

# *The Good of Government.*

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A

# SERMON,

Preached in

*St. Margaret-Patton's Church in  
Rude-Lane, London,*

*On Tuesday, July 7, 1713.*

Being the Day Appointed by Her Majesty for  
a General Thanksgiving for the

# PEACE.

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By G. C. A. M.

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*Blessed are the Peace-makers, for they shall be called the  
children of God, Mat. 5. 9.*

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L O N D O N,

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*Stationer's-Hall, 1713.*



# TO THE DUKE OF ARGYLE.

May it please Your GRACE,

**T**H<sup>O</sup> there were Things of lesser Moment, advanced in the following Discourse; yet the Lustre, and Reputation of so great a NAME prefixed to it, cou'd not fail to invite the Reader's Eye, and to obtain, at least, for the Author, a favourable Hearing.

BUT, my LORD, without any other Apology, as this Discourse contains in it, the oldest Gospel, and the best Politicks; as it offers some Doctrines, which, if Universally received, wou'd make us yet a Happy, and a Flourishing Island, uncapable of ever being any more divided at home among ourselves; or yet of being influenced from abroad, by any Foreign Potentate, Pope, King, Emperor, or State whatsoever: If I beg leave to have the Illustrious Name of ONE that so Worthily Represents Your GRACE's Ancient and Powerful Family, prefixed to such an Argument; it will, I hope, appear upon many Accounts, that I ought to do it.



## DEDICATION.

IF any Man will but impartially review our History of the last Age, will be but judiciously consider the then Springs of Publick Affairs, he cannot but acknowledge, that, whatever unhappy Feuds, and dire Convulsions happen'd in this Island, by the Countenance, or (as some are pleased to say) by the Contrivance of that part of it, wherein your GRACE's Noble Ancestors have always made so great a Figure; they were not the intended Effects, but only the unhappy Consequences of those necessary Measures, which were then, (tho' perhaps too rashly) entered into, with no other but that Just, and Reasonable Design of Securing the Inhabitants of one part of this Island, from being made Slaves to the other; that so both might become, with equal Alacrity, and upon the same Footing, as (Blessed be God) they now are, the Dutiful, and equally obliged Subjects of their Natural Prince.

A sort of Difference in Religious Matters was then very much studied, and kept up There, on that Secular Account. But as this baffled Contrivance has answer'd its Design since the Revolution less than ever; so it will now begin to fall of Course, and in Time wear out, as soon as it appears by Their better Circumstances, that they have no farther occasion for it.

WHILST the two Kingdoms, to their own great Detriment, and the Disquiet of their Sovereign, remained Independent, and like two Rivals, had each its own separate Interest in view: Then indeed the Government of the Church in Scotland by Bishops, was sometimes disliked, and rejected, even by the most Politick Men



of that Nation. But, it is as true, that this was done by them, upon no Religious Account; no body knew better the Antiquity and Primitiveness of Episcopal Government. That was not at all in the Question; but they found the Government of their Church by Bishops, not very expedient for their Affairs, at that time of Day; and so they rejected it, to speak the Truth, because they thought that their Bishops, as Lords of Articles, and otherwise, were made mere Tools to the King, who was always thought to Govern himself by the Measures of the Court of England, and these, we well know, were all framed, (with good Reason too) before the Union, to oppose the Scotch National Interest, and Increase of Trade.

AND we must not forget, that in order to draw in the Zealous Common People of Scotland to the Measures of their State, for Opposing the Government of their Church by Bishops; Religion must be brought upon the Stage, and Episcopacy was represented to them, as contrary to the Word of God, and an Innovation forsooth, upon the Primitive, and Apostolick Institution of Church-Government.

ALL this while the Scotch Presbyterians gave great Countenance and Encouragement to the English Dissenters, but with no other Design, than that England being thereby divided, might be the sooner brought to allow their Nation better Terms: And not truly that the Scotch Presbyterians approved of a General Toleration, having always declared against it, nor, that they looked upon the Body of the English Dissenters to be their true Friends in any National Respect: No, for they then did, an



## DEDICATION.

*do still condemn the Sectaries; they look upon them as Men of Faction, Republican Principles, who, when they get into Power, are the hardest of Masters, and great Enemies to Scotland; which, all things rightly considered, neither our Kings themselves, nor their best Friends, the Loyal part of England, have ever been.*

*T H E R E is no need for any body to remind the Scotch Nation of this, Manet altâmente repostum. They have found it by Experience, more than once; in Cromwell's Time first, and in a Fresher Instance since. So that the Dissenting Faction in England may expect to be carefully look'd after, by the Scotch Presbyterians too, that the Power and Government of England, may never fall altogether into their Hands again, for fear of another Sectarian Army, which ruin'd their Kirk in Scotland, and together with it, their Civil Liberties, as much, and as effectually, as it did in England.*

*B U T before this happened, it is well enough known, that whatever Disappointments the Scotch Nation met with, in Point of Trade, or other Privileges, they were all unjustly deem'd in those Days to proceed from the Constitution and Government of the Church in England, by Bishops. And so the Scotch thinking that their Grievances wou'd be soon redress'd, if the Hierarchy were once pulled down in England too; they readily embraced, and sent us up a Covenant, which did in a little time, but too successfully compleat the thing, they sent it for, even the Ruin of our excellent Church. But then, (for God is Just in all his Ways) in place of that most Orthodox and Apostolick Church, which they so wickedly destroy'd; there very soon sprang up such*



## DEDICATION.

*Sett of Men, as gave the Scotch Presbyterians no great Encouragement to send us up any more of their Covenants; nor ever, to endeavour after that the Ruin of our Church.*

