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Party-Zeal Censur'd.

I N A
S E R M O N

Preach'd before the

U N I V E R S I T Y

O F

O X F O R D,

At St. *MARY*'s,

On *Sunday, January* 19. 1752.

By THOMAS RANDOLPH, D.D.
President of C.C.C.

Publish'd at the Request of the VICE-CHAN-
CELLOR and the Heads of Houses.

O X F O R D,

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J. BROWNE,

Vice-Can. Oxon.

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I COR. iii. 3.

*Whereas there is among you Envyng,
and Strife, and Divisions, are ye not
carnal and walk as men?*

ST. Paul had very lately preach'd the Gospel, and planted a Christian Church at *Corinth*, and already there began to appear a Spirit of Discord amongst them. ^a Some *false Apostles*, and *deceitful Workers*, had crept in, and rais'd Dissentions and Parties in the Church, setting up one Teacher against another, and endeavouring to draw them from their Obedience to their first Teacher and Apostle *St. Paul*. It was one great End and Design of this Epistle to heal these Divisions, and restore Peace there. Thus he bespeaks them Chap. i. ^b *Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you: but that ye be perfectly join'd together in the same Mind, and in the same Judgment. For it hath been declar'd unto me of you, my Brethren, by them which are of the House of Chloe, that there are Contentions among you. Now this I say, that every one of you saith,*

^a 2 Cor. xi. 13. ^b 1 Cor. i. 10. &c.

I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. --- And here again in my Text -- *Whereas there is among you Envyng, axd Strife, and Divisions, are ye not carnal, and walk as Men?* --- The words are plain, and need little Explication: but the Doctrine contain'd in them useful and important. They set forth the Mischief of *Faction*, and *Party-Zeal*, and the Un-suitableness thereof to our Christian Profession. This Lesson, we see, *St. Paul* even in his Days found necessary most earnestly to inculcate: the same Lesson ^a *his Fellow-Labourer St. Clement*, in the Days immediately following, had Occasion to press on these same *Corinthians*: and in every Age since there has been but too great Necessity of the like Exhortations. The peculiar Seasonableness of them in these present Times I need not enlarge on: I shall only add that in this Place they seem more particularly necessary, as we are not only members of the Publick Community, and liable to join in the *Party-Distinctions*, which divide the rest of our Fellow-Subjects, but are all of us incorporated into one Body here, and most of us Members of particular Societies, in all of which Parties and Dissentions are too often apt to prevail. This may indeed be possibly a tender Point to handle, and difficult to speak to without giving Offence: but the same Reasons, which make it difficult, make it also necessary to insist on it; and the very Soreness of the Part,

^a See Clemens of Rome his 1st Epistle to the Corinthians throughout.

though

though it may perhaps call for a more skilful Hand, yet shews at least that it ought not to be neglected. I shall therefore with all Freedom and Earnestness endeavour to lay before you your Duty in this particular: only desiring that nothing I shall say may be understood, as specially levell'd against any particular Party, Persons, or Measures, but in general against all *Divisions*, and *Party-Distinctions* whatsoever, whether they be such as distract the State, or the Church, or disturb the Peace of any particular Society.

This being premis'd, I shall proceed in the following Method. I shall in the *First* Place enquire what is that *Envy*, and *Strife*, which is here censur'd by *the Apostle*; *Secondly*, I shall set forth the mischievous Effects of it; *Thirdly*, I shall consider the Censure here pass'd by the Apostle on it; *Fourthly and Lastly*, I shall lay down some Rules to direct our Practice.

As to the *First*, the Word $\zeta\eta\lambda\omicron\varsigma$, here translated *Envy*, is often us'd in a good Sense for a laudable *Zeal*: but then, as it is here join'd with $\epsilon\pi\iota\varsigma\ \chi\epsilon\ \delta\iota\chi\omicron\sigma\mu\omicron\iota\alpha\iota$, *Strife and Division*, Words generally us'd in a bad Sense, so it was doubtless *the Apostle's* Intention, to censure that *Party-Zeal*, which then rag'd in the Church of *Corinth*. However, on the other Hand, to speak in the general, it must be allow'd, that there are Cases, in which a *Zealous Contention* may be very commendable, and even *Strife and Division* may become lawful and necessary. If in the Church *false Teachers* shall arise, ^a *who bring in damnable*

