

DOWNLOAD PDF A SERMON PREACHED AT ST. MARGARETS WESTMINSTER, MAY 29, 1685, BEFORE THE HONOURABLE HOUSE OF COMMONS

Chapter 1 : Church of England - Drew University Library - U-KNOW

*A Sermon Preached at St. Margarets Vvestminster, May Before the Honourable House of Commons by William Sherlock, D.D. Master of the Temple [William Sherlock] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

For the Author, Gospel, a Reinforcement of the Law of Nature. In Three Dialogues, Between Dr. Opium, Gallio, and Discipulus. Sermon Preached at Salters-Hall, March 13, Butler, Joseph, Lord Bishop of Bristol. Liberty, and Equality, Two Sermons. Dignity and Duty of a Married State. General View of the National Police System. Set on the Great Pot: A Sermon on Hospitality. Sacheverell Represented in a Letter to a Noble Lord. Printed for Charles Rivington, Duty of Perseverance in Well-Doing. Nature and Necessity of Fasting. Douglas, John Bishop of Salisbury? Importance of Rabbinical Learning. Drummond, Robert, Lord Bishop of St. Free and Candid Thoughts on the Doctrine of Predestination. Remembrance of Former Days. Faithful Picture of the Times. Examination of the Late Revd. Elegy on the Death of the Rev. Thirteenth Chapter to Romans. Extraordinary Discourse on the Rise and Fall of Papacy. Printed by George Eyre and Andrew Strahan, Divine Improvement of Desolating Judgements Represented: Sermon on the Sudden Decease of George The 2nd. Sermon Preached May 24, Baptism A divine Commandment to be Observed. Anniversary Sermon, before the Royal Humane Society. Sermon, Preached July 8, Printed for the author by T. Guide to Domestic Happiness in a Series of Letters. Handel, George Friedrich, Printed by William Pine, The Trial of Warren Hastings. Sermons before the Missionary Society. Hoadly, Benjamin, Bishop of Winchester, Enquiry into the Reasons of Conduct of Great Britain. London and Westminster, Sermon, Preached before the Sons of the Clergy. Sermon Preached at St. Mary Le Savoi, on Easter-Day. Reflections Upon Layghter and remarks upon the Fable of the Bees. Hutton, Matthew, Lord Bishop of Bangor. John, Archbishop of York. John, Lord Archbishop of York. Elegy Written among the Ruins of an Abbey. Nature of True Religion. Journey from Time to Eternity. Sermon Preached before the University of Oxford. First printed ; reprinted M. Cooper, in Pater-noster Row, Vindication of The Rev. Excellency of a Good Name. Short and Easy Method with the Deists. Dover and Harper, Letter from Exeter to a Friend in London. James, the First Bishop of Jerusalem. Printed for John Lawrence, Last Speech and Testimony of Mr. Lowington, George, Lord Bishop of Exeter. Arian and Socinians Monitor. Sure Foundation, a Sermon. Being an Answer to the Declaration of the General Congress. The sixth edition, with additions. Authenticity of the Five Books of Moses.

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Chapter 2 : Browse subject: Church of England -- Sermons | The Online Books Page

A sermon preached at St. Margarets VWestminster, May before the Honourable House of Commons: By William Sherlock, D.D. Master of the Temple, and chaplain in ordinary to His Majesty.

