The Horse Scarcity

...and on the above mentioned...
I exhort therefore, that first of all, supplications, prayers, intercessions, 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 angel always merits attention. But more especially when he himself declares that the object of it is not of an inferior or secondary nature. I exhort that, out of all other lessons, whatever is by Paul, the duty of which he exhorts is a capital and leading article. It is the duty of mankind to be made by all men for all men, to manifest the love of God for one another as members of Him who at the right hand of God, our Saviour to make intercession for the whole race of mankind. Our prayers are united with His
and by mine 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, where rightly made; otherwise, we know not how they have been exhorted to make them. But to say that no benefit accrue to the Person or Persons for whom intercession is made, what is it but to contradict the whole tenor of Scripture, which shews us in so many instances the regard wherewith God hearkens to the prayers of men, and the favours granted in consequence of them. He will certainly perform that
which he has knowledge. How he will perform it is a considers on which belongs to him. Proceed we therefore to the subject of the day, namely, the duty of making intercession for kings, or for all that are in authority. The reason on which this duty is founded is that he is considered as they respect God; as they respect those who govern; and as they respect those who are governed.

So, as they respect God, it would indeed be sufficient that he had performed the duty even though he could assign no other reason. There is no danger lest the people act too absolute.
he commands, we have nothing
left to do, but to obey, and we
shall always render our
account on it. "This," says
the Apostle following the
words of the text: "This is
good and acceptable in
the sight of God, our Savior." But what are we, sinfull
men, thy unworthy servants,
Lord, that we should be
sufficient for anything
that is pleasing and acceptable
in the sight of God according
to thy providence? This

But there is a very obvious
reason why that is
deemed good and acceptable
in the sight of God according
to thy providence. This

...power and his goodness: of his providence, as what containing and directing the affairs of men. His power, as being able to protect, preserve, and prosper those for whom our prayers are preferred: and of his goodness, as being willing to protect and preserve, and...
dwellers upon earth, and therefore "beseech Him, with His favour to behold our unmerited sacrifice, Lord, who reigns over us. This is a noble confession of the unlimited extent, the unlimited superior divinity of divine Providence, a powerful argument of confidence, that He shall attain the petitions of us all, and as powerful an argument against inclining the merits of our prayers, by declining at any time (in His prudence) who from His throne does thus bestow all the dwellers upon earth. If God be on our right hand, we shall not suffer our enemies to be ministered unto inconsistently.
There is yet another consideration to be urged in the case before us. When we inquire into the almighty that he would protect and preserve government amongst us, we introduce him. He told, and conscience that, which is this own appointment, and an all good and conscience through men is the object of God. All power is originally and essentially in God. Accordingly by his appointment we are to live. There is no power but of God. He has invested his power, residing or subsisting, are ordained of God; as far as relates to the different modes by which nations become invested with their powers, God is that which makes it, "an ordinance of men," regulated by human laws.
But when, by violence, becoming a master, Government is its force, it must be submitted to, for the Lord said, 'Not only through fear of punishment, but because God, who is the great King over all the earth, has commanded it for the peace of the world, and the comfort of society, to consider our Patron as a medium of his authority, and be subject to him as to himself.

Resistance against all will be accounted as resistance to him.

Secondly. Other reasons will put themselves respecting Rules, and the situations to which they are liable.

Also upon Earth as elsewhere, to so many and powerful temptations as a King, man..
The instruments of destruction are prepared. Fleets and armies more 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 him manfully to resist these temptations, and God view that sea
Of troubles which threaten
to overwhelm him in the duty
of charge of his office: He must
feel, lay and on the length
of that office, the various
difficulty, may almost always,
ability of performing them.

Induced continually to the mark
of parties contending, intensify
for the public good. But, in
reality, for places of honour
and embellishment he knows
not what to trust and employ.

In the meantime a set of
Well-still men on cestodes
writers are ready to exhibit him
his people as a Monitor, to
misrepresent and introduce the
false actions, and treat him as
a monster in which he
himself would disdain that
the beggar at his gate. Sir
Prison thus circumstances.
...in object of time. No.

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

Thirdly. But this not only a regard to our Master which suggests reasonableness we should obey for them.

He also to ourselves think operate not left. Our own interest is deeply concerned.

"I exhort that supplications, prayers, intercessions, and giving of thanks, be made 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 aliens.
More than a century had passed, since England experienced the omens of anarchy and confusion when unhealthy dispositions afforded the means for a restless and ambitious spirit to stir up the people and murder the king, annihilate one house of Parliament, and having thence the member out of the other, walk unmolested to Whitehall, with the key of his pocket. Part of the liberty, stability, order, and useful hands, duly trained and full blown, God forbid that any thing like it should happen again. Let not, then, the principles which produced it be adoptcd and disseminated among the people. Let not the governors be taught to esteem themselves inferior to governors, but let all be taught as they are.
"For God" to "humbly betiding"

Our solemn thanks on the safety of the Prince and the Habitation government, which may live, among other reasons, through our prayers and our intercession. Let us pray for them, our Majesty and Majesty's people, as well as for our own. Pray, may bring a lasting and the desired hour. Rules: and while we humble ourselves and the Divine government, the fault may be entailed on our own. Let supplications, prayers, intercessions, and giving of thanks, be made, therefore, for those 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 good thoughts and honestly.
As strangers, let us thankfully acknowledge the protection we receive. We are pilgrims, travelling through the world from another. The powers of the world must wear as they shall think. And if God will not permit them, and if the wicked, when captives in Babylon, were inspired by a brother appeal for a heaven thing, who had carried them into captivity, “that in his place they might have place.” How much more ought we pray in our land, for our own children who adore idols like the fowl which by his office he standeth engaged to defend, that is Christianity, which is the religion of peace.
May flourish in the sight, natural to it, continue to us, then Lord, be bounteous, thee, him whom thou hastitherto preserved. Grant the king a long life. Use him in this present, in his actions, in his heart, and in his people. Make him and his days 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.