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A
S E R M O N

Preach'd in the

GILD-HALL Chappel,

London, *September 28, 1706.*

Being the Day of the

E L E C T I O N

Of the Right Honourable the

Lord Mayor.

JOB XXIX. Ver. 14.

I put on Righteousness, and it clothed me; my Judgment was as a Robe and a Diadem.

By FRANCIS ATTERBURY, D.D.
Dean of *Carlisle*, and Chaplain in Ordinary to Her MAJESTY.

L O N D O N:

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near the Water-side, for the Benefit of the Poor.

1706 ?

To the RIGHT HONOURABLE
Sir THOMAS RAWLINSON,

Lord Mayor

OF THE
City of L O N D O N.

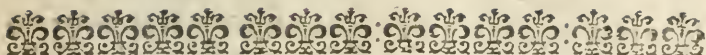
My LORD,

Quiet at Home, and Conquest Abroad, are two of the greatest Blessings that can befall a People; and these have remarkably distinguish'd the Year of Your Lordship's Magistracy: which, as it hath been a continu'd Scene of Victories and Successes, so it began, and ended, without any of those unnatural straggles for the Chair, which have so long and often disturb'd the Peace of this City. That those Passions, which seem now to be somewhat calm'd, may be intirely laid asleep, and never more awaken'd; that the City may flourish in Trade, and Wealth, and all manner of outward Advantages; particularly, that it may never want such Magistrates to guide and govern it, as Your Lordship, and Your Worthy Successor, is the sincere Wish, and hearty Prayer of,

MY LORD,

Your most Obedient
Humble Servant,

Fr. Atterbury.



7
JOB XXIX. Ver. 14.

I put on Righteousness, and it cloth'd me; my Judgment was as a Robe and a Diadem.

JOB'S Reflections on the Flourishing Estate, he had once enjoy'd, did at the same time afflict, and encourage him.

Doubtless, it increas'd the Smart of his present Sufferings, to compare them with his former Happiness: and yet a remembrance of the good Use he had made of Prosperity, contributed to support his Mind under the heavy weight of Adversity which then lay upon him. He had been a Person, not only of great Opulence, but Authority; a Chief Magistrate in the Place where he dwelt; as appears from several Passages in the Book which bears his Name: And he had (it seems) executed that high Office justly, and honourably; with great Satisfaction to himself, and with the Universal Applause of his Country. To this Consideration, therefore, he retreats in the midst of all his Pressures, with comfort and confidence; in this Thought, notwithstanding the sad Afflictions, with which he was overwhelm'd, he mightily exults and triumphs. For hear how he expresses himself on this occasion, in the Verses next to that of the Text: *I deliv'ered the Poor that cry'd, says he, the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish came upon me, and I caus'd the Widows Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lame; I was a Father to the Poor, and the Cause, which I knew not, I search'd out: and I brake the Jaws of the Wicked, and pluck'd the Spoil out of his Teeth.* One would imagine these to be the Expressions of a Man bless'd with Ease, and Affluence, and Power; nor of one, who had been just stripp'd of all those Advantages, and plung'd in the deepest Miseries, and was now sitting Naked, upon a Dunghil! But *the Spirit of a Man will sustain his*

Infirmities; the Consciousness of Integrity, the Sense of a Life spent in doing good, will enable a Man to bear up under any change of Circumstances; and, whatever his Outward Condition may be, is such an Inward Spring of Contentment and Pleasure as cannot fail. This was that, which not only arm'd the Mind of *Job* with Firmness and Fortitude, but fill'd it also with those pleasing Reflections which the words, I read to you, contain. Therein he particularly mentions, and values himself upon the Compassion, and Readiness, and Zeal, with which he had apply'd himself to reliev'd the injur'd and afflicted; the Impartiality he had observ'd, the great Diligence he had us'd, and the fearless Courage he had shewn in the Administration of Justice: He adds also in the words of the Text, *I put on Righteousness, and it cloth'd me; my Judgment was as a Robe and a Diadem*: That is, My chief Delight, my greatest Honour and Happiness, lay in this discharging the Duties of my Station; so that, in Comparison of it, I undervalu'd all the Ensigns of Authority which belong'd to me, all the Pomp and Splendor of Life, with which I was surrounded.

The Words, therefore, will afford us a proper Occasion of considering,

I. *First*, What a Publick Blessing a good Magistrate is: for it is on this Supposition that the Reflections, which *Job* here makes to his own Comfort and Advantage, are built.

