

[Stephen Poyntz, formerly his
Governor, to Duke of Cumberland.]

52872-4

My letter of publick Business, being now finished,
your Royal Highness will be pleased to permit an Old
and faithful Servant, too near the Verge of Life, to be
influenced, by Temporary Hopes and Fears, to employ the
short remainder of this Good Friday, in putting down
in Writing, the substance of some former serious conversa-
-tions, never more, perhaps to be repeated.

That Man, with all his Powers of Body and Mind,
is not properly and Absolutely his own, but the Workmanship
the creature, and property, of that God who made him, is
self evidently true. That the high Station Assigned him, on
the Scale of Beings, with the Connexions, and Duties, arising
from that Station, are of Divine Appointment, is equally
unquestionable. If after these Advantages, the Universal
Father, has really left this part of his Offspring, Exposed
and Abandoned, under the cruel liberty of pursuing happiness
or Misery, merely as Chance Caprice or Passion should guide;
if after having given us, a quick and strong discernment of
Right and Wrong, He, Himself, looks down, with perfect Unconcern

and Indifference. upon both, We must in effect tax the best and Wisest of Beings, with what would pass even in our own Species, for the want of Goodness, or of Knowledge and Power.

But as the very notion, of a common Parent and Preserver, as well as visible Benefactor to our Race, and to this Mansion of Earth which we Inhabit, excludes the former of these Suspicions; so it is equally incredible, That He, who made the Eye, should neglect to see, That He who formed the Human Heart, should cease to Understand, or Remember, That He should have trusted Us, with such dangerous Powers, as should place us beyond the reach and Superintendency of his Own; That He should have granted us the Tenure, of a Life so valuable, and yet have left us, no ways Accountable to the Original Proprietor, for any waste, or Improvement, any Homage, or Disloyalty, exercised in the Possession of it. When, and Where, the Great Account shall be closed, and the final Decision pass'd, on a right or wrong Conduct, not only Revelation informs us, but the common Voice of Reason, the concurrent Hopes and Fears, of All civilized Ages and Nations, sufficiently Suggest, to our cooler

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52873

thoughts, That even Serenity and Cheerfulness, that Unimpaired
Vigour of Body and Mind, which are the general Reward
of a Life of Temperance, That Friendship, and Good Will,
from Others, as well as Inward Peace, and Complacency, which
immediately attend every Just, Benevolent, and Heroic Action,
every virtuous Self-denial, every generous Struggle, against
Fraud and Oppression, against the Tyranny of our own
or of Other Mens Passions; and on the contrary the Diseases
Infamy, Remorse, and Anguish hoarded up, for the Dregs
and Punishment of a Dissolute Life, shew plainly that Provi-
dence has not neglected to establish, and begin, the
Distinction even in this short probationary State, as far as
is consistent with the Condition of our Being, and with the
present Order of Nature, not formed to sustain the Shock
of frequent and Miraculous Interruptions, from that invisible
hand, which with Wise and Beneficial Steadiness, conducts
the Whole; and tho' the Good, and Bad are so closely and
promiscuously link'd together here, as to make it strictly
Impossible, that either Class, should singly and individually
and without the participation of others, of a quite contrary
Denomination, receive the Adequate Retribution of their

respective Actions within the Compass of this Life. Yet this only affords us a stronger conviction, that the Unerring Spectator and Judge of our most hidden Actions, and Thoughts, must and Will, in the Upshot of Things, fully vindicate his Providence, by preserving permanently such a Distinction in the Life to come.

That these Reasonings are not only entirely consonant to Revelation, but irresistably confirm'd. by it, I may safely appeal, Sir, to your own most excellent Judgement:

It would be superfluous to call to your Mind, particular citations from Scripture, whose whole Language and Tenour tends to establish this fundamental Truth, neither was it any part of my design in this paper, (otherwise than by collateral Illustrations from Reason) to encroach on the province of that truly good Divine, whom your Royal Highness has been pleased to permit, to attend you, as your Chaplain, whose Discourses will I make no doubt, bespeak the continuance of that favourable and serious attention, with which you have frequently heard them. I shall only beg leave to add, that all Attempts to please God, by empty forms, and Appearances, or to compound with Him, by

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52874

sewing them by halves, will be found but vain contrivances
to Deceive, the Only Being, who never can be Deceived.

Nothing less than an Uniform and sincere Endeavour, as
far as Human Frailty will permit, after universal Rectitude
and Purity; can secure us an Interest with Him, and create
in us such a Just, and reasonable confidence, of His constant
Protection and Favour; neither can any one Help, or consol-
ation, except that Confidence, set our hearts, at perfect Ease
and steadily support us, amidst the many dangers and
Calamities, annex'd to the condition of Mortality, and to
which, The most Valuable Lives are often the most exposed,
Amidst the clashing Interests of a World, not made, for the
Greatest of the Sons of Men singly and Alone; amidst the
contradictory opinions and Judgements, the erroneous and
Unsteady censures, and Applauses of Giddy Multitudes.

That by this great principle, Sir, like the Polar Star
Shining, fixed and immoveable from Above, the whole course
of your Important Life may be steer'd, and every Aim of
your Ambition be directed, That you may be able, to raise
one regular, and consistent Plan, of Goodness, Greatness
and Happiness, on the same sure and durable foundation.

and that every Blessing, reserved by Providence, for so right
a conduct, may for ever attend You, will be the last
sorrowful, Dying Prayer, of him who is, with the truest
Respect and Duty, and with a zeal, Superiour to all
Selfish, or what the World may call prudential consider-
ations

Sir

Your Royal Highnesses
most entirely devoted Servant

This was written by Mr. Poyntz, to his late Royal Highness
William Duke of Cumberland. April 12. 1745.

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