*I will not say it was nothing else but the Beginning, and farther Prospect of those Disappointments, that made the Scotch Nation so vehemently abhor the English Sectaries, and protest so earnestly against their violent Proceedings with the King, in Forty One: But whatever be in that, it is most certain, and very much to their Honour that they did so. Nor did the Resentments of that Nation, against Oliver and his Sectaries, die with the Blessed MARTT R, for the Scotch never owned Cromwell's Authority; but immediately after the News of the blessed MARTT R's Death, Proclaimed his Eldest Son and Heir, CHARLES the Second, King of Scotland: They called Him home, after he had been banish'd some Years from England, and Crowned him at Scoone. Nay, notwithstanding the many Disappointments, and great Losses they sustained from the inveterate Malice of the Republican Party in England, on his Majesty's account, they never gave over to testifie the steady and unshaken Desire they had to see his Majesty's happy Restoration to all his Dominions. This was a thing, which in those Days seemed next to Impossible; and yet, to the great Joy and Comfort of three Enslaved Kingdoms, by the hearty and unanimous Concurrence of the Scotch Nation, (and none more forward than ARGYLE) was brought about of a sudden, and in some few Weeks, after it had been again declared High-Treason by the then Republican Managers, so much as to name him in England.*



## DEDICATION.

SO that whatever was done in one part of the Island at that time, yet it is most certain, that all the Proceedings of the other, were accompanied with the profoundest Respect, and the most untainted Loyalty that can be supposed due from Men of Honour, (I mean such as will have but one Master) to the incomparably Ancient and most August Race of the Royal STUARTS.

AND, whatever some little Souls, new Names, and Upstart Families here among us, are still apt enough to do, for Base Ends, and Mercenary Purposes: Yet still there is, generally speaking, a certain Mixture of strict Piety, and nice Honour among that People; which makes them, One and All, condemn the sordid Thought of ever being obliged to pay their Homage and Allegiance where it is not due; or of submitting to any One, that is not the True and Lawful Representative of Them, whose Fore-fathers have governed Theirs for many, many Generations.

HE is to be reckon'd as much of a Christian Hero, as a Man of human Courage; whose Gratitude and Piety oblige him to pay a profound Submission to his Father which is in Heaven; and for his sake, (not to Usurpers of any sort, but) to those only that duly and lawfully represent him upon Earth.

THESE are the Principles of Religion and Loyalty, which make up Your GRACE's Heroick Disposition. And this the generous Design, which any one would be apt to think Your GRACE has most at Heart; because under this, there can be no other Object, great enough for the highest Birth, the nicest Honour, and the most undaunted Courage to aim at.

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## DEDICATION.

Shall not the *Gallick* Troops,  
Behind strong Ramparts, Obstinate, and Brave ;  
Remain a lasting Proof of Your uncommon Fire,  
Which would not be Repuls'd,  
But flam'd, and flam'd the more, until the Third  
Attack,  
When irresistible Y O U forc'd Your Way  
In Person, through *their* strongest Bulwarks,  
As through Liquid Air,  
And ravish'd doubtful *Victory* from Warlike *Gauls* !

And thus *Blaregnie's* bloody Field,  
To future Ages will transmit Y O U Brave :  
But had not kinder Heaven forbid  
Your *Meditated* Fall ;  
How then shou'd *We* have known  
By Your unshaken Loyalty to the best of QUEENS,  
And by Your other honest Actions since,  
That always when Y O U Fought  
Y O U was Your Country's Friend——and Fought  
for P E A C E ?

AND thus we see that as Your GRACE has  
now the same Interest in United Britain, which  
Your Illustrious Fore-fathers had formerly by North  
the Tweed ; even so the universal Good of the  
whole Island, is now as much Your Graces Care, as  
that of one part of it was formerly theirs. To dis-  
cuss from Popish Tyranny, to defeat all Republi-  
can Schemes, to Guard and Protect the People's  
Rights, and for that generous End, to support our  
beloved MONARCHY, in all its just and lawful  
Prerogatives has ever hitherto employ'd that great  
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## DEDICATION.

Valour, Wisdom and Activity, which it is well known, have always been the peculiar and distinguishing Endowments of your Renowned Progenitors. And had the long wish'd for Union of the two Kingdoms happen'd sooner to Consolidate our jarring Interests; it is most certain, that such brave and wise Patriots had succeeded much better in their laudable and honest Intentions.

THAT Your GRACE will constantly go on to tread in these Steps, and even to outshine Their bravest Actions with a still unenvied, because unparalleled Merit; is now the just, and well grounded Expectation of our united Island.

My LORD,

THAT the Divine Providence may favourably concur with all Your Brave, Generous, and honest Intentions; is the ardent Wish of many, and in particular of

May it please Your GRACE,

Your GRACE's

Most humble Servant,

Geo. Cummings.



R O M. XIII. †4. *For he is the Minister of God, to Thee for good.*

**I**N several of the foregoing Verses, the Apostle is very earnest, in recommending to *Christians*, the necessary Duties of Acquiescence, Self-denial and Humility. *Bless them that persecute you, bless and curse not. Recompose to no Man evil for evil. And if it be possible as much as lieth in you, live peaceably with all Men. Avenge not your selves, but rather give place unto Wrath. Be not overcome of evil, but overcome evil with good.* Now any one might be apt enough to think, that such a Stoical Behaviour in *Christians*, wou'd very soon lay them open, to all manner of Insults, and Injuries. But we are to understand, that all those Exhortations, are only to dissuade us, from private Revenge; and not at all designed, to hinder us, from appealing for Redress, to the supreme Magistrate, whenever we find, that we are grievously injured, by our Fellow-Subjects. He, the supreme Magistrate, is the only, and must be the proper *Decider* of all Controversies; there being no Room left, for any farther Appeal, from him, to whose final Decision, be what it will, the Spirit of God, in the Context,

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has



has told us, that *every Soul must be subjected*.