Heresies, and draw away Disciples after them; or if *deceitful Workers* create causeless Divisions, and endeavour to alienate the Affections of the People from their lawful Teachers and Governors^a, it is not only lawful, but our Duty to *contend earnestly for the Faith*, zealously to withstand such Deceivers, and by all reasonable and justifiable Means oppose their Progress. Again, if in the State factious Persons stir up Sedition and Rebellion against their rightful Governors, dispute their just Commands, or vilify their Proceedings; or, if in any Society Persons enter into a Combination against the good Government and Discipline, the Statutes and Rules of the Community, in such Cases it becomes the Duty of all good Subjects, and worthy Members of Society, zealously to oppose such Disturbers of the Peace. On the other Hand, if in the Church any Bishop shall claim a supreme and infallible Authority; if our spiritual Governors shall coin new Articles of Faith, or impose unlawful Terms of Communion, it may be necessary to protest against, and oppose, such Innovations. Or, if our temporal Governors shall attempt to stretch their Authority beyond its lawful Bounds, if their Proceedings are arbitrary and oppressive, or their Measures weak and destructive, it may be reasonable, as far as our Station admits of, and the Bounds of our Duty will allow, zealously to oppose such Measures and Proceedings, provided it be done with that Temper and Prudence, with

^a Jude 3.

that Moderation and Meekness, which becomes a Disciple of *Jesus Christ*.

Having thus seen in what Cases our *Zeal* may be lawfully employ'd, we shall the more easily discover what kind of *Zeal, Strife and Division* the *Apostle* here condemns. All *Divisions* are indeed in themselves wrong: and whenever they arise, there must be a Fault on one Side or other; and it very often happens that both Parties are blameable.

First then, it is most apparently a vicious *Party-Zeal*, when the Cause we engage in is unjustifiable. All Abettors of Heresy, or Schism, all Partisans of Faction and Rebellion, all Opposers of lawful Authority, all Disturbers of the Peace and good Government of the Society they belong to, all Persecutors and Oppressors, all warm Zealots for Tyranny and Arbitrary Power will be doubtless severely accountable for the *Strifes and Divisions* they occasion, and the Mischiefs and Miseries consequent thereupon.

Secondly, it is a very unwarrantable *Party-Zeal*, when the Thing we contend for is of little or no Importance. ^a We read in History that the Citizens of *Rome* us'd to divide themselves into Parties in Favour of the several Charioteers, who ran the Races in the Circus: and these Parties distinguished themselves by the Colour of the Coats their favourite Charioteers wore. There

^a Vid. Plin. Lib. ix. Epist. 6. -- Juvenal. Sat. v. V. 195. -- Sueton. Calig. c. 55. Vitell. c. 14. --- Procop. de Bell. Perf. Lib. i. C. 24. Hist. Arc. C. 7. --- Zonar. Annal. Lib. xiv.

were the *Prasini*, and the *Veneti*, the *Green-Party*, and the *Blue*. These Distinctions subsisted many Years, and the Contests often proceeded so high. as to occasion great Disturbances, and much Bloodshed. It too often happens that Societies shall divide upon Things of but little more Importance. Men shall hate, and persecute one another with the greatest Bitterness and Animosity, when the Original of their Quarrel is a mere Trifle, and perhaps the greater Part of them^a, like the People at *Ephesus*, *know not wherefore they came together*. But surely Peace is too valuable a Blessing to be parted with at so cheap a Rate. *Strife and Division* are what a Christian ought by all Means to avoid, and never engage in without the utmost Necessity: and, if we are compell'd to *contend earnestly*, yet our *Earnestness and Zeal* ought never to exceed the Importance of the Cause.

Thirdly, Let our Cause be ever so just, or ever so momentous, yet let us never support it by any unjustifiable Means. ^b We must not *do Evil that Good may come*: nor will even *the Glory of God*, the most important Cause of all, justify any unrighteous Action.

Fourthly, our *Zeal* will stand condemn'd by the Rules of Reason, and Religion, when 'tis attach'd not to Things, but to Persons. This is indeed most commonly the Case in Party-Divisions; and this is what is most properly call'd *Party-Zeal*. Men, either out of Affection, or

^a Acts xix. 32. ^b Rom. iii. 7, 8.

