

Whiting's Reception

And on this day
memorable our good
King Edward the King
Gareth the King

1st Timothy 2nd Chap. 1 & 2 Verses

I exhort that first of all,
Supplications, Prayers, Intercessio-
ns, and giving of thanks, be made
for all men.

For Kings and for all that are
in authority; that we may lead
a quiet and peaceable life
in all godliness and honesty.

An exhortation from an
Apostle always merits atten-
tion; but more especially,
when he himself assures
us, that the subject of it
is not of an inferior or
secondary nature. "Exhort
that, first of all." The person
exhorting is St Paul, the
duty to which he exhorts
is a capital and leading

article. It is the duty
of intercession to be made
by all men for all men,
to manifest the love we
bear for one another, as
members of Him, who
at the right hand of God,
loveth to make inter-
cession for the whole race
of mankind. Our Prayers
are united with his

and by him offered to the
Father; his merits, like the
cloud of sweet incense
from the altar ascending
with them, to render them
effectual. Effectual, they
must be, when rightly
made; otherwise, we should
not have been exhorted
to make them. But to say
that no benefit accrues

to the Person or Persons for
whom intercession is made,
what is it but to contradict
the whole tenor of Scripture,
which shows us in so many
instances the regard vouch-
safed by Heaven to the
Prayers of men, and the
favours granted in conse-
quence of them. He will
certainly perform that

Which he has promised: how
he will perform it is a
consideration which belongs
to him. Proceed we therefore
to the subject of the day,
namely, the duty of making
intercession for kings, and
for all that are in author-
ity. The reasons on which
this duty is founded shall be
considered, as they respect

God; as they respect those
who govern; and as they
respect those who are
governed.

1st. As they respect God, it
would indeed be sufficient
that he has ^{enjoined} the duty
even though we could assign
no other reason. There is
no danger that he should
be too absolute. There never

the commands, we have nothing
to do, but to obey; and we
shall always find our
account in it. "This," says
the Apostle following the
words of the text: "This is
good and acceptable in
the sight of God our Saviour."
But what are we, sinful
men, thy unworthy servants,
O Lord, that we should be
sufficient to do anything

that is good and acceptable
in thy sight? That are we,
if thou art graciously
pleased to say so, we should
either refuse or neglect
to do it.

But there is a very obvi-
ous reason why this is
deemed good and acceptable
in the sight of God our Saviour.
It is an acknowledgement
of his providence, his

power, and his goodness:
of his providence, as super-
intending and directing
the affairs of men: His
power, as being able to
protect, preserve and
crush those for whom
our prayers are preferred:
and of his goodness, as
being willing so to protect
to preserve, and to crush

them. That the act of
intercession thus implies,
is expressed, with wonderful
excellence, in the daily
Collect for the King, when
we stile God; "Our Lord
and heavenly Father, high
and mighty, King of kings,
Lord of Lords, the only ruler
of Princes, who does from
thy Throne behold all the

dwellers upon Earth, and
therefore "beseech him
with his favour to behold
our most gracious Sovereign
Lord, who reigns over
us. This is a noble
Confession of the unlimited
extent, the undoubted superi-
ority of divine Providence
a powerful argument for

Confidence that we shall
obtain the petitions we ask,
and as powerful an argu-
ment against impeding
the success of our prayers,
by sinning at any time
in his presence." Who from
his Throne does thus behold
all the dwellers upon Earth:
If God be on our right hand
we should suffer ourselves to
be neither seduced nor terrified.

There is yet another Consideration to be urged in the case before us. When we intreat the Almighty, that he would protect and preserve Government amongst us, we intreat him to protect and preserve that, which is his own appointment, and by all good and conscientious men is to be obeyed as such. All power is originally and essentially in

God. Accordingly by our Apostle we are told. There is no Power but of God; The Powers that be, "the powers subsisting," are ordained of God; so far as relates to the different modes by which, in different constitutions, Rulers become invested with their Power. So far Government is, what Mr. Peter styles it, "an ordinance of Man," regulated by human laws.

But when, by Rulers becoming
so invested, Government is in
force, it must be submitted
to "for the Lord's sake;" not only
through fear of punishment,
but because God, who is the
great King over all the earth,
has commanded us, for the
peace of the world, and the
comfort of ourselves, to consider
our Governors as armed with
his authority, and to be subject
to them as to himself.