And thus, as the supreme Magistrate is placed in the highest Station, and next to God; so let him behave how he will towards us; yet still (as I will by and by make appear) he shall be *the Minister, or Servant, of God to us for good*, if we be but careful, to behave our selves, like true Christians. *For he is the Minister of God, to thee for good.*

Now to prove clearly and distinctly that he is so; we shall in the first place enquire, what that *Good* is, which every Man may reap from the Civil Magistrate, who is here in the Text, said to be *the Minister, or Servant, of God.*

In the second place, we shall inquire into the Reasons, that many times hinder the Civil Magistrate, from being the Instrument, of conferring that Good, upon his own Subjects; whether these Reasons proceed, from *Others*, from *Him*, or *Themselves*.

And then in the last place, we shall conclude all, with a short Application, and as suitable as we can make it, both to the sense of the Text, and this Days great Solemnity.

First of all then, we are to inquire into the Nature of that *Good*, which every Man may reap from the Civil Magistrate, who is here called in the Text, *the Minister, or Servant, of God.* The Life of Man in this World, is at best very short and uncertain, but then, when our Life ends here, it is not discontinued, for it begins again immediately, in another World, and indeed, the very Nature, and *Immateriality* of that Principle of Thought;



thought, which we feel within us, together with the desire we have to be Immortal, may (were there no Revelation) certainly inform us, that we shall never die, but live for ever. So that, if anything contribute to our Profit and Advantage, in the World to come, it is said to be for our *Good*, and that with more Reason, and a greater Propriety, than if indeed it tended to our Profit and Advantage, in this World only.

Now generally speaking, the Civil Magistrate is the Minister of God, for Good to us, in this World; because he keeps the Pride, and Insolence of Humankind, in due Subjection; he curbs the Injurious, he protects the Innocent, and by so doing, prevents all the terrible Outrages, which otherways one Man wou'd be apt enough to commit against another.

Besides, he can draw the Sword, to vindicate his own and the Rights of his Subjects: And that End once obtained, he can sheath the same again, and restore Peace to his People. But then shou'd his Temper be even so cruel, as to be pleased with Bloodshed, and to delight in War. Nay, happen what will, if he shou'd chance to be the greatest Tyrant upon Earth, yet still it lies in our own power, if we are true Christians, to make even the worst of the Tyrants Actions, and the greatest Injustice he can do us, tend always to our own good in the World to come.

To make this yet plainer, if the Magistrate take delight, to see his People enjoying the Blessings of Peace, if he take care, as he ought, that good Laws be enacted, and then govern his Sub-



jects faithfully, according to them, not suffering the *Great* nor the *Many*, to pass unpunished, more than others ; then certainly, he cannot fail of being a publick Blessing, to the Land he rules over, and to promote the Temporal Good, of all those that are so happy, as to be under his Dominion. But then if it shou'd happen, that the Magistrate does (contrary to his Duty) delight in War, if he either promote, or consent, to wicked Laws, or if it so fall out that he won't govern according to good Ones : In that case, I say, tho' he may chance to disturb the Peace and Quiet of his Subjects, for a while upon Earth ; yet it is not in his power, to hinder his worst Actions, from highly contributing to their eternal Happiness.

Shou'd the Magistrate be indeed a Scourge, in God's Hand, as many Wicked Kings and Princes have been, to punish and to prove God's Children ever so much, yet even then he is (what we may call) the accidental Cause, of their greatest, because Spiritual *Good*, tho' he neither know nor design it, if they by the help of God's especial Grace, can but patiently submit to his holy Will and Pleasure.

Pray who were more arbitrary, and greater Tyrants, than those Heathen Emperors that governed the *Romans*, both at the time of the writing of this, and the other Epistles ? Surely, they were among the Number of those, who well deserve the Name of Arbitrary and Unjust Princes. Princes ! that had no other Rule nor Measure, for their Actions, but the Caprice and Licentiousness, of their own froward Wills ! and yet for all that,



we see, how *St. Paul* said, to the Roman Christians, that He meaning the Heathen Magistrate, was the Minister of God to them for *Good*. But for what sort of *Good*? Certainly not for any Temporal *Good* to the Christians, because the Christians, during the softest Intervals, of their best Reigns, were always discountenanced, and sometimes put to Death, and persecuted by the Roman Emperors. But for all that, even the persecuting Emperor, was the Minister of God to them for their eternal *Good*; because they did with patience submit themselves unto him; they took all, as from the hands of God, and therefore they suffered willingly, tho' wrongfully, as their Saviour did.

How idle and wicked wou'd it be, to say, that those Primitive, Holy and Humble Christians, were willing to suffer patiently, for no other Reason, but because they were not able to resist, and destroy those higher Powers that bore Rule over them! This is nothing less, than to put those blessed Martyrs, in one principal Point, upon the same Footing, with the worst, and most scandalous Malefactors: And it is just as much as to say, that neither the one nor the other wou'd have submitted to the Sentence of Death, if it had been in their Power, to have destroyed those lawful Magistrates, that passed Sentence upon them.

If this were true, then there never was as yet, a Martyr in the World. For it is not his suffering Death, but it is his Innocency, and then his patient Submission, that makes a Man such. It is very hard and unchristian, for any one to say,



say, because he himself walks by fight, that therefore, those first Christians, did not walk by Faith: Or, because we find a Reluctancy in our selves, that therefore, they were not willing to lay down their Lives, for Christ's sake and the Gospel's. It is true, the Jews and Turks say, that Jesus was made Prisoner by *Judas* and his Company; because they were too strong for him, and he could not help it; Indeed *Peter* had a mind to try whether they were or no: But we may remember that Our Saviour said to him, put up thy Sword; *Thinkest thou not, that I cannot now pray to my Father, and he shall presently give me more than Twelve Legions of Angels.* Now, I think we may learn from this, that if Christ who had strength enough, did not resist; so neither ought these his true and faithful Followers.