Interest, list themselves under some particular Leader, and follow him blindly whithersoever he leads them. And, being thus listed in opposite Parties, they fix odious Names and Distinctions on each other, and hate and abuse one another, though they know not the Meaning of such Names, nor what distinguishes them from each other, only because they do not join in the same Herd, and follow the same Leader. Parties shall continue to subsist, and contend with all Earnestness, when the original Cause of the Contest is perhaps forgot. Nay, it has been frequently seen in Societies, that Parties have chang'd Hands, and adopted each others Principles. One Set of Principles shall suit a Man out of Power, and another, when in Power. The Ringleaders of Sedition have often prov'd the most arbitrary Governors: and the same Train of Followers has still stuck close by them, justified the most opposite Measures, and adopted the Principles of the Place, leaving their old ones to be taken up by those in Disgrace. And those too in their Turn find new Doctrines and new Practices necessary. ^aHistory gives us sad Accounts of the Factions of the *Guelphs* and *Gibelins*; but the Meaning of the Names 'tis not easy to determine: all we know with Certainty, is, that these Divisions infested *Italy* for many Years, and fill'd it with Bloodshed and Desolation. And such seems to have been the Case at *Corinth*. We are but

^a Vid. Sigonius Hist. Lib. xi. ---- Blondus Flavius Dec. ii. L. 9.

little acquainted with the Subject of their Contests: only we read ^a that they were *puff'd up for one against another*; ^b and that *every one of them said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.*

Having thus seen what Kind of *Zeal and Strife* the Apostle here condemns, let us now in the *Second Place* take a View of the sad Effects of it. ^c*Where Envying and Strife is (saith St. James) there is Confusion and every evil Work.* When a Spirit of Dissention enters into any Community, it deprives us of all the Pleasures, and all the Advantages of Society. The agreeable Conversation, the Friendly Intercourse, the mutual Assistance and Support, which render Society useful and comfortable, give Place to bitter Animosity, warm Debate, reproachful Language, and injurious Treatment. A Society of Men becomes like a Den of Wild Beasts, gnashing their Teeth at each other, and watching all Opportunities of devouring, and tearing one another to Pieces. Every Man lives in a State of War, and must be perpetually on his Guard. His Mind is ruffled and discompos'd by Contest and Opposition: and his Property, his Credit, and his Person continually expos'd to the fierce Assaults of Party-Rancor and Rage. ^d*If ye bite and devour one another (saith the Apostle) take heed that ye be not consum'd one of another.* In the mean Time, while we are eagerly contending for Trifles, the great Ends of our coming into the World are wholly

a 1 Cor. iv. 6. b i. 12. c Jam. iii. 16. d Gal. v. 15.

neglected. ^a *Into a malicious Soul Wisdom shall not enter.* What Room for Improvement, when Men's Minds are never calm, and their Thoughts wholly employ'd either in defending themselves, or annoying the Enemy. What Progress in Virtue will Men make, when their Tempers are sour'd, and their Passions inflam'd by continual Disputes? Both Charity and Justice are forc'd to give Way to the Interests of Party: these will outweigh every Consideration, and these will engross all our Attention, while the great Business of Religion is out of our Thoughts, and *the one Thing needful* quite forgot. ^b *Every Kingdom divided against it self is brought to Desolation: (saith our Saviour) and every City or House, divided against itself, shall not stand.* All Societies, from the greatest to the least, must be ruin'd by *Faction and Division*. How shall the Body be supported, when the Members are at Variance with each other. How shall the Machine be preserv'd, when the Harmony and Union of the Parts is destroyed. A melancholy, but a common, Sight it is to see worthy and good Men, equally designing the Publick Good, yet engag'd in opposite Parties, and hating and opposing each other with the bitterest Rancour. Though they mean the same Thing, and aim at the same Ends, yet they disappoint those Ends, and deprive the Publick of the Assistance *im* might receive from them, severally, or jointly, by their mutual Opposition. They draw contrary Ways, and de-

^a Wisd. i. 4. ^b Matt. xii. 25.

stroy each others Force, while the Community, instead of receiving Benefit and Support, is disjointed and torn to Pieces between them. When Civil Discord rages, the Publick Good is the last Thing thought of. Such Measures only will be taken by those in Power, as may be subservient to maintain their Power, and strengthen their Party: and the common Utility will be sacrific'd to the factious Interests of particular Men. On the other Hand the weaker Party will aim only at distressing those in Power, and will oppose and disappoint all Measures, which they may possibly enter into for the Publick Good. The Interests of *Party* will become the Measure of Right and Wrong: these will sway the Balance of Justice. and these direct her Sword. Discipline will be unequally administer'd, and Rewards partially distributed: Vice will take Refuge under the Wings of *Party*, and seize the Posts due to Virtue and Merit. In factious Times the worthy Man becomes of little Use. When the Waters are troubled, the Mire and Filth will rise to the Surface. The noisy, the turbulent, the mercenary, and the profligate, in a Word, the staunch *Party-Man*, will be alone carest'd, and advanc'd. Such, when *Party* is to be serv'd, are the fittest Tools of Power: and such the best qualified to head an Opposition. How then will the Wheels of Government be clogg'd, when the basest Metal is employ'd in their Composition? and what Hazards must a Society run in Times of Distress, when Men of mean Abilities, and

