Dr. CLARKE's

SERMON

BEFORE THE

HOUSE of COMMONS,

AT

St. Margaret's Westminster,

ON

Monday, January xxxi, 1731.

Price Six-Pence.
Martis 1° die Februarii, 1731.

Ordered,

THAT the Thanks of this House be Given to the Reverend Dr. Alured Clarke for the Sermon by him preached before this House Yesterday, at St. Margaret's Westminster; And that he be desired to print the same; And that Mr. Clayton, Sir John Cope, Mr. Wyndham and Mr. Conduitt do Acquaint him therewith.

N. Hardinge,
Cl. Dom. Com.
A
SERMON
Preached before the HONORABLE
House of Commons,
AT
St. Margaret's Westminster,
ON
Monday, January xxxi, 1731.

By ALURED CLARKE D.D.
Prebendary of St. Peter's Westminster, and
Chaplain in Ordinary to HIS MAJESTY.

LONDON:
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Psalm 78:8

And might not be as their Fathers, a stubborn and rebellious Generation—.

When the Children of Israel were in view of the promised Land, Moses rehearsed the several Rebellions they had committed, and at the same time repeated the Law to them, for this purpose, (as we read in the verses before the text) that they should make it known to their Children; that the generation to come might know it—might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their Fathers, a stubborn and rebellious Generation, a generation which set not their heart aright, and whose spirit was not steadfast with God.

Now what was the end and design of a repetition of the Law to them, the same should be to us the end of every solemn occasion of calling to mind the offences of the days that are past; namely, that we may not be as our Fathers; but, from our acquaintance with their miscarriages,
may the more easily furnish ourselves with instructive
lessons for our own Conduct.

There are in all times Men, which say to the
Seers see not, and to the Prophets prophesie not
unto us right things, speak unto us smooth things,
prophesie deceits; and therefore, tis very certain
that every such Occasion as calls for a public recital
of public disorders, must be a day of uneasiness and re-
proach to the Preacher: but that, if possible, no need-
less offense may be given, I shall confine myself to
the two following particulars, which contain the
whole of what is, or ought to be required of us;

I. I shall remark some of the chief Iniquities
of our Fathers, by which this Church and Nation
were brought to Ruin and Destruction;

From which,

II. I shall endeavour to make a just Application
to Ourselves on the present occasion, that We may
not be as Our Fathers.

I. I am to remark some of the chief Iniquities
of our Fathers, &c.

And that we may in order consider the seve-
ral circumstances that preceded the murder of our
unhappy
unhappy King, It will be necessary to look into the beginning of his reign, when We shall find him surrounded with Ministers, who, being averse to Our Constitution, as well as ignorant of it, were too studious to establish the Authority of the Prince on the ruin of the liberties of the People. Nor was the corrupt part of the Clergy wanting to prepare the way for such proceedings, by raising the Prerogative to a greater height than ever was known; which made All, who had any concern for the welfare of their Country, very apprehensive of the consequences of such bold Attempts on the freedom of a brave People. Hence those unreasonable, unskilful and precipitate dissolutions of Parliaments, which (as the Noble Historian of this day observes) were the most probable source of the many evils that follow'd. These and the like measures, with the violent and illegal manner wherewith they were persu'd, rais'd a flame that burnt till all authority was consum'd. On the other hand, the Jealousies conceived by the subject, were managed neither with decency nor temper, but, by the concurrence of many fatal accidents, continu'd to increase, till the Liberty of the People was laid as low as the Prerogative of the Prince had been: Tho' it must, and will be confess'd, (where there remains any impression of right or wrong on the minds of Men) that as soon as the Governing Part aim'd at so much
much more than belong’d to it, It gave but too fair an occasion to the Oppressed, under pretence of future security, to make more than equal returns: And by these means did both Parties become sharers in the guilt which drew down the vengeance of God upon Us.