II. *Secondly*, The Regard that is justly paid the Magistrate on this Account, in those Outward Marks of Distinction and Honour with which he is attended. These have their Uses, with respect both to Him, and to the Community over which He presides. However, he must remember always, in the

III. *Third* place, That the chief Honour of the Magistrate consists in maintaining the Dignity of his Character by suitable Actions, and in discharging the high Trust that is repos'd in him, with Integrity, Wisdom, and Courage. Then doth he appear most Venerable, and every way most Valuable, when, with upright *Job*, he can truly say, *I put on Righteousness, and it cloth'd me; my Judgment was as a Robe, and a Diadem*.

We may, I say, in the

I. *First* place, Take Occasion from hence to consider, What a Publick Blessing a good Magistrate is. The Virtues of private Persons, how bright and exemplary soever, operate but on Few, on those only who are near enough to observé, and inclin'd to imitate them; their Sphere of Action is narrow, and their Influence confin'd to it. But a just and wise Magistrate, is a Blessing as extensive as the Community to which he belongs: a Blessing, which includes all other Blessings whatsoever, that relates to this Life; secures to us the Possession, and enhances the Value of all of them: which renders the Condition of the happiest amongst Men still more happy, and the state of the Meannest less miserable, than it would otherwise be; and for the Enjoyment of which no one Man can well envy another; because all Men, in their several Ranks, and according to their several Proportions and Degrees, do alike share in it. *As the precious Ointment upon the Head, which ran down unto the Beard of Aaron, and went down from thence even to the Skirts of his Clothing: [Psal. 133.2.]* Such, and so Universal are the Benefits which a good Ruler bestows; in like manner are they deriv'd from Him, the Head, and gently diffus'd over the whole Body which he governs, refreshing every part of it, as they descend, from the Highest to the Lowest. I shall not attempt to prove a Point, in it self so evident; to Us, especially, of this happy Island, who have the most convincing Argument for it, our own Experience; and are blessed with a Reign, the Advantages of which are common to Prince and People, to the meanest Subjects, as well as to those of the highest Place and Dignity: All share in them, and all, therefore, have reason to bless God for them, and for the great Instrument of his Goodness, thro' which he conveys them.

However, as manifest a Truth as this is, it may deserve sometimes to be inculcated; because we are too apt all of us to forget it, and some Men have ventur'd to espouse such wild Opinion as do in effect subvert and deny it.

The Benefits to a just and good Government to those who are so happy as to be under it, like Health to vigorous Bodies,

or fruitful Seasons in Temperate Climes, are such common and familiar Blessings, that they are seldom either valu'd, or relish'd as they ought to be. We sleep over our Happiness, Great as it is, and want to be rous'd into a quick and thankful sense of it, either by an actual Change of Circumstances, or by a Comparison of our Own Case with that of other Men.

Few of us consider, how much we are indebted to Government it self; because few of us can, or do represent to our selves, in lively colours, how wretched the Condition of Mankind would and must be without it; how to *That* we owe, not only the Safety of our Persons, and the Propriety of our Possessions, but our Improvement in the several Arts and Advantages of Civil Life, and in all Knowledge both of Humane and Divine: even in the Knowledge of the Blessed Nature, and Will of *God* himself, and the rest, and of the best ways of serving, honouring, and adoring Him. We, who are us'd to see Men acting under the awe of Civil Justice, cannot readily conceive, what Wild and Savage Creatures they would be, without it; and how much beholden, therefore, we are to that wise Contrivance, which makes use of our Fear to quell our other Passions and Lusts, as Beasts and Birds of Prey are employ'd to hunt down those of their Kind. The Inconveniencies attending all, even the best of Governments, we quickly see, and feel; and are nicely sensible of the share that we bear in them: And, tho' these be little in comparison of those mighty Advantages that redound to us from thence, yet we muse so much on the one, that we are apt to overlook and forget the other.

Our Ingratitude, in this respect, goes farther: for some there have been, who have disputed against Magistracy it self, as an Unchristian Institution; or deny'd at least, that the Power of the Sword could on any Account be lawfully exercis'd by the Followers of a meek and suffering *JESUS*: And this has been maintain'd not only by warm *Enthusiasts*, but by cooler and more discerning Heads, even by some of those who stil'd themselves *Unitarians*,

tarians, and would have been thought to reason better, and see farther into the sense of Scripture than any Men. I think, they have given no good proof of either, in asserting this Extravant and Pernicious Principle: for which, after all, they have no good ground or colour, but a Passage or two of Scripture, miserably perverted, in Opposition too many express Texts, and indeed to the whole Tenor of Divine Writ. Strange it is, that They, who in matters of Faith reject the plainest Sense of Scripture, because it seems to disagree with what they call *Reason*, should in this Case reject the plainest Reason in the World, because of a Text or two in Scripture that may be thought to clash with it.

