

**A SERMON PREACHED BEFORE  
THE HONOURABLE THE HOUSE OF  
COMMONS AT ST. MARGARET'S  
WEFTMINSTER, UPON FRIDAY THE  
14TH OF MARCH 1760**

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A Sermon Preached before the Honourable the House of Commons at St. Margaret's  
Westminster, Upon Friday the 14th of March 1760 by Various

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**VARIOUS**

**A SERMON PREACHED BEFORE  
THE HONOURABLE THE HOUSE OF  
COMMONS AT ST. MARGARET'S  
WEFTMINSTER, UPON FRIDAY THE  
14TH OF MARCH 1760**



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Dr. *H A L L*'s  
**S E R M O N**

Preached before the Honourable the  
**HOUSE of COMMONS,**  
A T  
*St. Margaret's Westminster,*  
On *Friday* the 14th of *March* 1760.

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*Luna, 17<sup>a</sup> die Martii, 1760.*

ORDERED,

**T**HAT the Thanks of this House be given to the Reverend Doctor HALL, for the Sermon by him preached on *Friday* last before this House, at *St. Margaret's Westminster*, and that he be desired to print the same; and that Mr. *Rose Fuller*, Mr. *Kynaston*, Mr. *Bacon*, and Mr. *Wilkes*, do acquaint him therewith.

J. DYSON, Cl. Dom. Com.



National Humiliation peculiarly feasonable in Times  
of National Success:

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A  
S E R M O N

Preached before the Honourable the

HOUSE of COMMONS,

A T

*St. Margaret's Westminster,*

U P O N

FRIDAY the 14th of MARCH 1760.

B E I N G

The Day appointed for a GENERAL FAST.

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By *CHARLES HALL, D.D.*

Fellow of *Corpus Christi* College, *Oxford,*  
and Chaplain to his GRACE the Lord  
Archbishop of CANTERBURY.

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L O N D O N :

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in *St. Paul's Church-Yard.*

MD CCLX.





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A  
S E R M O N

Preached before the Honourable the  
HOUSE of COMMONS,

A T  
St. Margaret's Westminster,  
On Friday the 14th of March 1760.

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J O B i. 5.

*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts.*

**T**HE holy person, of whom this act of religion and his motives to it are recorded, was, at the time of performing it, in the height of temporal felicity, blest with a numerous progeny, revered for his wisdom and age, as well

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as for the high pre-eminence which he held in his country. God had "made an hedge about him, and prospered the work of his hands, and his substance was increased in the land." His sons had it seems been "feasting in their houses, every one his day." The father could not but rejoice in the harmony which subsisted in his family, nor did he disapprove these chearful expressions of it, so well suited to the happy state they were in, provided they were conducted with innocence, and in the fear of God. But he was apprehensive, lest in those seasons of joyfulness, some action might have escaped them, injurious to their virtue, or offensive to their Maker. He therefore "sent and sanctified them, and offered burnt-offerings," not only as an atonement which he thought due to God in expiation of the guilt they might actually have contracted, but as implying an admonition to Them, to be always on their guard against the insidious approach of those vices, of which their prosperity might too easily become the source.

WITH the same provident and paternal care, our Sovereign, ever intent on the public welfare, and studious to promote it by guarding no less the religion and morals, than the temporal possessions of his people, hath summoned all orders of his subjects to prostrate themselves before God, and to offer  
even

even in these their days of gladness and triumph, an extraordinary sacrifice of penitence and prayer: not intending hereby to lessen or restrain the joy which they may justly feel amidst the blessings so remarkably multiplied upon them, but to temper it with those seasonable allays of religion, which may contribute to augment, as well as to render it more stable and lasting.

THE "sanctifying of fasts and calling of solemn assemblies," is a practice which religious states in every age have had recourse to, under the immediate sense of present, or the fear of impending, evils. But, all the dispensations of God are evidently to be alike regarded by man in a serious and awful light: and most of any, those of his distinguished mercy and favour; than which none are more easily, or can be more fatally, misapplied and ill used. So that these exercises of devout humility are not less necessary, perhaps are of more extensive use, in seasons of public prosperity, than even in those of distress or danger.

FOR the fuller and more distinct illustration of this Subject, it shall be my endeavour to set forth

I. THE hurtful consequences, both in respect to religion and morals, with which uncommon national  
success