But the Church was not less afflicted than the State; for another great occasion of those disturbances was the erecting an Ecclesiastical Tribunal over the consciences of Men, and the introducing a discipline into the Church, not at all suited to those, if to any times. Ceremonies, confessedly indifferent, were forc’d upon the People, and the neglect of them punish’d with exorbitant severity. Nor was this Spirit confin’d to ourselves alone; for it proceeded to the settling our Church Establishment in an hafty manner amongst a neighbouring People, who as hastily dissolv’d it, and took up arms to ward off any future imposition. Here began the miseries of a Civil War; for now the jealousy of Popery had spread so wide, that the Whole Nation became in a manner possessed with it; on which it is severely remark’d, that the fire was kindled from the Altar; and the heavy judgments, which followed, began at the house of God.
After this, It can be no wonder, that the Nonconformists, having been provok'd, with so much ill usage from the Heads of a Protestant Communion, should take the advantage of these unwarrantable measures; and draw from our own Body, numbers of those who had long contended (tho' in vain) against the many dangerous innovations and fanciful trappings of Public Worship, wherein the Men of zeal and power did fondly imagine the beauty of holiness to consist.

And though These and All former grievances were offer'd to be redress'd; and the royal concessions were so many, that more could not with security be made by the King, or even received by the Subject, They all came too late; for by this time the winds that mov'd these waters were too strong to be laid;—The remembrance of past times, which set before Men the many unwarrantable Acts of Power; the oppressions of some great Church-men; and the influence of a Popish Queen and her Attendants; together with a prevailing Opinion, that the King disguis'd his real intentions, or that his condescension procceeded from want of power, and not an inclination to promote the happiness of his People;—These, and other circumstances of this kind, serv'd to create unconquerable fears
fears in Many, and to give life to the wicked and ambitious hopes of a Few, whereby the Public Ruin was at length too effectually compassed. But it was not a sudden destruction that came upon Us,—for the fate of the Nation was not easily, nor soon determin'd, nothing for a long time being certain, except the calamities of an intestine War, which continu'd to harass both Parties alike. Judgment seem'd to walk through the Land; and if Government had any Being amongst Us, It was only in the Armies of the contending parties. The miserable State of Our Affairs was such, that nobody knew what He had to hope or to fear from them; for after so many provocations had been given on both sides, some of the King's Friends were afraid even of his having too much Success, and (as when the liberty of Rome was depending) a Victory on either part was dreaded.

At length, the Almighty, seeing us ripe for destruction, gave us up into the hands of a lawless Power; and, to speak in the words that were used to the Prophet Ezekiel, (c. 8. v. 15.) Hast thou seen this, O Son of man, turn thee yet again, and thou shalt see greater Abominations than these. For not so much as an Image of the Ancient Government was now to be left: the tares and the wheat were to be pull'd up together. And though
a Reformation of that part of the Constitution which had been greatly abus'd, was for a time the only thing in view; Nothing now would satisfy them but the ruin of the Whole, which an armed handful of Wretches were wicked enough to effect, after having brought their Sovereign (in open defiance of all Law) first to the Bar of his Subjects, and then in a bold and unheard of manner, to a public Death.

As to his character, however it may be disguis'd by Panegyric on one hand, or Satire on the other; yet may we certainly pronounce it of him, that tho' Many Princes have equal'd him in his Mistakes, and the abuse of his Power, Few have done it in his Sufferings, or in his Behaviour under them, from the beginning of his imprisonment, to the last moments of his Life.

It must not here be thought, that in the midst of these distractions, the busy Spirit of Popery was idle and unconcern'd; for it appears by credible testimony, that great numbers of its faithful Emissaries came over under the various guises of the several Sects of those times, (many of which they rais'd and improv'd) and never ceas'd, till They had thrown the affairs of the Protestant Religion into utter confusion. Nor were They at all mistaken in their worldly
worldly policy; for they might naturally imagine that when the Church of *England*, (which had been the great Bulwark of the Reformed Interest) was totally destroy'd, it would have been no difficult matter for them to make their advantage over a body of Men, Who, by *their* secret contrivances, were now crumbled into innumerable different parties, and contending with one another, in as vehement a manner, as They had *before* oppos'd the Establish'd Church.

Thus, that no art might be wanting, the *known* Papists, by their professions of Loyalty, successfully cast the odium of their religion on the King, whilst their *concealed* Party as effectually promoted the interest of *Rome* by joining the King's Enemies; that so by working on both sides, They alone might be sure to reap the benefit of either extreme they could drive Men to. And as they had received the opinion of some of their Superiors in *France* and *Rome*, that for the advancement of the Catholic Religion it was lawful to make away the King, They persuaded themselves, that nothing more was to be done, than to advise the murder of the *Father* in the most odious manner by Protestant Hands, as the best way of making an establishment of Popery necessary to the restoration of the *Son*. 

