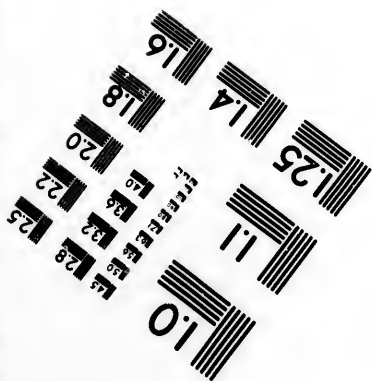
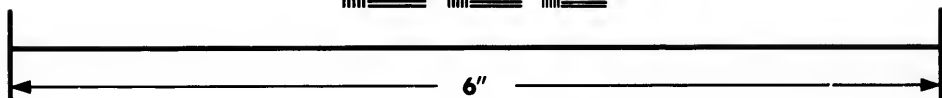
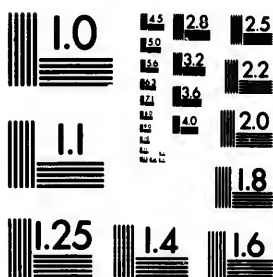


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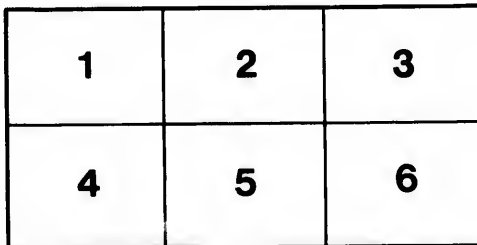
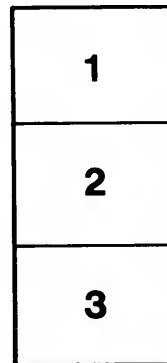
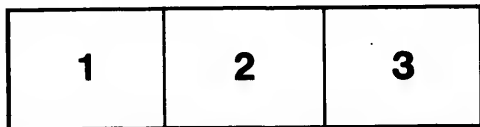
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A

LOYAL SERMON,

*Preached on St. George's Day, April 23, 1826;*

AT THE EPISCOPAL CHURCH IN YORK

**BY THE REV. T. PHILLIPS. D. D.**

HEAD MASTER OF THE ROYAL GRAMMAR SCHOOL.

—o—

**York:**

PRINTED BY ROBERT STANTON,  
*Printer to the King's Most Excellent Majesty.*

1826.

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## BEFORE THE SERMON.

*Let us Pray*

FOR Christ's Holy Catholic Church, that is, for the whole congregation of Christian People, dispersed throughout the world, more particularly for the Episcopal Church to which we belong :

For the KING'S MOST EXCELLENT MAJESTY, and all the Royal Family.

*Pray we also,*

For all those who bear office in this part of His Majesty's Dominions; and herein more especially for the GOVERNOR IN CHIEF and the LIEUTENANT GOVERNOR :

For the Ministers and Dispensers of God's Holy Word and Sacraments, particularly *Charles*, Lord Bishop of both Provinces, and all the Clergy of the Diocese :

For the Executive and Legislative Councils :



For the Judges, Magistrates, and Gentry of this Province:--that all these in their several stations may serve truly and constantly to the Glory of God, and the edifying and well governing of this People.

And that there never may be wanting a supply of persons duly qualified to serve God, both in Church and State,

*Let us Pray*

For a blessing on all Seminaries of sound Learning and Religious Education.

*Pray we also,*

For the whole Commons of this Province, that they may live in the true Faith and Fear of God, in dutiful Allegiance to the KING, and in brotherly love and Christian Charity one towards another.

*Finally,*

Let us praise God for all those that have departed this life in the Faith of Christ; beseeching him that we may have Grace, so to direct our lives after their good example, that we may be partakers, with them, of the Glorious Resurrection to eternal life; humbly offering up all our Addresses in the Name of Jesus Christ, and concluding them in the words, which he has graciously taught us to use.—

OUR FATHER which art in Heaven, Hallowed  
 be thy name ; Thy Kingdom come ; Thy will be  
 done in earth, as it is in heaven : Give us this day  
 our daily bread ; And forgive us our trespasses, as  
 we forgive them that trespass against us ; and lead  
 us not into temptation, but deliver us from evil :  
 For thine is the kingdom, and the power, and the  
 glory, for ever and ever.—*Amen.*

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A  
**LOYAL SERMON,**  
&c.

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*Numbers, 16, 14.*

“Wilt thou put out the eyes of these men?—  
We will not come up.”