Doubtless, they (as well as *Clement* the Dominican) might have had many Opportunities, to make away with their Oppressors, nay sometimes, they were even strong enough, to do it in the Field, as the Apologists tell us. And truly, if it is no longer lawful, for a Christian to suffer, than he is able to avenge himself, and to make away with those Rulers that would judge him; then it must follow, that he ought to try all Methods to do it, and so whether it can be done with a *Ravilliac's* Dagger, in a pitch Battel, or by an High Court of Justice, it is all one upon the matter, if pretended Religion, or the cursed Actor can be saved by it; for the first Christians (they say) were willing enough, to have saved themselves, and their Religion, any of those ways, if they



they could have done it. If such a Doctrine as this came only from an irreligious and unthinking Wit, it might be laugh'd at ; if from a Popish Divine or Fanatick, it is according both to their Principles and Practice, and we might expect it : But when it comes from a Minister of the Church of *England*, it is more than abominable, and wonderful surprizing. Indeed, the Fences of our Church, must be laid very open, and our Confusion drawing very near, when such Men as these, are not severely censured.

Now here a necessary Question may arise, did *St. Paul* command the Roman Christians to be subject, and not to resist the Higher Powers, in order to encourage the Roman Emperors, who were then the Higher Powers, to go on in their Tyranny ? No : by no means ; It was only, to show the Roman Emperors the Excellency of the Christian Religion, and how well it is calculated, for the Support of Government ; and at the same time, to destroy the pretences, which all the ambitious Heathens made use of, in order to screen themselves from publick Envy, when they turned the World into Confusion, by resisting their own Rulers.

Let no Man think then, that the Ministers of the Gospel, are encouraging Tyranny, when they tread in the Steps of *St. Paul*, and preach up Christian Subjection. No : they are then taking the most effectual Method, to prevent Tyranny in the Magistrate ; and at the same time, to cut off all the pretences, which the Factious might otherways make use of, to cloak their mischievous Rebellions.



It is plain then from what has been said, that the *Good*, which we may receive from the Civil Magistrate, who is called in the Text the Minister of God, is not a Temporal, only but also an *Eternal Good* : It may perhaps depend upon him to deprive us of the one ; but it certainly depends upon us, to secure the other. We see, it was by God's Permission, in the Power of the Heathen Magistrate, to punish and afflict the first Christians ; but that wrought for them, a far more exceeding and eternal Weight of Glory ; for by the powerful Succours of Divine Grace, they were enabled, with Constancy and Patience to submit to the Higher Powers, and happy they for so doing. The Souls of those injured Martyrs, that suffered wrongfully, and for Conscience sake, were soon conveyed to *Abraham's Bosom*.

And thus we come now in the second place to enquire into the Reasons, that many times hinder the Civil Magistrate, from being the Instrument, of conferring either that Temporal or *Eternal Good* upon his own Subjects.

And these are chiefly those Three, proceeding sometimes from *Others*, sometimes from *HIM*, and sometimes from *Our selves*.

The first Reason, is foreign Influence.

The Second, is the Factionness, or Rebellious Principles of his own Subjects.

And the Third, is, sometimes, the Folly and Wickedness, of his own Temper.

The first Reason then, that hinders the Civil Magistrate, from being the Minister of God, for Good to his own Subjects, is foreign Influence.



This is so plain, that it is, and ought to be, the grand Care, and Concern, of every Sovereign, to have the Spring of all his Actions, entirely in his own Power: And that for this one Reason, because every foreign State, is always supposed, to intend its own Good; and so whatever it does impose upon another, is not for that Other's, but its own Advantage. How miserable then and slavish, was the State of our Native Country, whilst formerly under the Direction, and Influence of Partial *Rome*! Partial indeed, and that to every one except the strongest Power; which crafty *Rome*, doth always, right or wrong, take care to please. This partial and unjust, tho' it may be, worldly-wise and prudent Conduct, is to me, the most remarkable Branch, of *Rome's* Infallibility. But this they will not call, by its true and proper Name; they new Christen it again, and (as they are very dextrous at calling evil Good, and good Evil) they say, it is but following the Voice of Providence. So whether it be *Austria*, *France*, or *Spain* that happens (as they do in their Turns,) to be uppermost at *Rome*; They never fail to influence her, and then if *Rome* can influence (as she certainly does) all other Popish Nations; It is an easy matter, for one to guess, who these other Nations, are influenced by.

By this means it comes to pass, that strictly speaking, it is not possible, for any Prince, to be the Minister of God, for *Good* to his own Subjects, whilst he continues to be, of the *Popish* Communion, and so nothing less, than indeed a real vassal, to the See of *Rome*. For, in that Case, if

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the Prince, do not conspire, with that ambitious Prelate, to make his own *Nominal* Subjects (and they are no other) the *Real*, blind, and superstitious Slaves, to *Rome's* Imperial Sway ; Then the Pope, who pretends to dispose of Crowns, will absolve the Subjects, from all Allegiance to their Civil Governor ; and can make it lawful (as he pretends) for them, to rebel against their own Prince. Now, how dangerous a thing this is, considering the licentious Temper of Humankind, and how prone it is to Rebellion, every one may judge.

And thus likewise, it comes to pass, that, as it is not possible, for a Popish Sovereign, to be strictly speaking, a good Prince and Magistrate ; so neither is it possible, for any Man that's Popish to be a good Subject. Because, in that Case, his Allegiance to his own Prince, which *Nothing* shou'd dissolve, is made entirely precarious, and must altogether depend, upon his Holiness the Pope, who pretends to be (and every Papist must believe that he is) the Sole Director of the Conscience.