Margarets Wefiminflery and that he be de- fired to Print the fame. Morgan, the Lord Coningsly, and Mr. IT appears by this Proverbial Saying very common among the Jews, that it was the Cuftom ot that People to remove all Guilt from theihfelves ; to charge their Sufferings on their Fathers Grimes, and to complain that they were puniftied, inno- cent as they were, for the Sins only of thofe that went before them. This humour continued amongft them , down to the lafl, and worfl Age of that Na- tion. To peak concerning the Influence of the Sins of Fathers upon their Children; or of the Crimes of a former Age upon the fucceeding. For it appears from Hiftory and Experience, that After-ages have been great fufferers for the Iniquities of the preceding. Some Sins are of fuch adeftroying Na- ture, that their ill Influence remains to fuc- ceeding Generations: Such often are the lafting Effects of Intem- perance, Debauchery, and Prqfufenefs in pri- vate Families: We hall then be able to "difcern, whether their fins are truly the Cau- fes of the ill Eflfefts we fee! In order to this it will be necedafy, firft of all to take a Review of our Fathers Sins 5 and then fecondly, to confider, how far We are become Sufferers by them. For the Sins of our Fathers. The Sujfferings of a mortal Man, how innocent foever, and however highly raifed in Earthly Pignity we may fuppofe him, cannot, with- out Blafphemy, be brought to a Comparifon with the infinite Load of Griefeand Sufferings, that was laid upon the Eternal Son of God. Follies and Madnefs, private Enmities and Repentments, Envy and Strife, among afpi- ring Spirits, are enough indeed to kindle Fires that may very eafily break out into a Flame. Some or all of thefe, concurring with other fuchlfke Evils, of that or the preceding Generation of Men, might have been fufB- cient to have brought all things into con- fufion, but not to account for the whole ferries of Mifchiefs. If Sins may be thought to draw down fuch heavy Judgments, weihall perhaps find, that f hey were too univerfal, to be charged only upon one Set or Party of Men. If they were Rebels to God, their Loyalty tfnd Faithfulnefs to their Sovereign, would not hinder their being in fome Meafure acceflbry to his Miferics. The p The Grimed of Men were indeed very un- equal, and fome there were very much an O- vermatch in the Arc oT finning for others. One fort infilling into the Sovereign, that the infilling on the Rights and Privileges of the People, was an Invaftion on his Prerogative ; and others as foully aſperſing his Majeſty to the People, that the Miſtakes he had been carried into, had too deep a Root ever to be cured. But if Men would have given themſelves Leifure for Thought and Reflexion, they might in a good Meaſurc, have obviated theſe fatal Suſpicions. Their Crime was very heinous, that were for breaking out into open Ads of Ho- ftilities, for embruing their Hands in the Blood of their FeUow Subjects, and facrificing. Francs hath been always aftive by its Agents, to cor- rupt feme amongft us to oetray their Comtry and her Endeavours have not proved wholly unfucceſſful. She has commonly found out fome imperceptible ways of conveying her Injurious Counſils, even among a People, that have ever been, not without very good Rea- fon, averſe to her. It muſt indeed be owned, that the alter- ing the Conſtitution of our Church does not ap- pear to be an original deſign: But when Mens heats are once raifed, they generally run raſtily into all kinds of oppoſuion to thole, that eſpouſe the con- trary Party, and make what Reprjſals they can upon them; and fo this excellent Church became a Sacrifice to Humour and Paſſion. Its Fall was occaſioned, through a Difaffeſtion and Hatred to ſome Churchmen, rather than to rſie Church its fejf: Of all the Crimes, the moſt favage and inhuman was, the demand- ing Juſtice upon the Kjng himſelf, having firſt uſed him with all manner of ladignities. TheVoice of the Nation, almoſt of all Parties, univerſally condemned it. But the Power was got into hands that were not to be oppoſed. To confider the effeſts of thofe Sins upon us their Pojierity. God Almighty was pleaſed indeed, to reco- ver us in much Mercy, out of thofe Miferies and Diftraſtions ; and to reſtore us by a Pro- evidence that was marvellous in our eyes, to our ancient and excellent