But the true Reason of their flying to this strange Doctrine was, to be even with the Magistrate; who, they found, was against *Them*, and they resolv'd, therefore, at any rate, to be against *Him*. However, this Opinion (like some others that have since been taken up by other *Se-ctaries*) was to last no longer than they were undermost. For so the Event actually prov'd, in relation to the *German Anabaptists*: who, no sooner got the Reins into their own Hands, than they alter'd their Minds in this point; and, tho' they held the Power of the Civil Sword to be altogether unlawful, whilst they were to be govern'd by it, yet they esteem'd it very Lawful, and very Convenient, when it came to Their turn to Govern: *The Earth now, and the fulness thereof were the LORD's, and the Meek were to inherit it.* The *Unitarians* indeed never had, any of them, such an Opportunity of explaining themselves: should they have found one, it is very probable they would have made the same use of it. Let us leave these absurd Tenets, when-ever they revive, to be confuted by that Power which they affront, and deny; and let us proceed to the Consideration of what I observ'd from the Text, in the

II. *Second* place, concerning those outward Marks of Distinction and Splendor, and which are allotted to the Magistrate, and which the *Robe and Diadem*, expressly here mentioned by *Job*, may be supposed to comprehend.

The Practice of all Ages, and all Countries (whether Christian , or Heathen ; Polite , or Barbarous) hath been, in this manner , to do Honour to those who are invested with Publick Authority. The Reasons are obvious ; I shall mention some of them. It was intended , by this means,

First, To excite the Magistrate into a due degree of Vigilance , and Concern for the Publick Good : That He, being conscious of the true End for which these Encouragements were given, might study by all possible ways to deserve them, and to excel the rest of Mankind as much in Worthy Deeds and Achievements, as he outshines them in all other Advantages. The Honors , and the Burthens, of great Posts and Employes , as they were joyn'd together at the first , so were they never design'd to be separated. The Magistrate was not made great , in order to afford him Opportunities of indulging himself in Sloth , or Vice , but in order to inspire him with Resolutions of living suitably to his high Profession and Calling ; that , *whatsoever things are Honest , whatsoever things are Just , whatsoever things are Lovely , whatsoever things are of good Report . if there be any Virtue , and if there be any Praise ,* he might be induced to *think on these things* , [Phil. 4. 8] and to abound in the Practice of them. A

Second Reason of those Marks of State and Dignity, which are annex'd to Magistracy , is for the Security of the Magistrate's Person , in which the Publick Tranquillity and Safety is always involv'd. He, who will faithfully perform his Duty in a Station of great Trust and Power , must needs incur the utter Enmity of many , and the high Displeasure of more ; he must sometimes struggle with the Passions and Interests, resist the Applications, and even punish the Vices of Men potent in the Commonwealth , who will employ their ill-gotten Influence towards procuring Impunity , or extorting undue Favours , for themselves, of their Dependents. He must conquer all these Difficulties, and remove all these Hindrances out of the way that leads to Justice ; must dare even to *break the Jaws of the Wicked, and to pluck the spoil out of his Teeth,* [Job

[Job 29. 17.] i. e. to ravish the Prey from any mighty Oppressor, when he hath seiz'd, and is just ready to devour it. He is the Guardian of the Publick Quiet; appointed to restrain Violence, to quell Seditions and Tumults. and to preserve that Order and Peace which preserves the World. It is apparent, on these and many other accounts, what Hazards a good Magistrate runs; and therefore the Retinue of State, which belongs to him, is such, as may at the same time be his Ornament, and Defence: the Publick justly screening him from the Dangers which he is to incur for the sake of it.