And now by the way, what a Monstrous Thing it is, to see any *Ecclesiastick*, pretend to command the Civil Power ; which our blessed Saviour himself, was subject to, and suffered under ! To see a sinful Man, that calls himself the Servant of Christ, exalt himself so much, above his Master. This Antichristian Principle, of coercing the supreme Magistrate ; or, of pretending to be above Him, in any sort or manner, is, what all good Protestant Churches, have learned from our Saviour, and his Apostles, utterly to refuse ; and



what the Church of *England*, may justly boast of, as Her greatest Glory. We own our Prince to be altogether *Supreme*, and Independent of any Power on Earth, whether it be foreign Pope, or Home Party : This is that Principle of our Church, which secures the State, because it guards, and fences us at once, against the equal dangerous attacks, of either foreign Influence, or Domestick Faction. And therefore, were a Prince inclined, to subject himself to either Pope, or People ; I am very sure, that to oppose him in such a Case, is not to resist, and lessen his Prerogative ; but it is, to support and maintain him, as we ought to do, in the due Exercise, and Possession of his Sovereign, Independent, and Imperial Power.

Again a second Reason, that hinders the Civil Magistrate, from being the Minister and Servant of God for *Good* to his Subjects, is their own Factionousness and Rebellious Principles. As I said before, the *Good* which Subjects can reap, from the Conduct and Actions, of the Civil Magistrate, is either Temporal, or Eternal. But it is most certain, and I am now going to make it appear, that they themselves, put it effectually out of the Magistrates Power, to confer upon them, either the one, or the other, whilst they continue to be of a Factionous Nature, and Rebellious Principle.

And first of all, I say, all such Subjects do by the Factionousness of their Natures, and the Rebelliousness of their Principles, put it out of the Magistrates Power, to be so effectually, as he otherways cou'd, the Minister of God for their Temporal Good and Interest in this World. We must



consider, that every Nation, State and Kingdom is a sort of Rival or Antagonist, even in time of Peace, as well as War, one against another, and their several Princes, are so many Guardians to watch for the *Good* of his own Subjects. Now every Party and Faction that is amongst his Subjects, every disrespectful Thought, which they entertain of their Prince, and every Rebellious Action they are guilty of against Him, are nothing less than so many Draw-backs from that Power, whereby both He and They shou'd guard against, and oppose their Foreign Rivals.

Wou'd any State or Kingdom, wish rather to give Laws, than to be prescribed to by another? Why then let it be sure to be at Unity in it self, and firmly cemented to it's Head and Sovereign. A Kingdom divided against it self cannot stand. When one State or Kingdom, sees Parties, and contending Factions growing in another, wou'd you have 'em so blind, as not to know, that each of these Parties, are striving and contending, for it's own particular Interests? Is there then any thing more Natural, for a Foreign State or Kingdom, than to support one Party against another, and by so doing influence a divided Nation, which, if at Unity in it self, wou'd not be so treated?

But beside this, were a State or Kingdom (as indeed it never can be) out of all Danger, from Foreign Rivals; Yet Faction at Home sets all on Fire, it takes off every Body's Mind from being industrious, and from cultivating, as they otherways wou'd, the Arts of Peace; It breeds Emu-  
lation



ion in the hearts of the People, and even a  
 rning Jealousy, in the Breast of the Prince. For  
 ample, What Encouragement cou'd there be  
 a Man to be Painful and Industrious, if he  
 ou'd see all Things about him, in a Ferment,  
 d tending to a Civil War; which of all others,  
 the most dreadful, and admits of no Security,  
 r either Goods or Person? Then again, were any  
 e Man, or *Juncto* of Men, rising too high, or  
 reatening to overtop their Sovereign; For God's  
 ke, what thing can there be, either in Nature  
 Principle that shou'd hinder others from endea-  
 uring to overtop them. Certainly, Honour will  
 offer no Man, to become, if he can help it, a  
 bject to his Equal; and then his Religion, and  
 s Allegiance must oblige every Man, to protect,  
 d defend his lawful Sovereign, by pulling down  
 l those with a Vengeance, whose Actions Pro-  
 aim them willing to be above their Prince. Far-  
 er still, if a Prince is once conscious and well  
 prized, that his Subjects in general, or any part  
 'em, are of a Factious Nature, and Rebellious  
 inciple; Why then he must forthwith become  
 alous of his own Sovereignty; and so in that  
 se, pray what shou'd he do? but speedily curb,  
 d keep down that Power of theirs, which one  
 y for ought he knows, may be exerted against  
 mself. Whereas on the other hand, were all  
 s Subjects of a true Christian Principle, Peace-  
 le, Obedient, Submissive, Loyal; why then the  
 nce wou'd sit secure, and easy on his Throne;  
 d so in that Case, what shou'd he do? but  
 dy the happiness of a faithful People, by che-  
 rishing



rishing and enlarging that Power and Strength of theirs, which, he is well assured, will never be employed by them, but for his own Safeguard, and Protection.

But in the second place, it is no less plain, and I am to make it appear, that all Disloyal Subjects do by the Facticusness of their Natures, and the Rebelliousness of their Principles, put it also effectually out of the Magistrate's Power, of being the Minister of God, for their *Eternal Good*, and Happiness in the other World. It is one of the greatest Acts of Religion, to be patient, and submissive under God's afflicting Hand; And truly, there is no other way to know, whether a Man is Religious or no. Does *Job* serve God for nought? Indeed if our Religion lasts no longer, than we are prosperous and easy, then it is plain we are but Hypocrites, and nothing More. The Magistrate called the Servant of God, his Minister and visible Representative in this World: Now if Punishment, Correction, and Afflictions are necessary for the *Universal Good*, of Humankind, and even sometimes, for the People of God too: Then no doubt, but the lawful Magistrate, that inflicts these Punishments, is, in a very strict and proper Sense, the Minister of God, for so doing. Would the Devil to have his Will, never shou'd any Nation, nor particular Person, be chastised or punished in this World; he would rather choose to feed 'em with Luxury and Ease, that like the World, and a pamper'd *Sodom*, they might be sooner ripe, for Fury and Destruction.