no Principles stand in the Place of its Supporters and Defenders? The Community is robb'd of the Assistance of one half, and that the better half of its Members; and is in the Condition of a Paralytick Body, one Side of which is depriv'd of Life and Motion, and serves only to encumber and weight down the other. A State, or Society, in this Condition becomes *a Scorn and Derision to them that are round about*, an easy Prey to every Enemy. Amidst the Divisions and Distractions, which reign within, the Adversary reaps all possible Advantages. The Body is enfeebled and dispirited, incapable of making any vigorous Efforts. Each Party employs its chief Rage and Force against its opposite; and is unable to make Head, often ready to assist, or call in, the common Enemy. ^a A lively, but dreadful, Instance of this we have in the Account given us by the Historian of the Destruction of *Jerusalem*. That miserable City was more terribly harrass'd, and suffer'd much more from the Factions, which rag'd within her Walls, than from the Roman Army without. These Factions spent their whole Strength in combating each other: and did not unite against the common Enemy, till they had first wasted all Means of Defence, or Subsistence. I have neither Time to tell of, nor Words to describe, the Injuries and Oppressions, the Tumults and Seditions, the Wars and Rebellions, the Bloodshed and Devastation, the Cruelties and Massacres, which have taken their Source from

^a Josephus de Bell. Jud.

Party-Rage. But I hope this short and imperfect View of the mischievous Effects of this evil Spirit, will prevail on us to use our best Endeavors to cast it out.

I shall therefore proceed in the *Third Place* to consider the Censure here pass'd on it by the *Apostle* --- *Whereas there is among you Envy and Strife, and Divisions, are ye not carnal, and walk as Men?* This latter Clause sets forth both the Difficulty, and the Necessity, of avoiding all *Party-Zeal, Strife, and Division.* As Men, as carnal Men, this is a *Sin which most easily besets us*: but then, as Creatures acted by a higher Principle, endued with Reason, professing the Gospel of *Christ*, and under the Guidance of his Spirit, it is our indispensable Duty ^a *to follow Peace with all Men.* Both these Particulars may be worthy our Consideration. When Party-Divisions run high, it requires a steady Hand to steer between the two Extremes. A Man must be endued with no small Share of Virtue, Prudence, and Resolution to act uniformly according to the Rules of Reason and Religion. Every Temper and Disposition will meet with suitable Temptations. Some are naturally dispos'd to take Fire; some love to be meddling in every Contest; and those of a more meek and quiet Disposition will for their own Ease and Security suffer themselves to be carried down with the Stream. The ambitious will find the Way of Party the easiest and shortest Road to Preferment;

^a Heb. xii. 14.

the mercenary will find it the most profitable Fishing in troubled Waters; the Libertine will here meet with the best Cover for his Vices; and the obnoxious Man will here seek a safe Refuge, and a sure Skreen. Nay, what is still more deplorable, the best of Men will be by their very Goodness and Virtue sometimes betray'd into an unwarrantable *Party-Zeal*. Friendship and Gratitude will lead us into personal Attachments; the Love of our Country, a Concern for the Publick Good, a Zeal for the Cause of Virtue and Religion, a just Detestation of Vice, and an honest Disdain of unworthy Men, and wicked Measures, may sometimes transport us into a vicious Extreme. In our younger Years especially we are most susceptible of this Kind of *Zeal*. The Inexperience, the Impetuosity, and even the Honesty of Youth engage them to list too hastily in a *Party*. And, when once listed, they find it difficult to retreat. Men combin'd in a Faction ferment, and inflame each other. The Example, Authority, and Perswasions of those about us, recommend all Doctrines, and justify all Measures. The Fear of Reproach, and the Shame of deserting our Companions, keep us firm, and drive us on to Lengths, which perhaps we ourselves disapprove of.