A

Third plain Reason of the Publick Honours done to the Magistrate is, that he may not only be secure, but had also in due Estimation and Reverence by all those who are subject to him. 'Tis by Respect and Distance that Authority is upheld; and 'tis by the Outward Marks and Ensigns of Honours that Respect is secured; especially from Vulgar Minds, which do not enter into the true Causes of Things, but are govern'd by Appearances. 'Tis in Civil Government, as in the Offices of Religion, which, were they stripp'd of all the External Decencies of Worship, would not make a due Impression upon the Minds of those who assist at them. But a discreet Use of proper and becoming Ceremonies renders the Publick Service of the Church, Solemn, and Affecting; awes the Unbeliever, inspires the Sluggish, and inflames even the Devout Worshipper. In like manner the Solemnities that encompass the Magistrate, add Dignity to all his Actions, and Weight to all his Words and Opinions; producing such Effects, as *Job*, in that Chapter from whence my Text is taken, hath thus elegantly describ'd; *When I went out, says he, to the Gate through the City, when I prepared my Seat in the Street; the Young Men saw me and hid themselves, and the Aged arose and stood up: Unto me Men gave ear and waited, and kept silence at my Counsel; after my words they spake not again, and my speech dropped upon them: And they waited for me, as for the Rain, and open'd their Mouth wide as for the Latter Rain.* [Job 29. 7, 8, 21, 22, 23.]

Finally, These External Marks of Honour are therefore appro-

appropriated to the Magistrate, that he may be invited from thence to Reverence Himself : that he may be led to remember, *Whose Image and Superscription* he carries ; not only That of the Community, over which he presides, and for which he acts, but the Image even of God himself, by whom *the Powers, that be, are ordain'd*, and from whom they must ultimately derive their Authority. The Outward Splendor of his Office, is the Badge and Token of that Glorious and Sacred Character which he inwardly bears : and the One of these, therefore, ought constantly to put him in mind of the Other, and excite him to act up to it, throughout the whole Course of his Administration. He who thus esteems and reverences himself, will not fail to take the truest Methods towards procuring Esteem and Reverence from others ; he will exercise himself with Pleasure, and without Wearyness, in that God-like Employment of doing Good, which is assign'd him ; and by reason of which even the Title of God is in Scripture bestow'd on him : He will do nothing that is beneath his high Station, nor omit doing any thing which becomes it : He will not prostitute his Power to mean and undue Ends ; nor stoop to little and low Arts of courting the Favour of the People, without doing them real Service : He will stand his Ground against all the Attacks that can be made upon his Probity ; no Man's Power shall scare him from doing his Duty, no Man's Importunities shall weary him, no Man's Flattery shall bribe him, no By-views of his own shall mislead him : He will arm himself perfectly in his Integrity ; *Righteousness shall be the Girdle of his Loyns, and Faithfulness the Girdle of his Reins.* [*Ec. 11. 5.*] He will know how to prize the Advantages, and to relish the Honours which he enjoys ; as they are the Testimonies of Publick Esteem, and the Rewards of Merit : but he will not so far please himself with them, as to forget, what I, under my

III. *Third*, and Last General Head, propos'd to consider ; That the chief Honour of the Magistrate consists, in maintaining the Dignity of his Character by suitable Actions, and in discharging the high Trust that is repos'd in him, with Integrity, Wisdom, and Courage.

Some Magistrates are contented that their Places should adorn them ; and Some also there are, who study to adorn their Places, and to reflect back again the Lustre they received from thence ; so that we may apply to them what was said of *Simon the Son of Onias*, That, *when he put on the Robe of Honour, and was clothed with the perfection of Glory, he made the Garment of Holiness honourable.* [*Ecclus. l. 11.*]

To many such Worthy Magistrates as these, who have thus reputably fill'd the Chief Seats of Power in this great City I am now addressing my Discourse : and whom therefore if I detain with a short account of the pressing *Obligations* of this sort which lie on the Magistrate, and of the *Means* of discharging them ; I shall not, I hope, be thought so much to prescribe Directions for the future, as to praise what is already past, and to *give Honour* to Those *to whom Honour is justly due*, for their Publick Services.

To be very desirous of a good Name, and careful to do every thing that we innocently and prudently may to obtain it, is so far from being a Fault, even in Private Persons, that it is their great and indispensable Duty ; but Magistrates and Ministers of Justice are in a peculiar manner oblig'd to it : for they have more Opportunities, than other Men have, of purchasing Publick Esteem by deserving well of Mankind ; and such Opportunities always infer Obligations.

Reputation is the great Engine, by which those, who are possess'd of Power, must make that Power serviceable to the Ends and Uses of Government. The Rods and Axes of Princes, and their Deputies, may awe many into Obedience ; but the Fame of their Goodness, and Justice, and other Virtues, will work on more ; will make Men not only obedient, but willing to obey, and ready to come into every thing that is done, or design'd for the Publick Advantage, by those who (they are satisfy'd) sincerely mean it.