It is then the Devil only, that puts it

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People's Hearts (as he would have done by *Job*)  
 to be uneasy under God's correcting Hand, and,  
 like *St. Peter* when he drew his Sword) to re-  
 bell God's Eternal Decrees with Force, by resist-  
 ing him, and his Ordinance. It is indeed the ea-  
 siest *Rout*, we can take for Heaven, to choose for  
 our selves, something that we like in this World,  
 and then to say with a *Show* of Holiness, that our  
 Consciences teach us, to protect our selves forcibly  
 in the Enjoyment of it ; if it were by resisting  
 God himself, which indeed we must be said to  
 do, when we resist his Vicegerents. But this is  
 not the regenerated Christian, it is the natural  
 Man, who would be always on the safe side, but  
 never on the Suffering. And it is most certain,  
 that all truly pious and regenerated Men, of what-  
 ever Perswasion they have been in other things,  
 yet they have in all Ages, agreed in this, that  
 Rulers and God's Vice-gerents, have power over  
 their Bodies ; and therefore were never yet found  
 willing, to appeal from them, to any Power on  
 Earth ; but always complained to God alone,  
 whom they well knew to be their reconciled Fa-  
 ther, who reigns in Heaven, and will certainly  
 reward their wrongful Sufferings, and submissive  
 Obedience here, with Life Everlasting in another  
 World. To do otherwise, is to throw off the  
 Power of the Christian Religion, and our Saviour's  
 Example. It is making to our selves an Idol, of  
 our own erring Consciences, whose Dictates and  
 Commands, we take care to frame (nay they are  
 naturally framed to our Hand) according to our  
 sinful Inclinations.

But



But a Third Reason that hinders the Civil Magistrate, from being the Minister and Servant of God, for Temporal *Good* to his Subjects, is many times the Folly and Wickedness of his own Temper. Indeed if a Magistrate is so unhappy, as to be the Ruler of a People, that are notorious and ingrained Rebels, whether it be occasioned, by Popish, or Fanatical Principles; Then without doubt, he is, by his Office obliged, to watch carefully over all the Steps and Motions, of that Ungoverned Herd, not only for his own safety; but also to rebuke, and punish Them, as a tender Father, in order to reform, and correct a wicked Principle, which is so very offensive to God himself, and in the end, destructive of Humankind in general.

But then, what shou'd we say to the Folly and Madness of a Magistrate, that wou'd take delight to punish and oppress his best Subjects. Men whom he knows to be endowed with such Holy, Loyal, and Christian Principles, as will never permit them to lift up their hand in any sort, or upon any pretence whatsoever against their Sovereign. Wou'd not any Man think that the Folly and Madness of such a Magistrate, were unexpressibly Great? And yet such were all the Heathen Emperors, who persecuted the Faithful and Passive Christians, whilst at the same Time, they did greatly encourage their Faithless Heathen Subjects, who were all by Principle, ambitious, and violent *Resisters*.

This is the only Reason, to speak impartially, why the Roman Emperors deserve to be called  
Tyrants,



Tyrants, for their so furiously persecuting the Primitive Christians. Because, those first Christians, who had the holy, and humble Example of our Saviour, and his Apostles, so fresh and recent, before their Eyes; were obliged, by the Principles of their Holy Religion, never to resist; (nor never did upon any pretence whatsoever resist) the Roman Emperors. Had it been the Principle, of those Primitive Christians, to do otherwise, had they thought it lawful, to resist the Roman Emperors, upon some Pretences; or had they said, that their Great Lord and Master empowered Them, to take the Crown from off the Emperors Head, upon the Account of his Infidelity and Pagan Principles: Then indeed, who cou'd have blamed the Roman Emperors, for being jealous of the Christians Growth; and for keeping Them under, as a Pestilent and Pernicious Sect, led on by worldly Views, and destructive of Government?

But the Christian Religion, that came down from Heaven, was not, like *Mahomet's*, to be rigorously imposed, nor settled among Men, by Force and Violence. It was to make Way for itself, by it's own intrinsick Worth, and Usefulness. It was the Loyalty, the Honourable, and Conscientious Subjection, of the first Christians, that made both Themselves, and their holy Religion, at length so amiable, in the Eyes of the World. They were at last received into Favour, and their holy Religion set up too, by Authority, over the whole Roman Empire; thereby to put an End, to all the bloody Civil Wars, and Factions, which

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ever



ever were so frequent, among the Heathens. It was an obvious Thought, if all Christians are Loyal, and all Subjects once made Christians, then here must be an End, of Faction and rebellions. And if the Settlement of the Christian Religion, in any State or Kingdom, don't answer this End, and that too, without the slavish Compulsion of Force, and standing Armies; It is only, because Those that profess Christianity, have foully apostatized, and fallen back so far, from true Christian Principles.