But
But to return;—The Fountain of Power was no sooner dried up, but a State of Nature began to take place. All was disorder and confusion—no mean—but in Civil Matters all was tumult, and all was mere enthusiasm in Ecclesiastical; and in both the madness of the times was such, that no other Change was made than from one Scheme of confusion to another. In the mean time, the discreet men of every party bewail'd the misery of their Country, when it was too late to seek for a remedy; for their condition may be properly express'd in Solomon's words, (Eccl. 4. 1.) behold, the tears of such as were oppressed, and they had no comforter. And to close this melancholy Scene; such was the deplorable State of those dark times, that an Historian reckons up a great many different Shapes of Power from the fate of this day, to the time when God was pleas'd to restore to Us our just and legal rights, and to raise our delivery out of that very Division, which the wakeful industry of a popish Faction had incessantly promoted, by every secret Art, as a means to prevent it.

These were the circumstances of Our Fathers days. And,

II. That We may not be as Our Fathers, &c. I shall endeavour to make a just Application to Ourselves on the present occasion.
But I hope it cannot be expected, that the weight of the guilt of those times (on either hand) should be laid upon any of the present generation of Men; for it can hardly be with modesty affirmed, that We are more particularly concerned in the Confusions of the late civil Wars, than in the other general Calamities which were so frequently felt in the Ages that went before.

As to Public Blessings—such as the foundations of States and Kingdoms; or the preservation of those States from ruin and devastation;—or such a change in a Kingdom as promotes the only end of all Government, the Good and Happiness of the People;—These should be had in everlasting remembrance by Men Who continue to enjoy the effects of them. But a National humiliation for sins which were committed in an Age that is past and gone, cannot be a duty of like obligation to any People, and much less to a People in the actual possession of all those Blessings of Heaven, which are the ordinary marks of the Divine Favour and Reconciliation. But however this be,—so long as the Wisdom of Our Governors shall think it proper to continue such a Memorial of the past times, it becomes Us to submit to their Direction, and to consider that All these things hapned to our Fore-fathers for examples; and that they are written for Our Admonition, lest We also offend in like manner. For the prosperity and misery of a People have each the
the fame Springs; and if We tread in the steps of Those, Who have gone before Us, We may justly expect that the Issue will be the same.

And the first Observation I shall make, is, That National Breaches once made, are not only difficult to be healed, but that even the desired End is seldom or never attained by them.

There cannot be a greater instance of this truth than in the case before Us. For 'tis generally agreed, that 'at first a War was not thought of by Any Party, but afterwards insensibly brought on by a series of strange and unforeseen Accidents.' The Parliament, which fate for some time in the highest and most deserved Honour and Credit, found Themselves enslav'd, soon after the War broke out, by a despicable few of their own Body. The Government of the Church, instead of being amended, was destroyed. The Liberties of the Nation, for which They had so long contended, were now quite given up. And to shut up all; that very faction which carried Matters to the last extremity, were dispossess'd of their Power, as soon as the struggle was over, by some of their own mean Instruments: Thus, All the advantages that could be proposed, were effectually lost; and after all, nothing left to a ruin'd People, but the bitter reflection on their past follies; on having made their servants their masters, and sunk themselves, at an infinite expence of blood and treasure,
into a state of helpless misery and confusion. Nor was there a probable way of preventing these sad effects of an open war between the King and his People. For when once such a Breach had been made, the Leaders of their brethren found they had gone too far, not to go farther. And therefore 'tis not strange that they should take the advantage of many unfortunate appearances, to keep alive the disaffection of the People, by persuading them that the royal promises of indemnity could be no sufficient security against future resentments. For the beginning of strife is as when one letteth out water, (Prov. 17. 14.) and the Laws of a Kingdom do as naturally prevent the return of the guilty to their Duty, as the Banks of a river oppose the return of that overflowing water, which they had before confin'd within its proper Bounds.

Since then it appears, that mutual provocations are so many inlets to the floods of an unbridled rage and fury, we should learn from hence to be constantly endeavouring at all the healing methods of mutual forbearance, that we may cut off the very occasions of any ruinous attempt, whilst we have the means of doing so still in our hands.