SUCH was the insolent language, which Korah, Dathan, Abiram, and On, used to Moses the Ruler of God's people, when he summoned them to \* “appear before the Lord,” to answer for the rebellion, which they had excited amongst the congregation of Israel, and for their wicked opposition to that Form of Government, which God himself had established for the Israelites, during their wanderings in the wilderness. These rebellious princes, indeed, had found the people well prepared for an attempt to overturn all regular authority ; for ever since their deliverance from Egyptian bondage, they had been discontented, impatient and perverse ; constantly murmuring against the circumstance of their situation, and frequently breaking out into acts of disobedience. In truth,

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\* ver. 16.

when we consider the conduct of the Israelites, from the moment of their escape from Egypt, to the time of the insurrection related in the chapter before us, we scarcely know which to accuse them of most—*folly* or *wickedness*. Above all the rest of mankind, they had seen \* “the marvellous works of the Lord, and the wonders of his hand,” evidently set forth in their sight, beyond what any other people had beheld; and, what ought to have made a still deeper impression upon them, all these great operations of his Providence, had been exercised in their behalf.—When they were oppressed and afflicted in Egypt, † “the Lord heard their cry,” and sent Moses and Aaron to comfort and rescue them. When the King of Egypt ‡ “refused to let them go,” the same great messengers || “shewed God’s tokens among them; and wonders in the Land of Ham;” for, after the Almighty had punished the Egyptians with many unheard of visitations § “he smote all the first born in their land, even the chief of all their strength, and brought the Israelites forth with silver and gold, so that there was not one feeble person among all their tribes.” In addition to these great acts of goodness, when their adversaries, who repented of having let Israel go from serving them, pursued

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\* Chron. 16, 12, 24. † Exod. 3, 7, &c. ‡ Exod. 8, 32. || Ps. 106, 22. § Ps. 105, 36, 37.

their march, \* “ God rebuked the red sea and it was dried up, so he led them thro’ the deep, as thro’ a wilderness ;” and to confirm their confidence in his protecting loving kindness, and give them a visible and standing proof, how much he cared for them, † “ he spread out a cloud to be their covering, and fire to give them light in the night season.” But notwithstanding all these manifest evidences of the peculiar love of God towards them; notwithstanding all these calls upon their gratitude and obedience; we find from the sixteenth chapter of Exodus, that even in the second month after their departing out of the land of oppression, the whole congregation of the children of Israel, ‡ “ murmured against Moses and against Aaron,” and rebuked them for taking them away from || “ the flesh pots of Egypt.” Nor did fresh favours work any change in the disposition of this “ stiff necked people.” The mercy was forgotten as soon as received : they were perpetually murmuring against Moses and Aaron; or committing the highest offence against the Divine Majesty, by forsaking his worship; making idols for themselves to go before them; or serving the idols of the nations round about; § “ the work of men’s hands, wood and stone.” Past experience did not

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\* Ps. 106, 9.—† Ps. 105, 39. ‡ Exod. 16, 2. || Exod. 16, 3. § Is. 37, 19.

teach them wisdom ; nor punishment and suffering bring them to a better mind.—As they journeyed on, and were visited with fresh instances of loving kindness, so their hardness of heart increased and their rebellions multiplied. They \* “loathed the Manna sent them by God ;” and lusted after the food which they had enjoyed in the land of their nativity : and when they were now come to the borders of the promised land, and had received from the men sent out to view that land, an account of its produce and its strength ; frightened by the false report of all the spies, except † Joshua and Caleb, and mistrusting the goodness and promises of God, the people again ‡ “murmured against Moses and against Aaron ;” and consulted among themselves, || “to make them a Captain, and return into Egypt.” The heavy sentence passed upon them by the Almighty, that none of that generation § “from twenty years old and upwards, save Joshua and Caleb, should enter into the promised land, but their carcasses should fall in the wilderness,” would, one might naturally think, have taught them an useful lesson of reverence and obedience ; but far different was the case ; for after they had ¶ “turned back into the wilderness, by the way of the red sea,” to

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\* Numbers 21, 5. † Numbers 14, 6. ‡ Numbers 14, 2.—|| Numbers 14, 4. § Numbers 14, 29, &c. ¶ Numbers 14, 25.

enter upon those weary wanderings, which were the punishment of their "thinking scorn of the promised land," they speedily relapsed into their wanted obstinacy and ingratitude; and headed by Korah, Dathan, Abiram and On, broke out into that wicked rebellion, which is recorded in the chapter from which I have taken my text.