But then, wherever These true Christian Principles are Professed, for a Magistrate to vex and oppress such Loyal Subjects is Folly, Madness, and Iniquity that wants a Name. In this Case he ought to remember the last Words of King David, which we have most solemnly recorded in the second Book of Samuel. *Now these be the last words of David, David the Son of Jesse said, and the Man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said. The Spirit of the Lord spake by me, and his word was in my Tongue. The God of Israel said, the Rock of Israel spake to me. What was it now that the Rock of Israel spake to King David, and which King David thought fit to usher in with so great Solemnity? Something to be sure of no little Importance; and it was This, He that ruleth over Men must be just, ruling in the Fear of God. He that ruleth over Men must be just, ruling in the Fear of God. And if the Magistrate who is nothing more than God's Servant, tho' the People's Sovereign,*  
do



do not, as much as in him lies, observe this Rule, by encouraging *Loyalty*, and *Virtue*, as well as by punishing *Rebellion*, and *Vice*; Then tho' his Person be sacred upon Earth, tho' none of his Subjects, can touch him and be innocent; Yet God will judge, and punish him hereafter, forasmuch as the ill he does upon Earth, proceeds from the perverseness of his own heart; whatever be a holy God's Design, in permitting to do it. *I have said ye are Gods*, says the Almighty, speaking of Kings and Princes, who are his own Vicegerents, and represent Him upon Earth; *I have said ye are Gods, but ye shall die like Men*: Ye are Gods, sacred, and not to be touched upon Earth, by any Mortal; *but ye shall die like Men*. Die like Men, and as they must, so shall you account to Me, for all your Actions.

This is the Case of him, that rules over Men, and yet is not just, nor rules in the Fear of God; and God has commanded his true Prophets, to tell him so. It is therefore most certain, that a true Prophet does his Duty to God, and even a Kindness to his Prince; when he tells him freely, of his real Faults, and denounces God's Judgments against him, as *Elijah* the Prophet did against King *Abab*, and *Nathan* against *David*; provided always that when he has so done, both He himself, and all Others, behave themselves towards the Civil Power, as *Jeremiah* did, in a like Case, When he said, *As for me behold I am in your hand do with me as seemeth good, and meet unto you*.

And thus having shewn you the Reasons, that sometimes hinder the Civil Magistrate from being,



as he ought, the Minister of God, for *Good* to his own Subjects : It remains only now, that we conclude All, as we promised, with a short and suitable Application.

Since then, we plainly see, that the great Ends of Government, may be disappointed ; and since, whoever is the occasion, of that Disappointment, must be, in a dismal Condition ; and guilty in the sight of God, of a very great Sin : It highly then concerns every Man, that has a Soul to save, to be very careful, that none of these Reasons, which, I have told you, may hinder the Ends of Government, proceed from him.

Whatever may be, the Condition of our Neighbours ; yet certainly, we of These Islands, are blessed with a Sovereign, who, we may justly say, is, in *many Respects*, not only the Minister and Servant, but also the Likeness and Resemblance of God. And if all her Actions, tend not both to our Temporal and Eternal *Good*, I may appeal both to God, and the World, that the Fault must be in our Selves. Whether we view that sacred Prince, either in her Religious Disposition and Piety towards God ; or in the Unparalleled Blessings, which he has upon that account, from the Beginning poured down, and still continues to pour down, upon her happy Reign ; We may indeed conclude from the Last, that She really is, and from the First, I had almost said, that She deserves to be, the *Favourite* of Heaven. For her true and unfeigned Piety, for her great Wisdom, her Impartial Justice, her Universal Clemency, and for a Tender Regard to the *Good* of her People, She was once the Envy of her Enemies, whilst they were so Unhappy, as



be such ; and now She is become the most *Extent*, even of the Wishes, of all foreign Princes and Kingdoms ; whilst they pray, that their own Sovereigns may be such as She. As she is the Glory of our Church, She well deserves to be the \* *Head* of it : And She understands its Principles too well, to intend, that ever it should be subject, to Foreign Jurisdictions ; or that ever, her own most Antient and Imperial Crown, should at last, unhappily devolve upon the Head of any one, that shall be so mean, or understand his own Dignity, and the Good of his Kingdoms so little, as tamely to declare himself, the *Pope's* or *people's* Vassal. What Man in his Senses, can ever suppose, that the best Protestant upon Earth, will ever deliver us over, into Popish Hands ? Or that so tender a Queen, will ever give us up, to any, but such a one, as shall be best able, to cure our *Divisions* at home, and at the same time, preserve us, from War *abroad* ? Is she not our natural, as well as our Political Head, and consequently engaged by all the Ties, both of Blood and Honour, to meditate with unconfined Intentions, the equal *Good* and Happiness, of all the inhabitants of this united Island ? and is it not then an indispensable Duty incumbent on them, to be and all, from the North to the South End of it, to second, and stand by Her Sacred Purposes ? She is now to our great Comfort, attended by faithful Ministry, that are entirely dependent on Her Royal Pleasure ; and who (as our happy Constitution requires) have no other Pretensions,

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*Vos intra Ecclesiam, Ego extra Ecclesiam ; à Deo Episcopus constitutus sum.* Constant.



to the Posts and Dignities, they enjoy under Her than as She, out of her mere Motion, is pleased to employ them. By this means, She is now entirely at Liberty to be the Minister of God to us, for *Good*; She is no longer hindered from exerting Her Universal Benevolence; Victorious in War She gave the Vanquish'd, Peace; and has at length (God be praised) healed the Wounds of many bleeding Nations. Of all the Blessings, that w Her own Subjects, have tasted of, in Her Triumphant Reign, the last, but not the least indeed is that most Honourable, and long wish'd for Peace with which she now makes glad the Hearts, of all Her Best, and wisest Subjects. Peace! In vain shall we attempt to shew the *Worth*, since *That* has been experimentally known, for Twenty Years last past, by the *Want* of It. Thus long and more have we severely felt, the dire Effects of War. Have we not spilt our Blood? And have we not spent our Treasure? Ay, we have indeed spent our Millions, in a Quarrel, *originally* of our own making; and thus, had brought our selves, to Contempt and Poverty; But then, as if that had not been enough, we have contracted vast Debts for our Posterity. The Nation has been in a manner mortgaged, and the Debt indeed contracted by us; but the Child yet unborn, must pay for our Folly!