For the Governors of the World have here a lively and affecting instance before their eyes of the danger of every experiment they make at the expense
sense of their Subjects Rights; and are taught from hence, that even the just Power they have, can only be exercis'd with honour and safety to themselves, in hearing the complaints, consulting the interests, and promoting the case and prosperity of their People.

On the other hand, 'tis the evident Duty and Interest of Subjects, (where the welfare of the Public is not immediately concern'd) to avoid even the beginnings of strife; because They may otherwise be insensibly led on from one step to another, till they have defeated their own purposes, by engaging in pursuits most dangerous to themselves, as well as most destructive to the peace and happiness of their Country. That very tenderness, which is due to the just Liberties of Society, and is indeed necessary to the preservation of them, may at the same time help to cover the private views of ambitious and designing Men, whilst they are spreading evil impressions amongst the Vulgar, and lessening that duty and reverence to Authority, without which no Community (however form'd) can long preserve order or peace amongst Men. For Tyranny and Absolute Power are not more pernicious to the common interests of Society, than a state of Anarchy and Confusion. Both Circumstances are alike intolerable, and alike represented by Solomon's lively image, (Prov. 28. 3.) of a sweeping rain, which leaveth no food.
And therefore, tho' it be true that almost every abuse of Liberty is rather to be suffer'd, than the application of such remedies, as may in their consequences be the ruin of Liberty itself; Tho' this ought to be the standing, inviolable maxim of a Free Government, it must be highly disingenuous in Men, to take the advantage of this Security in promoting disorder and contention, and venting every unreasonable passion against their Superiors, merely because they dare. And these practices are not only disingenuous, but foolish and destructive too; because nothing has prov'd so fatal to a Free People, or so frequently betoken'd an approaching Slavery, as a wanton and enthusiastic Use of the Blessings of Liberty. For when the governing Part of a Kingdom is well nigh oppress'd with the weight of Faction, It may be induc'd to try every method of supporting by Violence that Authority, which might otherwise be unjustly destroy'd by the secret arts of restless and turbulent Men.

So cautious ought we to be of opening such unnecessary Breaches in a Government, as may endanger that Liberty, which alone gives the relish to every other Enjoyment.

2. By having seen how dangerous, as well as wicked it is, to endeavour the removal of the fixed
land-marks of Power on the one side, and Obedience on the other. We are furnish'd with a plain and unerring Rule for our own conduct; which is, to pay an uniform and conscientious regard to the Laws of the Land, which are the only stated measures of our duty. For those extraordinary cases that make it necessary for a People to act in their own defense, will always speak strongly for themselves, being Such as deprive us of our Right to be govern'd by Law, Such as leave us without hope of civil or religious Security; and Such as overturn foundations, and place all Property in the sole disposal of One part of the Society to the ruin of the Whole.

And tho' the unhappy King, who has been so often mention'd, fell a Sacrifice to his own Subjects, He must be suppos'd to have been sensible of this distinction, when he encourag'd the Protestants of France to take arms against their lawful Sovereign, for the recovery of their undoubted rights. But the reasonableness of such a conduct was never asserted in a more eminent and conspicuous manner than by the Church of England, which embrac'd the Assistance of the Great Founder of our Present Happiness, in redeeming our Laws and Liberties that were dispens'd with, and without a miracle of Providence had all been at the mercy of a devouring Tyranny: An Instance which I purposely mention
mention in this Place, and on this Occasion, as carrying with it an Example of the greatest weight and authority to all the present Members of our Church. And yet such a secret and amazing influence has Popery had amongst Us, that this seasonable and happy Defence of all that can be dear to Us, or our Posterity (and to which We owe the Blessings of the Government We are under) has been compar'd to the cruel Deed of this Day, which was committed in defiance of all Law, and follow'd by the total Subversion of it.

Nor is it only an Enemy that hath done Us this dishonor, for then We might have born it; but there are also many of our own house, who have abus'd and perverted the very design of this solemn Meeting, and made it to serve all those factious and treasonable purposes, which, we ought to suppose, our Superiors, by their appointment of it, intended to prevent.

