

**A SERMON PREACHED IN
THE CATHEDRAL CHURCH
OF ST. PAUL, LONDON: ON
THURSDAY, JUNE 5, 1794**

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A Sermon Preached in the Cathedral Church of St. Paul, London: On Thursday, June 5, 1794 by
John Warren

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JOHN WARREN

**A SERMON PREACHED IN
THE CATHEDRAL CHURCH
OF ST. PAUL, LONDON: ON
THURSDAY, JUNE 5, 1794**

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A
S E R M O N

Preached in the CATHEDRAL CHURCH of
ST. PAUL, LONDON:
On THURSDAY, JUNE 14, 1792.

BEING THE TIME
Of the YEARLY MEETING of the
CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of LONDON
and WESTMINSTER.

BY THE RIGHT REVEREND
JOHN, LORD BISHOP OF BANGOR.

Published at the Request of the SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE,
And the TRUSTEES of the several SCHOOLS.

To which is annexed,
AN ACCOUNT OF THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

L O N D O N :

Printed by ANN RIVINGTON, PRINTER TO THE SAID
SOCIETY, in St. JOHN'S-SQUARE;
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ST. PAUL'S CHURCH-YARD.

MDCXCII.



100. a a. 98.

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"Whoever wishes to become a Member of the Society for promoting Christian Knowledge, or to make any enquiry concerning it, is requested to write to the Rev. Dr. GASKIN, Secretary to the Society, Bartlett's Buildings, Holborn, London, who will give him every necessary information and direction."

PROVERBS XIV. 34.

RIGHTEOUSNESS EXALTETH A NATION, BUT SIN
IS A REPROACH TO ANY PEOPLE.

THAT *Righteousness* is necessary to exalt a Nation, and make it flourish and prosper; and, on the other hand, that *Sin* is a reproach to any People, and, if suffered to prevail, will prove ruinous and destructive to it, are truths, which may easily be proved by considering the end and design of Society, and the effect, which *Virtue* and *Vice* naturally have upon it*.

By Society is to be understood a Body of People joined together by just and righteous laws; and

* See a Book entitled "An Account of the Societies for the Reformation of Manners, &c. &c.", in which the Subject concerning the Effect of *Virtue* and *Vice* on Communities is well considered.

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therefore, whilst these laws are observed, or, in other words, whilst the Members live virtuously, the Society, if rightly constituted, must needs flourish, because the end is answered, for which it was at first formed. As long as due obedience is paid to the laws, the Society may be said to be true to itself; its peace and happiness will be preserved; and as nothing can arise from within to disturb it, so no Power from without can easily overthrow it. But if a Society become false to itself; if its Members violate the just and righteous laws, upon which it is founded; if *Vice* prevail instead of *Virtue*, disorder and confusion must ensue; such a *State* being *divided against itself cannot stand*; and as its strength will be weakened by intestine quarrels and disputes, so will it fall an easy prey to any *Foreign Force*.

But we need not spend our time in inquiring into the effect, which *Virtue* and *Vice* have on Society: There is no want of argument to evince this truth: Experience bears ample testimony to it: The Rise and Fall of *Kingdoms* have been constantly

stantly found to be in proportion to the prevalency of *Virtue* or *Vice* among them; and no People was ever known to continue prosperous, after it had forsaken the virtuous principles and maxims, upon which it was founded. These are truths, which cannot be controverted, and are known to all, who are conversant in the histories of Nations; and they, who have not this knowledge, nor have been accustomed to take, into their contemplation, such great Objects, as *States* and *Kingdoms*, and to trace, with exactness, the causes of their Progress or Decline, may look into private *Families*, and consider the effect, which *Virtue* and *Vice* have upon them. But if, as the case is, private *Families* rise or fall in proportion to their virtuous or vitious conduct, so must Nations also; because a Nation is nothing but a collection of private *Families* united under one and the same Government. But the Whole, the collective Body cannot flourish, whilst the Members, the several Parts of it, are in a weak and languishing condition: Nor on the other hand, can a *State* decay, or be in the least danger of ruin, whilst its constituent Parts are strong and vigorous.

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gorous*. Every Whole is made up of it's Parts, and whatever preserves it's Parts, must preserve the *Whole* also †.

But the truth of the Text, which I have been endeavouring to establish, will be still further confirmed by considering the practice of all wise Law-givers: For they did not only found their States in good and righteous Laws; but, in order to promote the practice of *Virtue* and *Religion*, and, by that means, give strength and permanency to their Governments, added Laws, from time to time as they saw occasion, for the punishment of *Profaneness* and *Immorality*: And it must be granted, that such penal Laws have a direct tendency to promote *Virtue*, as they prevent the growth of *Vice* by hindering it from becoming quite general; as they deter some from offending, whilst they keep others from being

* Account of the Societies for the Reformation of Manners, &c. passim. Mr. Woodward's *Life and Progress of certain Religious Societies in and about London and Westminster.*

† *Demonstration of the Law of Nature* by Dr. Samuel Parker, Bishop of Oxford, P. 26.