An Establish'd Character spreads the Influence of such as move in an high Sphere on all around and beneath them ; it reaches farther than their own Care and Providence, or that of their Inferior Officers can possibly do : It acts for them,
when

when they themselves cease to act, and renders their Administration both Prosperous, and Easy.

Besides, the Actions of men in high Stations are all Conspicuous; and liable to be scann'd, and sifted. They cannot hide themselves from the Eyes of the World, as private men can: Even those who attend on their State and Dignity, and make up their Honourable Train, are, as it were, so many Spies, plac'd upon them by the Publick, to observe them nearly, and report their Character. Praise, therefore, or Blame, being the necessary Consequence of Every thing they do, they have more reason to act always, with an immediate Regard to the Opinion of the World, than other men have; and to resolve to make all those Actions worthy of Observation, which are sure to be observ'd.

Great Places are never well fill'd but by Great Minds; and it is as natural to a Great Mind to seek Honour by a due discharge of an high Trust, as it is to Little Men to make less Advantages of it.

On all these accounts, Reputation becomes a signal, a very peculiar Blessing to Magistrates; and their pursuit of it is not only allowable, but Laudable: so it be carry'd on by Methods which are every way Innocent and Justifiable, and with a View of making a good Use of a good Character, when establish'd: so That be not rested in, as an End, but only employ'd as a Means of doing still farther good, and as an Encouragement to proceed in doing it: in a word, so Honour be not sought after by the Violation of Conscience, or the *Praise of Men* preferr'd, in any respect, to *the Praise of God*.

Now, tho' all the several Branches of the Magistrate's Duty, when faithfully perform'd, and all those good Qualifications of Mind, which enable him to perform it, do, in some degree, or other, tend to create a Publick Esteem of him; yet there are some points of Duty, some Qualifications, that have a more direct and immediate Influence to this purpose: and they are such as follow.

1st, A Good Magistrate, who would endear himself to those whom he governs, must, above all things, be endu'd
with

with a Publick Spirit, that is, with such an Excellent Temper of Mind, as sets him loose from all narrow selfish Views, and makes him bend all his thoughts and endeavours towards promoting the Common Good of the Society which is committed to his Care. The Welfare of that is the Chief Point which he is to carry always in his Eye, and by which he is to govern all his Counsels, Designs, and Actions; directing his Zeal for, or against Persons, and Things, in proportion as they do, or do not interfere with it. To this good End he must sacrifice his Time, his Ease, and his Private Advantages, and think all of them well spent in obtaining it. Nothing, certainly, can better become a Person, invested with a Publick Character, than such a Publick Spirit; nor is any thing likely to procure him larger Returns of Esteem and Honour: The Common Acknowledgments of the Body will at length center in Him, who appears sincerely to aim at the Common Benefit of it. Especially, if to this be added.

An Impartial Distribution of Justice, without respect of Persons, Interests, or Opinions. When Right is to be done, the good Magistrate will make no distinction of Small, or Great, Friend, or Enemy, Citizen, or Stranger, *for the Judgment is God's*; [Deut. 1. 17.] and he will look upon himself as pronouncing it in *his* stead, and as accountable at *his* Bar for the Equity of it. The Scripture forbids even the *Countenancing a Poor Man in his Cause*; [Exod. 23. 3.] which is a Popular Way of perverting Justice, that some Men have dealt in; tho', without all that Success, which they propos'd to themselves in it. But the truly upright Judge will always countenance Right, and discountenance Wrong, whoever be the Injurer, or the Sufferer. And he who steers his Course invariably by this Rule, takes the surest as well as the honestest way to make all Men praise him.