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form of Government, both Ecclesiastical and Civil, and to reconstitute us in Peace and Tranquillity, But notwithstanding all this, though the Guilt of Royal Blood. But if we reflect upon its Behaviour afterwards, we shall be apt to think never was any Deliverance wanted less; so much is Mankind usually in a better Disposition, and has a truer sense of things under Sufferings than Mercies. Another fatal Mischiefe brought upon us, was the carrying every thing too much into an Extremity, contrary to what it had been in, during those Times of Confusion, with regard to Vertue and Vice. Whatever had then been esteemed laudable, some Men endeavoured to bring. And so, Because in those Times there had been a show of Strictness and Sanctity, it became afterwards the fashion, to keep at as great a distance as might be, from the like appearance. Another Iniquity was, the altering the notion of our Church. Nay it did great mischief within the Church itself, broke its Peace, and divided its Members. The Notion of unlimited Submission is another false effect still too visible. The Principles of Obedience, and the Notions of Rebellion, had been so loose, that in opposition to them, Men ran themselves headlong, without considering their own Constitution, or that of their Country, into another extremity. The tendency of this Doctrine has been always adjudged by wise Men, very dangerous to Laws and Liberties, unless a Good Prince should be upon the Throne, and then it is not possible to see, of what use it can be to him. The Disputes and Divisions, the Heats and Divisions that are still raging amongst us, are in some measure the Effect of those miserable Times. Yet we must not flatter ourselves that they are sent upon us, as Judgments for their Iniquities only. Our own Folly and Wickedness, may justly stand accountable in a good measure for them. Providence may permit such Punishments, as the natural Consequences of the sins of a preceding Generation; but it never inflicts them, without the Provocations of the present. This brings me to the other General Head, namely, II. To enquire, when we may justly hope, those Days are come, that we shall no longer suffer for the Iniquities of our Fathers? We might recount many other Advantages besides, to make us hope, that the Divine Anger would be turned away, and we should no longer feel any ill Effects from our Fathers Crimes, if we would our selves forbear provoking. In order to this, 1. But we are not to fast for Strife and Debate, to vent our Rage and Passion, and give occasion for new Divisions. But this is the Artifice of those, whose design it is to throw us again into Convulsions, and dash us to pieces, one against another. And let us in all humility bewail the Iniquities of those Times which brought on such a heap of Miseries upon the Nation, as, in their Consequences, still lie heavy upon it. I shall begin with your Repre- sentation. But such Usage of Texts of Scripture, is absolutely necessary for the supporting your Glorious Cause. And was not the Affront done to him done to God also whom he represented? Was he not innocent as a Lamb? And was he not made a Sacrifice to the Barbarity of worse than Savages? Is this a Time to find fault with those who inveigh with a truly Christian Warmth and Zeal against the Murder of the King, when there are so many who justify it, and would do it again if they could? What to his Subject? This is admirable Reasoning indeed, and very much to the Purpose. You go on with your Insinuation Page 3. If Sins may be thought to draw down such heavy judgments, we shall! But I suppose, if Dr. Page the 12th you say, he must have sold their King, as you do Page 15. But what do you mean there by saying, That a third Page What need of all this Exclamation? Or, are you so weary of your Gown and Surplice,.. How then can that be any ways the Effect; of a Cause, that came so long after it. And that this Doctrine is really so Ancient, may be sufficiently proved. You go on with a dull repetition of what has so often urged by your Brother Hoadly, and so often and so well Answered by others, that I shall not take the pains to answer you over again: But a Gentleman of Cambridge.

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Chapter 3 : William Sherlock | Open Library