Thus; that our Parliaments, the Guardians of the envy'd Liberties of our Country, may become odious to the People, the mischiefs that befell the Kingdom have been fallly imputed to this part of our Constitution; which is abundantly confuted by the King's own declaration, presently after the first battle, that there was not above one part in Six left in either House. And in the Act for the observance
servance of this Day 'tis expressly said, that when they were not a tenth part of the whole, they tried to shelter themselves under the name and authority of a Parliament; And yet (as the same Law speaks) This fanatic rage of a few Miscreants stands imputed by our Adversaries to the whole Nation. And it is by such misrepresentations as these, that This Day has been made only a Fast of Strife and Debate, and every political evil Work. For it can't be to any religious end or purpose that They fast, who still appear full of the same bad Spirit as before contriv'd, and finish'd the ruin of our divided Nation.

3. The Fate of this Day affords Us another observation, which ought to sink deeply into our minds; namely, that Religion, which is naturally the strongest Tyre of Union and Affection, may be capable of being made a pretence for the dissolving of both. For nothing can be further remov'd than the true Spirit of Christianity from any measure of passion and resentment against those, who differ from Us on a religious, and not on a civil account. And here the example of a Prince (whose distresses were chiefly owing to the blind Zeal of those about Him) ought to have its proper weight with Us: For He soon found the ill consequences of religious Violence; and as he knew by sad experience, that the passions of Men were sooner inflam'd by hardships of that kind than any other; He advis'd his
Son to avoid all resentment, and rather to conquer his Enemies by pardoning than punishing; which, for a while, was pretty much observ'd: But the measures of a Popish Successor soon took place, and the old Artifice was reviv'd, of dividing the Affections of Protestants towards One Another, that so it might be easy for our Common Enemies to compass the ruin of Us all.

And therefore the certain danger we are always in from our own divisions, should constantly warn Us to unite, and be upon our guard, and never to think our selves out of the reach of Them, whose Business it is to go into all Lands seeking whom they may devour. But there is too much reason to apprehend, that this is not the Wisdom of our Times: For the many loose and profane writings that are scatter'd amongst us, have spread such a coldness and indifference over the Hearts of the People to every thing that regards the interests of Religion, as has almost extinguish'd that antient and laudable zeal, which One may affirm to be necessary to the very Being of a Protestant Kingdom. And as this lethargic Disposition, into which we are fallen, most effectually favours the views of Popery, its Emissaries have accordingly increas'd their Diligence in gaining Proselytes, and are now more industriously employ'd in every corner of our Metropolis than has been any time known in the present Age. For
For 'tis probable they may say within themselves, that *the Prosperity of Fools shall destroy them*; (Prov. i. 32.) and may think us so fast lock'd up in the Slumbers of Vice and Infidelity, as to be incapable of being awaken'd out of 'em, 'till we are insnar'd in the Nets they have spread for Us.

These are Circumstances that demand the strongest Attention of a British Nation; and we may reasonably hope that this hazardous State will engage Those who have the Public Happiness more immediately in their Hands, to exert their whole Strength against these Deceivers of Men. We should consider how much superior the formidable Body of Popery is to the whole number of Protestants of all denominations in the World. We should bear in mind the fate of those Protestant Countries which, within an Age, have been swallow'd up by them: and that in many parts of Europe daily Oppressions are still committed, and daily Complaints still made, without any reasonable expectation of redress. And if, notwithstanding, We can persuade our selves that our Religion and Interest will ever be secure without the united zeal and concern of Protestants, What is to be expected but that, sooner or later, our ruin will certainly follow so strange an infatuation; that the Power of darkness will again overspread the Land; and that a just God will at length give us up to the violence of their fiery indignation, from which
which, by a train of Wonders, We have been so often and powerfully preserved.

Lastly,

4. The Design of All that has been said is to shew, that the Whole of our Duty on this Occasion, is to beg of God to keep far away from Us the evil of the Days that are past; to pray for the continuance and improvement of the good Ones We enjoy; and to arm our selves with a resolute endeavour, at all worldly hazards, to continue down our civil and religious Rights (those inestimable Blessings of our Country) at least as pure as we receiv'd 'em, to the Generations that are to come.