Courtesie and Condescension is another happy Quality, which never fails to make its way into the good Opinion, and into the very Hearts of those who are under the good Magistrate's Inspection: when he doth, as it were, lessen the Distance which there is between Him and Other Men, and,
by

by that means, allay the Envy which always attends an high Station : when he is Easie of Access, Affable, Patient to hear, and *to search out the Cause that he knew not* : [Job 29. 16.] when, as a Roman Writer speaks*, not only his Door, but his very Countenance is Open to all that have any Occasion to approach him:

Bounty also, and a generous Contempt of that in which too many men place their Happiness, must come in to heighten his Character. There is scarce any Quality more truly Popular than this, or more suitable to the Public Station, in which he shines. It includes Hospitality to the Better sort, and Charity to the Poor ; two Vertues that are never exercis'd so gracefully and well, as when they accompany Each other. Hospitality sometimes Degenerates into Profuseness, and ends in Madness and Folly. When it doth so, it ill deserves the Name of a Vertue : even Parsimony it self, which fits but ill upon Persons of a Publick Figure, is yet the more pardonable Excess of the two. It is as little the sign of a Wise, as of a Good man, to suffer the Bounds of Temperance to be transgress'd, in order to purchase the false (tho' fashionable) Repute of a Generous Entertainer. But, in the Offices of Charity there is no danger of Excess ; the Exercise of them is always well-pleasing to God, and Honourable among Men. *He hath dispers'd, saith the Psalmist, he hath given to the Poor ; his Horn shall be Exalted with Honour.* [Psal. 112. 9.]

But of all good Qualities, That, which recommends and adorns the Magistrate most, is his Care of Religion ; which, as it is the most valuable thing in the World, so it gives the truest Value to Them, who promote the Esteem and Practice of it, by their Example, Authority, Influence, and Encouragement : for *them that honour me*, says God, *will I honour* ; [1 Sam. 11. 30.] as on the other hand, *they that*

* *Cura ut Aditus ad Te Diurni atque Nocturni pateant, neque Foribus solum Aedium tuarum, sed etiam Vultu ac Fronte, quæ est animi Janua: quæ si significant Voluntatem abditam esse ac reclusam, parvi referunt patere Oſium.* Q. Cic. de Petit. Conf. ad M. Tull. Frat.

despise me shall be lightly esteem'd. This is the Magistrate's peculiar Province, his most Glorious Employment, to give Countenance to Piety and Vertue, and to rebuke Vice and Prophaneness; to put the Laws of Men in Execution against such as trample on the Laws of God, and to protect Religion, and All that belongs to it, from the daring Insults of those who *sit in the Seat of the Scorners.* And (give me leave to say, that) there never was a time, when the Interposition of the Magistrate was more necessary to secure the Honour of Religion, and uphold the Authority of those great Principles of it, by which his Own Authority is best upheld. For we live in evil Days, when the most important and confess'd Truths, such as by the Wisest and Best Men in all Ages have been rever'd, are by Licentious Tongues question'd, argued against, and derided; and these things are not only whisper'd in Corners, but *proclaim'd upon the House tops*; own'd and publish'd, in Defiance of the Common Persuasion, the Common Reason, and the Common Interest of Mankind, and of all Authority, both Sacred, and Civil. Libertinism hath erected its Stantard, hath declared War against Religion, and openly list'd Men of its Side and Party: a general Loosness of Principles, and Manners, hath seiz'd on us like a Pestilence: *a Pestilence that walketh not in Darkness, but wasteth at noon day*; [Psal. 91. 6.] The Contagion of which hath spread it self through all Ranks and Degrees of Men; hath infected both the Camp, and the Congregation: Who knows, what the Zeal and Courage of a good Magistrate might do towards stopping it? *Let Phinehas stand up and execute Judgment, that so this Plague may be stay'd!* [Psal. 106. 30.]

God hath indeed bless'd the Arms of the best of Queens, taken up in Defence of the best of Causes, with unparallel'd Successes abroad: may She be alike Victorious at home over Lewdness and Infidelity! over such as reverence not the Altars of God, and scorn those who minister at them! That so the Felicities of her Wonderful Reign may be compleat, and we may have nothing left to wish for on Earth but the

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Continuance of it ; nor have any thing more to fear from the Ill Influence of our Vices, than we have now (God be thanked) from the Attempts of our Enemies.

Now to God the Father, the Son, and the Holy Spirit, be all Praise and Glory ascrib'd, from henceforth for evermore. Amen.

F I N I S.

Advertisement from the Author.

ON Monday last a Pamphlet was publish'd, wherein a very heavy and invidious Charge is brought against the Doctrine laid down by me in a Sermon, preach'd at the Funeral of Mr. Bennet, Aug. 30. 1706, and since printed. I had thoughts of making a short Reply to that Pamphlet, at the Close of this Sermon; it being easie, in a little Compass to say, whatever is Necessary for my Own Justification: but the Importance of the Argument it self, and the Serious manner in which the Writer of that Pamphlet hath handled it, have determin'd me to consider, what he hath offer'd, more distinctly and fully.