Resistance to them will be
accounted as resistance
to him. —

Secondly. Other reasons
will offer themselves respect-
ing Rulers, and the situation
in which they are placed.

Who upon earth is exposed
to so many and powerful tempta-
tions as a King? Has he

a propensity to the Measures
of Sense. They are all at his
Command; they stand around
him, only waiting for his call,
to return answer, Here we are.

In that does ambition fire
him to aggrandize himself
at the Expence of his neighbours;
to seize that to which he has
no right: to desolate whole
Countries, and deluge them
with the Flood of the Inhabitant,

The Instruments of destruction
are prepared: Fleets and
Armies move when the
word is given. The means
are at hand, and there are
always those who will flatter
and encourage him in
following his inclinations.

But suppose I'm manfully
to resist these temptations:
and let us view that sea.

of troubles, which threatens
to overwhelm him in the dis-
charge of his office. He must
feel day and night, the weight
of that office, the various
duties he performed, and the
difficulty, nay almost impos-
sibility of performing them all.
Exposed continually to the shock
of parties contending, ostensibly,
for the public good, but, in
reality, for places of honour

and Advancement, he knows
not, whom to trust and employ.
In the meantime a set of
libertine unprincipled
writers are ready to exhibit him
to his people as a Monster, to
misrepresent and traduce his
best actions, and treat him in
a manner in which he
himself would disdain to treat
the beggar at his gate. A
Person thus circumstanced

an object of envy? &c.

If there be any love and
mercy, pity and Pray for him
that God would grant him
Patience in suffering Evil,
and perseverance in doing
good, to the end of his
days.

Thirdly. But it is not
only a regard to our Rules
which suggests seasonably
we should Pray for them.

As regard to ourselves should
operate no less. Our own
interest is deeply concerned:
"I exhort that Supplications,
Prayers, intercessions, and
given of thanks, be made for
kings, and for all that are
in authority." Why? that we may
lead a quiet and peaceable
life, in all godliness and
honesty. Both as Citizens
and as Strangers.

More than a Century has
passed, since England experienced
the miseries of anarchy and
confusion; when unhappy
dispensions afforded opportu-
nity for a crafty and ambi-
tious upstart to murder
the King, annihilate one
house of Parliament, and having
turned the members out of the
other, walk unmolested
to Whitehall, with the Key

of it in his Pockets. This
was Liberty. Planted by
able and ~~useful~~ hands,
duly watered and full blown.
God forbid that any thing
like it should happen again.
Let not, then, the principles
which produced it be addo-
pted and diffiminated among
us; Let not the Governed
be taught to esteem themselves
superior to Governors; but let
all be taught as they "

"Fear God" to "honour the King,"

Our felicity depends on the
safety of the ~~Prince~~ and the
stability of government, which
may fail; among other
Reasons, through our neg-
lect to pray for them.

Our ingratitude and ungrate-
ful things, as well as our other
vices, may bring a blast
upon the designs of our
Rulers: and while we blame

the King and his Ministers,
the fault may be entirely
our own. "Let supplications,
Prayers intercessions, and giving
of thanks, be made therefore
for Kings and all that are
in authority, that we may
lead a quiet and peaceable
life, as citizens: and that
we may lead it "in all
godliness and honesty"
as Strangers.

As Christians, let us therefore gratefully acknowledge the Protection we receive. We are pilgrims, travelling through this world to another.

The Powers of the world must use us as they shall think proper, and it please God to permit them. And if Isachites, when captives in Babylon, were enjoined by

a Prophet to pray for a feather King, who had carried them into captivity, "that in his Place they might have Place;" how much more ought we to pray in our ~~own~~ land, for our own ~~King~~, who adorns Cyhis like the faith which by his office he stands engaged to defend; that so Christianity which is the religion of peace

may flourish in the soil
natured to it. Continue
to us, then Lord, we beseech
thee, Him whom thou hast
hitherto preserved. "Grant
the King a long life": Bless
him in his person, in his
actions, ~~in his family,~~
and in his people: make
his days ^{happy and} prosperous, and
the close of them, when it
must come, honorable

and comfortable; that,
through thy grace and
goodness, it may open for
him an entrance into
that Kingdom, where only
temptation shall cease,
and trouble shall be
known no more. —