*A sermon preached before the Honourable House of Commons, at St. Margaret's Westminster, on Thursday May 29, By James Tunstall, [James Tunstall] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Grateful then for ever grateful let us be for the crowded Succession of Victories which this Day s Solemnity calls upon us to commemorate; but in what Language can we with greater Propriety express ourselves than in that of the inspired Writers. Never can Providence be seen more conspicuously; never can Man appear more weak than in Times of Dangers, Difficulties, and Distresses; and can there be Times more dangerous, more difficult, and distressful, than when Nation riseth up against Nation when Laws divine and human lose their just Authority when Property has no Security, when the sacred Ties of Religion are violated, and when Life itself has no Protection. For, People of different Laws, Religion, Customs, and even from the remotest Distance, have by them been brought and cemented together, with the same Labour and Difficulty as Bodies are compounded of heterogeneous Particles, to cooperate and assist with them. What Preparations are they now making to meet the Battle again in Array in all its Horrors? But it hath pleased the Almighty to raise up a King over us to whom He hath given a wise and an understanding Spirit We are blest in Counsellors in whom there is Safety, and in Commander to whom He hath imparted the Spirit of Courage and Conduct. Take away this Support remove this Connexion, and what is Man? If he examines, he must soon know himself to be the most deplorable Being in the Creation; continually exposed to Wants, which he cannot relieve, and hourly liable to Miseries which he can neither foresee or prevent; ever most weak when he presumes he is strong; ever farthest from the Execution of his proposed Design. If such be his State where must he find Resource? And Societies as well as Individuals are equally Children of one great Family, and consequently claim one common Father. For this Oeconomy not only had its Being from the divine Lawgiver himself; but was promulgated to the Children of Israel with all the Awe and Splendour of heavenly Majesty; and God vouchsafed his Presence in the Top of the Mount while his Servant Moses was delivering the Law to his People at the Foot of it. What a distressing sight for such was their Persecutions, that almost before the House of Commons. Tyrants were stirred up, those Scourges of the Almighty, who brought War and Devastation into their Country, who treated them with the utmost Rigor and Barbarity, who loaded them with Chains and made a Mockery of their Miseries and Calamities. But whenever they lived, and continued in the Ways of Virtue, Piety and Obedience, the certain Consequence was some signal Distinction of the divine Favour and Protection. If at War, they were successful and triumphant; if in Peace, the Blessings of Plenty, Union and Harmony attended them, and the choicest Gifts of Heaven were poured down upon them. At length the Repetitions of their Wickednesses were so frequent, their Provocations so insulting, that God in his highest Displeasure cast them off; and as the worst of Punishments, and the heaviest of Judgments, He finally gave them up to follow their own Wills and Inclinations; inevitable Ruin was. How long did Mercy plead in behalf of this obstinate and sinful People, how unwilling is God described by the Prophets to give them up to Justice? But had he not finally been avenged of such a Nation, had not their Punishments been as extraordinary as their Crimes, his Wisdom, or Power, would have been impeached, which do now, and for ever will stand manifest, clear, and wonderful to all future Generations. How injurious the Effects of it to human Society! If such be our Sentiments in the little Intercourses and Concerns which we have with each other and where too we are all upon a Level, how must the Almighty feel who can only be said to feel on our Accounts from the daily Provocations of Ingratitude, which he receives from his Creature Man. But who gave this unexpended Turn of Thought, who suggested this silent Hint? The Love of Conquest, and Third: And the right Application and Exertion, or the Neglect and Abuse of these Talents, will always decide the Fate of Nations; for by the Wills and Actions of the Inhabitants Kingdoms flourish, and are diminished; or decay,

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and are overthrown. And how ready was the Royal Psalmist: Shall not we now accept of this Invitation of David; shall we not follow his Example in the Closet, and in the Temple? When new, and remarkable Blessings have been granted to us, then the wonderful Operations of Providence are fringed on our Minds; then warmed with Gratitude, are we better disposed to all the Acts of Worship and Thanksgiving. Let us come before His Presence. Influence will become us at any Time, and much less so, when the Sword is not sheathed; nor the Fate of War decided. Vanishing and unavailing contemptuous and affronting to the Deity, that Gratitude be which reaches not the Heart. With one Heart then, and one Mind if we will for the Continuance of divine Favours and Mercies let us fly to, and take Security in Religion, which is of more Force than the cloven Phalanx, or the strongest Bulwark. Religion is the Mother of true Courage, and the surest Leader to all Successes. Clad in her celestial Armour, having on the Breast-plate of Righteousness; and the Helmet of Salvation; taking the Shield of Faith and the Sword of the Spirit; we shall be in all Parts invulnerable. What Successes may we not expect, what Invasions need we fear, if the same Unity and Loyalty, which are paid to our King and Country, be joined also in the Exercise of Religion and Worship to our God. And while we are returning Thanks for past Mercies, in humble Trust and Confidence let us hope for more; among which let us principally implore God, that He would be pleased to take our most gracious Sovereign and his faithful Ally into his Protection against all the Assaults of their Enemies, and that He would keep them safe under the Shadow of his Wings, until this Tyranny be over-past. But how would their Joy have been turned into mourning- how would the fruitful Fields have languished, had they been reaped by hostile Hands! And whenever it shall please God to give us the Blessings of Peace, may he grant us to enjoy that Plenty which his Bounty hath so liberally bestowed upon us; and may he continue that Union and Harmony now flourishing among us, to his Honour and Glory, to his Adoration and Worship, now and for evermore.

