventful occasion in the following Terms.—“ O King, live for ever! Thou, O King, hast been reduced, by the permissive Dispensations of that Power, whose never-failing Providence ordereth all things in Heaven and Earth, to circumstances the most afflictive;—first, perhaps, to teach a *thoughtless* people, what they are, alas! too apt to forget, the infinite Superiority of the most High God above all created Beings.

Secondly, to convince an *ungrateful* people of a Blessing, of which they might be too insensible, in the mild and equal Government of the best of Princes.

Restored, by that Providence, to the anxious wishes, and the ardent prayers of thy joyful subjects, may the Goodness of heaven long preserve the most valuable of Lives, to the most loyal of People—and dispose us all alike to say, with one heart, and with one voice, “ Blessed be the Lord God, the God of Israel, who only doeth wonderful Things, and blessed be the Name of his glorious Majesty for ever, and let the whole earth be filled with his glory. Amen and Amen.”

Sense

Sense and Morals will ever be induced to judge favourably of *that* species of Christianity, which breathes the very fire of political Inflammation.

No doubt, where the Competition is *clear*, and *indisputable*, we ought to obey God, rather than MAN. But, in the Mildness and Liberality of the Government, under which the King of heaven has been pleased to fix our Lot, it is not more our *Duty*, than it is our *Happiness*, to obey them BOTH.

Upon the Whole then---in the midst of all that sad Diversity of Sentiment in Literature, in Politics, and in Religion, which obtains among us---notwithstanding the occasional Misconceptions, by which we are perplexed and agitated, either through our comparative Ignorance ; or, our Prejudices ; or, our Passions ; or, our Interests---and, though there are many, who treat the Idea of *Uniformity*, in Faith and Worship, with Ridicule and Contempt ; I am too conscious of the Firmness of the ground, on which I stand, to be afraid of saying, “ I beseech *You*, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the *same* Thing, and that there be *no Divisions* among you ; but that ye be *perfectly joined together* in the *same Mind*, and in the *same Judgment*.”

And, I would to God it may be the *Heart's* desire and prayer of every one of us, for Ourselves, and for Persons of all Ranks
and

and Situations, that we may be found among the happy Number of the faithful Subjects of THE REDEEMER, when the seventh Angel shall sound his Trumpet, and the great Voices in heaven shall say,

“ The Kingdoms of this World are become the Kingdom of our Lord, and of his Christ, and He shall reign for ever and ever.”

Unto Him therefore, with the Father and the eternal Spirit, three Persons in one incomprehensible Essence, THE ONLY TRUE GOD, be ascribed the Kingdom, the Power, and the Glory everlasting.

F I N I S.

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12 MR 58

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