This is a just and proper Use of the Anniversary, tho' not such an Use as our Enemies have labor'd to make of it: But in This Audience it would be particularly worthy of Blame, to be either silent in an Article of the greatest importance to Society, or to pass over it in so cautious and tender a manner, as if it was a disagreeable part of our Duty. And I need not say how much worse it would still appear, if our Discourses of this kind, instead of binding the affections of our Fellow-Subjects to the Government they are under, should only serve to inflame their prejudices and passions, and excite them to renew those very disorders we pretend to complain of. For this would be to turn those weapons against our Superiors, which they put into
our hands for their own Security and Defense; and therefore would imply a breach of Trust, which is as contrary to the principles of all Religion, as it is to the peace and happiness, and good order of the World.

But we may hope there will be every day less occasion to complain of such practices, as the experience of every day demonstrates the wickedness and ingratitude of them. For it is our happiness to be freed from the particular evils which occasion'd the confusions of those Times, that are the Subject of our present thoughts. The oppressive Powers which were then felt are no longer claim'd, either in Church or State; nor are Doctrines now taught, with the Countenance of Authority, by any number of Men, to the prejudice of the just Liberties of our Country. For, under our Present Sovereign, Every Thing is so firm and secure, which concerns our civil or religious Rights, that 'tis hardly to be doubted, but the most distant attempts upon either, would return back with double vengeance upon the Heads of the Authors or Promoters of 'em. So that We do at this day as much exceed our Ancestors in every public Enjoyment, as the Constitution of our Government surpasses that of all other Countries.

And yet One would think Another People was now appearing, and not They who are in the quiet, undoubted possession of those Blessings, which our Forefathers had in view in all their Struggles from one
one generation to another. For no sooner are the public Evils remov'd, than our very Happiness breeds new Disorders, as if Liberty was of much too fine a nature for our enjoyment, and it was impossible for us to preserve That, and our Virtue at the same time. Whereas nothing but the strict Union of both can promise us any lasting Security of public happiness. And from hence we may conclude, that when the principles of Religion have no proper influence on the minds of Men, and the most sacred Tyes have lost their force, a Free Government must be hastening apace to its dissolution. And 'tis as certain, that when a general Spirit of Luxury and Expense has made it necessary for Men to have recourse to extraordinary methods for their Support, We can then be no longer in our own Power: For the Door being open to every sort of Corruption, Public Virtue must gradually die away, and We be left destitute of all the means of opposing any future attempt that might be made to bereave Us of our Liberties. And such indeed seems to be our present Case, that only an happy Accident, or the immediate Care of Providence will continue us in the enjoyment of our Rights; which can never be ordinarily secur'd, but by the Virtues of Industry, Frugality and Economy.

And therefore, how fortunate is it for Us that We are in the Hands of a Prince, who is incapable
ble of any Triumph over the weaknesses of his People, and is as strict an Observer of the Laws of his Country, as the meanest of his Subjects—Who, (with true Greatness of Mind) declares that He knows no Security of his Government, but what is equally conducive to our Happiness; nor any Interest, but what is inseparable from Ours; and that it is his continu'd Endeavour, to make his Government equally favorable to All his Subjects, that it may be the Interest of All, (if they will see their Interest) to defend and preserve it.

These are Resolutions most worthy of the British Crown; for 'tis the peculiar Honor and Strength of our Government, to be founded on the common Good and Welfare of the People. And may it for ever continue to be so!

And as the Royal Partner of the King's Affections is another great Instrument of our Happiness, and directs all Her Hopes and Wishes, and all the Inclinations of a numerous Offspring to this one great Point; what a long prospect of Good to our Country lies before Us, if we make use of these uncommon Advantages, and the happy Situation of our Public Affairs, to correct the many growing disorders of our Times: 'that at length, Justice, Truth and Holiness may flourish and abound among Us, and the Glory of our Land may daily increase.'
"increase." For then *Iniquity shall not be our ruin, nor the hand of the Lord be against Us, as it was against our Fathers.*

To this end, let us earnestly beseech that Almighty Power, which ruleth over all the Kingdoms of the Earth, to bless our *Most Gracious Sovereign* with an abundance of Happiness and Peace, and so to direct *all* his Counsels and Endeavours, *that* He *may long possess* the Hearts of his People, and *They* never be wanting in Honor to *His Person,* and due Submission to *His Authority;* And to crown all, *that He may shed* the influences of an Useful and Happy Government, *thro' a long Race of Protestant Princes* upon the Generations that are to come.

*Which for the sake of All that is, or ever can be valuable to a Free People,* *May the God of Infinite Mercy* grant.

*FINIS.*