These ambitious chiefs, it should seem, envied the rank and power, which had been conferred by God on Moses and Aaron, and were determined, if possible, to remove them from their pre-eminence, and exalt themselves into their places. They accordingly endeavoured to fill the minds of the lower orders, with a bad opinion of Moses and Aaron: and as we find from the nineteenth verse, were so successful in their wicked endeavours, that "they gathered all the congregation against them unto the door of the tabernacle of the congregation."

It would be happy for mankind, my Brethren, if this wicked ambition had been confined to Korah and his companions; but, unfortunately, it has made its appearance among every people, and in every age of the world. There have always been bad and unprincipled men, who, lusting after power, merely because they wished to abuse it, and to indulge their own passions at the expense of the happiness of others, have endeavoured to disturb the



constitution and laws of their Country ; to excite amongst the multitude a dislike of their Rulers ; and to throw public affairs into confusion, that they may take advantage of the disorder. They too, like Korah and his company, pretend, that they do all this, not for the sake of themselves, but for the sake of the people. \* "Ye take too much upon you, seeing all the congregation are holy, every one of them ; and the Lord is among them ; wherefore, then, lift ye up yourselves above the congregation of the Lord ? Will ye put out the eyes of these men ?" With words and pretences such as these (addressed to the constituted Authorities) which seem to testify so great a concern for the interest of the people, they try to seduce, and sometimes actually do seduce them into discontent and dissatisfaction with their lot, and into hatred and envy of the † "powers that be."

But, my Brethren, men of this description are to be regarded with the *utmost caution*. Their views are only selfish, and their intentions far from forwarding the public good. They are like Korah and his company, who wished to make the congregation their stepping stone to an usurpation of power. Were they to succeed in persuading the people to become the instruments of their wicked

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\* Numbers 16, 3 & 14. † Roms. 13, 1.

ambition, depend upon it, that the benefit of the people would be the last of their concern. Such characters having, in general, no fixed principles of Religion themselves, they would be perfectly indifferent about the maintenance and support of it. Like Gallio, \* "they would not care for these things;" the consequence of which must naturally be, that all the comfort, hapiness, and safety of social life; all the peaceful enjoyments of the poor man; and all the means of doing good, which the rich man posses (which indeed, can only be secured by the principles of Religion, being felt and respected in a country) would be overturned and destroyed.

Happy it is for us, my Brethren, there is too much love for our ancient British, and glorious Constitution, and too great a spirit of Loyalty diffused amongst the multitude, even in the wilds of Canada, to suffer themselves to be imposed upon, in any way, by the wary and designing.

Happy it is for us, my Brethren, that there is a principle of vital Religion, a knowledge of Christian Duty, and a sense of the necessity of practising it, growing and spreading amongst us. These principles by the Divine Assistance, which we must at all times, earnestly pray for, will tend to

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\* Acts 18, 17.

keep us firm, as one man, in our attachment to that Form of Government, under which our Forefathers have enjoyed, and we ourselves do enjoy, so many peculiar Blessings and Privileges.—  
 \* “The powers that be, are ordained of God,” and are essentially necessary for the regulation of society, for the preservation of the life, liberty, and property of all the ranks and orders, into which society is divided.

But though we may safely believe that our Canadian Friends, our Brethren, and our Countrymen, sensible as they are of the great advantages, which they enjoy, will not listen to the artful and designing, who would lead them astray from their loyalty and allegiance; yet, it may not be amiss to assist in keeping them *steady* to our KING and our CONSTITUTION, by pointing out to them the motives which should lead them to fulfil this sacred duty. I shall therefore devote the remaining part of this discourse to this useful purpose; and lay these motives before you, that you may clearly understand, how much social happiness and private comfort are injured, and the express commands of God are violated, by those who act as the Israelites are said to have behaved in the chapter before us; who murmured against their Rulers and rebelled against the constituted Authorities.

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\* Roms. 13, 1.

The Almighty, who created man for two worlds, the present and the future, has mercifully decreed, that the enjoyment of both, should be equally within the power of all the creatures of his hand. In order to produce this general and impartial happiness, he has wisely and kindly ordered it so, that there should be different orders and classes in society; the high and the low, the rich and the poor; some who have riches, and others who have none; some to bear rule, and others to obey; and, short sighted and ignorant as we generally are, we can, notwithstanding, easily see and understand, how these distinctions among mankind, with respect to worldly possessions, and worldly power, are calculated to produce the general enjoyment and welfare of them all. Had it been otherwise, and were all men equally rich and equally great, there would be no room for the exercise of a great many virtues and christian graces, which may now be practised, in consequence of the different ranks, stations and degrees in human life. Were all equally rich, for instance, there could then be no poor to exercise honest industry, to shew forth patience and contentment in difficulties, to be thankful to God and grateful to man, for the supply of their wants; or, to fulfil the various useful offices, which it is necessary some of us should perform, in order that the existence, support, and business of society may be maintained. In like manner

if power were equally divided amongst all, instead of being entrusted to the hands of some particular men, general confusion, misery and destruction would be the consequence. Each man would be endeavouring to encrease his share of power; and using all means violent and artful to obtain it.