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Chapter 4 : Commemorative Sermons

Get this from a library! A sermon preached at St. Margarets Westminster, May 29, , before the Honourable House of Commons. [William Sherlock].

King James I paused every Nov. This day is the scripture fulfilled in our ears. It is our Passover, it is our Purim. One such sermon was that of William Leigh in Standish, Lancashire: Some sermons were given as endowments by prominent merchants or citizens. One such sermon was given by the will of Humphrey Walwyn, citizen and grocer in to St. Another was given by Thomas Chapman to St. Pancras Soper Lane, London by way of his will in These sermons were printed and became popular throughout the country at the local level Sermons: Elizabeth and James weere depicted as Deborah and Solomon in triumph vs popes and devils. Now these in that place in one hour, in one instant, should all ahave been miserably blown up and torn in pieces, so that they should not have been found, should not have been known that they might be buried according to their degree. Pancras in was thankful for: Notes how God triumphs over treason. XX British Library " Man and wife, Soule and body, Head and Members, god hath joined, and those whome god hath joined let no man sever: In that Action of the Jews, which we insisted upon before, in theyr pressinge for a king. The elders of Israel gathered together, So far they were in their way; for this was no popular, no seditious assembly of light and turbulent Men, but the elders: The duety of the day, and the order of the text invites us to an application of this branch too. There, your, not aniuersary, but hebdomidary treasons cast upon her a necessitie of drawing blood often: They made that House which is the hyve of this kindome, from whence all her Hony comes, That House, where justice herselfe is conceyud, in their preparing of good laws, and inanimated and quickned and borne by the Royall assent then given, they made that whole house, one Murdring peece: This then was for him, for a good king, wherein have we his goodness expressed? He did that which was right in gods sight. And whose Ey needs he fear, that is right in the ey of god? Our errand is to day, to applie all these branches to the day. No, Not because he was good to them, his benefitts to them, had not mollified them to him. To so reprobate a sense hath god given them over, as that, though they lie heaviest in their books upon princes of our religion yet truly they have destroyd more of theyr owne, then of ours. Thus it is Historically in theyr proceedings past, and prophetically, yet can be but thus, since no king is good, in theyr sense, if he agree not to all poynts of Doctrine with them, and when that is donne, not good yet, except he agree in all poynts of jurisdiction too; and that no king can doe, that will not be theyr farmer of his owne kindome. Adapted to make more readable from: Duquesne University Press, Pittsburgh, Pennsylvania, And Jesuits, that within this land did lurk. These would Saint Peter to saltpeter turn, And make our kingdom caper in the air, At one blast, prince and peers and commons burn And fill the land with murder and despair. Such an escape the church had ne;re before: Our church is his, her foes may understand, That he defends her with his mighty hand. Matthew Friday Street, London Nov. And pity it is that such a plant of paradise should wither or languish for lack of watering. Such a deliverance may, through the mercy and goodness of God prove a breeder, and become a joyful mother of many children. Speaker Lenthall spoke to the Commons on Nov. Bonfires and squibs and bells had returned! The Calendar of State Papers Domestic Sermons Cornelius Burgess- Preaching to the House of Commons giving only one sermon in that year instead of the usual two praises the contemporary importance of the Plot: In the Fall of the country was at war. There was a renewed interest in the celebration of the deliverance from the plot. Newcomen, and after his sermon they sat again and ordered that thanks should be returned to Mr. Newcomen for his sermon, and that he be desired to publish it in print.. Do you in hyour consciences think that the bare keeping this deliverance in memory, or an acknowledging of it in our assemblies, as at this day,issufficient retribution of dignity and honour to our great deliverer? Root out not only popery but all that is popish. It became the custom to preach as m any as four