But, though the Words of my Text may imply, that, *as Men*, we are too apt to be warm, yet at the same Time they condemn all intemperate Warmth, and *Zeal*, as unbecoming the Character of a *Christian*. It was undoubtedly the

posle's Design to censure all such *carnal* Practices, and to exhort his Disciples to be more *spiritually minded*; ^a to *beseech* them (as he himself in the first Chapter expresses it) *by the Name of our Lord Jesus Christ, that they all speak the same thing, and that there be no Divisions among them, but that they be perfectly join'd together in the same Mind, and in the same Judgment.* Let me join in the like Exhortation, and conjure, and beseech you all, as *Men*, as *Gentlemen*, as *Scholars*, and as *Christians*, to be of one Accord, of one Mind.

As *Men* indeed, i. e. as *carnal Men*, consisting of *Flesh and Blood*, *Strife* is (as we have seen) but too natural to us: but then, in another, and better Sense, as *Men*, as *Rational Creatures*, all such intemperate Heat is most highly unbecoming us. *Fierceness and Rage* is the Property of *Wild Beasts*: and tis natural to them to bite, and tear, and devour one another. But to *Man* Reason was given, to govern his Passions, to moderate his Zeal, to guide his Steps aright, and teach him to see into the Consequences of Actions, and to consult his own and the publick Happiness. *Man* is by nature a *Social Creature*. As we all stand in need of mutual Assistance and Support, so we are endued with a Principle, which prompts and inclines us to enter into Commerce and Conversation with our Brethren, to join in their Interests and Concerns, and to wish and seek their Welfare. *If we have therefore bitter Envying and Strife in our Hearts,*

we strike ourselves out of the List of Rational Animals, and rank ourselves with the worst Part of the Brute Creation. We both act beneath the Dignity of our Nature, and deprive ourselves of the Blessings and Privileges annex'd to it.

Let me farther enforce the same Lesson on you, as *Gentlemen*. This bitter Weed may perhaps too naturally spring up in Minds untaught, and uncultivated. It is no strange Thing to see the Common People run hastily into Brawls and Riots. But you are, by your Birth, and Education, taught to move in a higher Sphere, to be above the low Disputes, and little Quarrels, which occupy the Minds, and disturb the Peace of the vulgar and ignorant. ^a *It is an Honour for a Man to cease from Strife* (saith Solomon.) *Bitterness, and Wrath, and Clamour and Evil-speaking* are Things unworthy the Character, and the Name of a *Gentleman*, and much more that of a *Scholar*.

^b *Who is a wise Man, and endued with Knowledge amongst you? let him shew out of a good Conversation his Works with Meekness of Wisdom. True Wisdom is peaceable, gentle, and easy to be intreated, full of Mercy, and good Fruits, without Partiality.* The great Use of Learning and Philosophy is to calm the Mind, to curb the Passions, and teach us the Government of ourselves. The Man engag'd in the Pursuit of useful Knowledge should, one would think, have little Time, or Temptation, to concern himself in the little

^a Prov. xx. 3. ^b Jam. iii. 13, 17.

Affairs which usually engage the Attention, and inflame the Passions of carnal and worldly Men. We live here sequester'd from the Noise and Hurry of this busy World, and have little to do with the Disputes of Parties, or Schemes of Politicians. We are all of us call'd upon both by our Publick, and Private, Statutes *to dwell together in Unity*: and the Wisdom of our Founders has taken all possible Care, both to prevent, and heal, any Divisions, or Disputes, which may disturb the Peace of these Societies. This our *a Jerusalem is built as a City, that is at Unity in itself. O pray for the Peace of Jerusalem: may they prosper that love thee. Peace be within thy Walls, and Plenteousness within thy Palaces.*

Lastly, and above all, let me beseech you, as Christians, that there be no Strife, or Divisions among you. This is what the *Apostle* seems principally to intend in the Words of my Text --- *are ye not carnal, and walk as Men?* --- thereby signifying that *b Christians* ought not to walk, as other Men walk'd, in the Vanity of their Mind, *c living in Malice and Envy, hateful and hating one another.* Of Christians a more spiritual and heavenly Behaviour is expected and *d worthy of the Vocation, wherewith they are call'd.* *e We are Citizens of Heaven: f and our Affections should be set on Things above. The Things on the Earth,* which the Men of this World dispute and contend about, are not worthy the Notice, or Con-

a Psal. cxxii. 3 &c. *b* Eph. iv. 17. *c* Tit. iii. 3. *d* Eph. iv. 1. *e* Phil. iii. 20. *f* Col. 3. 2.