This would create an universal struggle, till in the end, he that was most wicked and most strong would obtain the ascendancy; and having robbed all his companions of their rights, liberties and property, would rule those he had overcome with a rod of iron. The poor would suffer equally with the rich in such a case; for, these laws which secure the personal rights, the property and comforts of the labourer or artisan, and which throw the same shield over him, his dwelling, and his family, which they spread before the prince and his palace; those wise, equitable and impartial laws, I say, the bulwark of our British Constitution, would be utterly overturned and trodden under foot; and all that is dear, valuable, and necessary to man's liberty, property and life itself, would be held by a most uncertain tenure.

Our BLESSED SAVIOUR JESUS CHRIST and his Apostles knew full well that these terrible consequences would always follow "the murmurings of

the people," and their giving ear to those men who would persuade them to disturb or rebel against the ruling authorities of their country ; and knowing this, he and his Apostles gave the most solemn injunctions to all ranks and orders, that they should pay due obedience to the established laws and the authorized rulers of their country ; making the penalty of breaking thro' the one, or rebelling against the other, no less than final condemnation. \* "Render unto Cæsar, the things which are Cæsar's," says our blessed Lord † "Let every soul be subject to the higher powers," says St. Paul ; "for, there is no power but of God. The powers that be, are ordained of God ; and they that resist, shall receive unto themselves damnation." Solomon also, the wisest of the sons of men, ages before Christ, had joined together *Religion* and *Loyalty*, as equally binding upon the consciences of mankind. His long experience had taught him what would best promote the welfare both of individuals and society at large ; and he accordingly delivered this wholesome injunction to his own subjects, and to the people of all after times ; ‡ "My son, fear thou the LORD and the KING ; and meddle not with those who are given

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\* Matth. 22, 21. † Rom. 13, 1, 2. ‡ Provs. 24, 21.

to change." He saw that the foundation of all happiness, public as well as private, must be Religion, or "the fear of the Lord;"—but he was also aware that it was necessary to couple *Loyalty* or *Allegiance* to the King with RELIGION, in order to maintain tranquillity and peace; to insure to all ranks and degrees into which the community is divided, the enjoyment of their respective rights and possessions; to preserve to the rich that property which they inherited from their fore-fathers, and to secure to the poorer classes, the gains of their honest industry and daily labour; and hence it was that he concluded his admonition with these never to be forgotten words—" *mèddle not with those who are given to change;*" as if he had said, "do not listen to murmurers and deceivers, who stir up the people to discontent; for wicked ambition is their only motive; the gratification of their own lust of power, is their only end, and confusion and every evil work, are the means by which they could attain unto it."

Let us then, my christian brethren, obey the command of Christ, attend to the injunction of St. Paul, and listen to the wise advice of Solomon, and turn away from such men as Korah and his companions, who would \* "blind the eyes of the

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\* Numbers 16, 4. ii Thess. 2, 11.

people by their strong delusions," in order to lead them into discontent at the measures, contempt of the persons, and disobedience to the laws of the governing powers; but like honest men, good citizens, true Canadians of British feeling, and sincere Christians, let us honour our King and love our Country. Can any of us \* "forget the rock from whence we were hewn, and the hole of the pit, from whence we were digged?" SWEET ALBION and thou EMERALD ISLE!—*we never can forget YOU!*—His most sacred Majesty KING GEORGE the IV. demands our sincere Loyalty and Attachment; and so does our *dear* Country, because it embraces so many of our affections.—Our King has indeed been a kind and merciful prince. Since his accession to the throne of the British Realms he has shewn a great desire to promote the best interests of his subjects, wherever scattered over the face of this terrestrial globe. We therefore hail HIS NATAL DAY, and we most solemnly commemorate it.

In this year we may observe from the Calendar that His present Majesty KING GEORGE the IV. completes his 64th year. May he live to see very many days, and long to rule over a happy and grateful people.—And, oh! may He have *Grace*,

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\* Is. 51, 1.



*Divine Grace* to secure an IMMORTAL CROWN,  
when time shall end, and eternity shall begin !!!

Your hearts, my christian hearers, I know, respond this language. I feel it myself;—and distance from my native land, and the object of my feelings, seems to lay me under greater obligations of zeal, affection, and gratitude !!!

*FINIS.*