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official sermons on the topic of the Gunpowder plot to both houses of parliament. The city leadership of London heard sermons at St. Other sermons were preached locally around the country. These sermons rejoiced in the continued favor of god at the battles of the Civil war-Newbury, Newcastle and Liverpool. Had the Gunpowder Plot succeeded: Sermons -5 November After a sermon the House of commons discussed some matters relating to the king and then went to watch a pagent of fireworks. When the Pow2der Treason was on foot, what a dark night of security had trodden upon the glory of our English day Nevertheless he saved us, and our fathers. And now of late, what bitterness of spirit among professors, what divisions, oppressions, instead of justice? What unwillingness to be reformed? The discovery of Gunpowder Plot was a great blow to the papists and a great salvation to England, but the situation called for continual watchfulness. For ever remember the fifth of November: The day had become a Protestant day of thanksgiving during the interregnum. It is a deliverance and preservation which is never to be forgotten by us, nor our posterity after us, so long as the sun and moon shal endure in heaven The goodness of God to his people in his deliverance s and preservations of them, it is such as even succeeding ages and generations shall take notice of. It is our duty to be mindful and talkative of the goodness of God to us in the times and generations which are past As it should be often in our memories and thoughts and meditations nad mental reflections, so it should be likewise in our lips and mouths and speeches and daily converse. Ralph Venning Sermon St. London Samuel Clarke Published his account: Spurstowe,pastor of Hackney and Mr. Matthew Newcomen, pastor of Dedham, both preached before the parliament on the fifth of November. And truly, the remembrance of this great mercy hath the more need to be revived at this time, when some noted persons amongst us begin to lessen and decry it, and wholly to lay aside the observation of that day, though enjoined by Act of Parliament and made conscience of by most of the godly people of the nation. He wrote so that: Archbishop of Canterbury Sermon Preached at St. The sermon was preached on: If we keep to the right path the sins of the papists will be obvious. We should acknowledge our deliverances through commemoration. For the full sermon and biography click here. Martin in the fields speaks against the plots and their: Martin in the Fields, on November the Fifth, The theme was deliverance from: On the Fifth day of November, Bell; ringing and widespread celebration returned. The celebration of the 5th of November - of the two deliverances set apart the two major parties- the Whigs and the Tories so much so as to give each a special identity as both looked at he celebration from a different perspective. The importance for liberty for the whigs was opposed by the Tories value of the blessing of God given to the Stuarts. November the Fifth , ? A party of men were, it seems, offended at it, and raised an opposite mob, who offered to disturb the rejoicings around the bonfire, a scuffle ensued, in which the aggressors were repulsed with some broken heads and bloody noses; but the trained bands being that day and the next under arms, the fray was soon parted, and all was quiet, till the bonfire was consumed, and the company in the tavern retired, when part of that mob that had been worsted, finding no opposition, they revenged themselves on the glass windows of the tavern. Activities such as these were the cause of the Riot Act of - Nicholas Rogers. November 5, S. Garmston, Proper Thouhts for the 5th of November, Work toward celebrations with more seriousness and concern. Remove sins such as "lust and riot". Be at peace among ourselves. End divisions at home. Keep the rule of scripture. Papists are good people weighed down by bad religion. Timeline of Church history It is helpful to place the sermons described above into chronological context.

Chapter 5 : John Maynard (â€™) | A Puritan's Mind

Author Hayley, Thomas, or Title A sermon preached before the Honourable House of Commons at St. Margaret's Westminster, on Monday, May being the anniversary of the restauration of King Charles II. / by Thomas Hayley.

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Chapter 6 : William Sherlock (Sherlock, William, ?) | The Online Books Page

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