And now since these, and such like are the dire Effects, of a tedious, and destructive War; Our chief Business, I take it, is now, to inquire, how and by what Methods, we may be best able, to testify our Gratitude, and Thankfulness to God  
 who



o, in his great Mercy, has sent us Peace. And  
 best Method I think, we can take, to testify  
 Gratitude and Thankfulness to God, is, by  
 being obedient to his Holy Laws; by honouring  
 Anointed, Our most Gracious Queen; and  
 being at Peace, among our selves. These things  
 us do, and so not only shew forth God's Praise,  
 th our Lips to day, but in our Lives hereafter.  
 If, now that we are blessed, with so great, and  
 unspeakable a Mercy, as that of Peace is, we be-  
 a again, to wax fat, and wanton, and, as Our  
 thers did, to violate God's Laws: Then He can  
 ry soon, turn our Joy into Mourning, and send  
 the sore Plague of War, once more. Of all the  
 agues, that God usually visits a Kingdom with,  
 ar is the most dreadful; *David* rather chose the  
 estilence; It turns the World into a Hell, fills  
 all full of Groans, and covers it over with  
 destruction. War then being so great a Plague,  
 od never inflicts it, but for the Sins of a Peo-  
 e: And if we have for the space of about Twen-  
 Years and above, been smarting under it; we  
 ust be so humble, and so candid, before God and  
 e World; as to confess, that we our selves, by  
 ar Iniquities, have been the Cause of it. Nay,  
 ere is perhaps *Something* still wrong among us,  
 hich we must e're long, take care to rectify, as  
 ver we wish, that God wou'd keep, the bloody  
 word, still sheathed; and never let it rage again,  
 n these Kingdoms.

Another way of testifying our Thankfulness to  
 God, for this great, and inestimable Blessing of  
 Peace,



Peace, is by honouring his Anointed, Our Gracious Sovereign, who has been, at this time, the Minister of God, for so much *Good* unto Us. Were we but sensible of our own Happiness, and how much the Peace of this Island, if not of all *Europe*, depends upon that sacred Life; then, doubt not, but every one of these Nations, from the highest to the lowest, wou'd prostrate themselves in humble manner, and on the bended Knees of their Hearts, pray to God, for the Length of it. It highly concerns Us then, to do everything, that may in any ways tend, to increase the Quiet and Satisfaction of that Sacred Breast. And we may venture to say, that nothing under Heaven cou'd yield that Royal Heart so much Delight and Satisfaction, as to see her Subjects, one and all, in Peace among themselves. If our Opinions, some think, cannot (but sure they may) be made in all essential things intirely one; yet still, whether we may not all agree, to be equally loyal, and submissive to Our Gracious Queen. And if in this one thing, we do but happily consent; we cannot well be said to differ in the main. And truly, if any there be, that will not honour nor respect God's Representative and Anointed upon Earth; we may say, without the Breach of Charity, that That Man or *Woman*, be who they will, have no true Respect, or real Love in their Hearts, for God himself. To honour and respect the Representative of God upon Earth, is the infallible Mark of a true Christian: He learned it from Christ. By this, you shall know, the New

Creed



Creature : and by the contrary Practice, you may easily distinguish a Child of Nature : for, if Nature is Enmity, against God himself, it must be so of consequence, against all those, that represent Him upon Earth. To fear God therefore, and to honour the Queen, is that true Christian Temper, which we every one must with all his Might seek after and obtain, because it includes all that Humility, Self-denial, Resignation, and Gospel-Righteousness, which makes Men not only meet for Heaven ; but also fits, and makes them capable, of using, and enjoying God's earthly Favours, without abusing 'em. It is most certain, that We shall very soon begin to abuse God's Mercies, Our happiness will be our Snare, (for Plenty, and Peace abroad, will soon beget War at home) without we can learn, like true Christians, to fear God, and to honour the Queen. *Seek first the Kingdom of Heaven, and the Righteousness thereof,* says our Saviour, *and then all other things shall be added unto you.* If we were once possessed of the Righteousness of the Kingdom of Heaven, which fills the Soul with so much true humility, and self-denial, as will make it fear God, and honour his Vicegerents ; Then, God in love, might give us Peace, Plenty, and all sorts of Worldly happiness ; because, in such a Case, we shou'd be able to use, without abusing Them.

To conclude This Discourse, had the World but Reason to believe, that All the Inhabitants of This Island, were firmly resolved, to consult the Mutual, and unconfined Advantage of the whole. Had neighbouring States and Kingdoms,



but just Grounds to think, that we the Inhabitants of this United Island, were all at perfect Unity, among our selves, and in a confirmed Estate of lasting Obedience, to Our most Gracious Queen: Then might we be respected, and dreaded too by our Neighbours, when They with great Regret shou'd see, the Back-door of our Divisions shut; for They have no way to hurt Us, but by Our-selves. Was ever Son yet reckoned a Man of Honour, for discording with his own Father? Was ever Family respected, or thought to be in a happy Condition, where Brother and Sisters, are at Variance among Themselves, and all at Enmity with their Own Parents? O Then, were now *United Britain*, as Famous among Others, for Amity among Themselves, and for an honourable Subjection, to their Lawful Sovereigns; as They have been Infamous, and ridiculed abroad, for Unconstant Faction and Mobbish Disobedience: Then, the Good Intentions of our Gracious Queen, wou'd be no longer disappointed; Then, she cou'd more and more, become the Minister of God, for *Good* unto Us. Then, it is plain beyond Dispute, that we, shou'd very soon be made, the most happy Island upon Earth; and never be so abused again, nor put upon, by Our Neighbours, *One* and *All* of 'em, as we have formerly been.

*F I N I S.*