cern, of him, ^a who *seeks a better Country*, and looks on himself, as *a Stranger and Pilgrim* here. There is no Duty more frequently taught, or more powerfully enforc'd in the Gospel, than mutual Love and Unity. ^b*Christ* is stil'd *the Prince of Peace* ^c and his Gospel *the Gospel of Peace*. In the Old Testament the Kingdom of *Christ* is prophesied of, as a State of universal Peace and Amity, ^d where *the Wolf should dwell with the Lamb, and the Leopard should lie down with the Kid*; ^e where they should *beat their Swords into Plow-Shares, and their Spears into Pruning-Hooks*; *Nation should not lift up Sword against Nation, neither should they learn War any more*. Throughout the New Testament we are every where call'd upon to be ^f *of one Accord, of one Mind*; ^g *to seek Peace, and ensue it*; ^h *if it be possible, as much as in us lieth, to live peaceably with all Men*. Our Lord himself was the most perfect Pattern of Goodness and Meekness. ⁱ *He did not strive, nor cry, neither did any Man hear his Voice in the Streets*. And this hath he establish'd as the Badge and Character of his Disciples --- ^k *Learn of me (saith he) for I am meek, and lowly in Heart*. --- ^l *A new Commandment I give unto you, that ye love one another; as I have lov'd you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have Love one to another*. ^m *Christians* are in Scripture peculiarly distinguish'd by

^a Heb. xi. 13 &c. ^b If. ix. 6. ^c Eph. vi. 15. ^d If. xi. 6. ^e If. ii. 4. ^f Phil. ii. 2. ^g 1 Pet. iii. 11. ^h Rom. xii. 18. ⁱ Matt. xii. 19. ^k Matt. xi. 29. ^l 1 Joh. xiii. 34, 35. ^m Acts ix. 30 & alibi.

the Title of *the Brethren*: we are represented as ^a *one Body in Christ, and every one Members one of another*. We are cemented and knit together by all the strongest, all the most engaging, endearing Ties imaginable: and therefore the most perfect Harmony, and intimate Union ought to reign among us. ^b *We should* (as the *Apostle* speaks) *endeavour to keep the Unity of the Spirit in the Bond of Peace. For there is one Body, and one Spirit, even as ye are call'd in one Hope of your Calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

Since therefore so great are our Obligations to live in Peace and Unity, and at the same Time so powerful the Temptations to *Strife and Division*, it may be necessary in the *Fourth* and Last Place to lay down some Rules to direct our Practice in this Particular. These shall be chiefly such as have been suggested from what has been already said. *First* then let us lay it down as an inviolable Maxim, never on any Pretence to do any thing which our Conscience condemns. In all our Actions let the Law of God be our Rule, and our Conscience our Guide. Let us walk on steadily in the Way of the Lord, and *turn not aside, to the Right Hand, or to the left*. Let no Temptation of Interest, or Affection, no Provocation, or Resentment, no Motives of Honour, no Fear of Disgrace, or Reproach, not even the endearing Ties of Friendship, or the sacred Laws

^a Rom. xii. 5. ^b Eph. iv. 3 &c.

of Gratitude, ever prevail on us to swerve from our known Duty. Let not our Zeal for the best of Causes, for Truth, Virtue, or Religion, ever tempt us to *do Evil that Good may come.*

Secondly, as our Conscience ought to be our Guide, so let us take all possible Care, that our Conscience be well inform'd. Let us always act on settled Principles, and, before we contend, know perfectly what it is we contend for. In all Affairs of Importance, which may become the Subject of Debate, or Occasion of Division, whether they relate to the Principles of Religion, the Laws of Morality, or the particular Constitution of the Community, or Society we belong to, let us endeavour, as far as our Station and Abilities will permit, to learn the true State of the Question, and then we shall the better discern how to direct our Actions, and proportion our *Zeal.*

Thirdly, Let us avoid, as far as is possible, all violent personal Prejudices: let us not be too vehement, either in our Aversion to, or Admiration of any of the Sons of Men. We are often most miserably deceiv'd in our Opinions of Mankind. The best of Men have their Failings: and few are so bad, as not to have some good Qualities. Let us therefore oppose no Man at all Adventures, nor follow any Man implicitly. Let us judge for ourselves, and weigh the Nature and Consequences of our Actions, before we engage in them. Let no Attachment to those we esteem, nor Resentment against those we dislike, ever drive

drive us into violent, or unjustifiable Measures.

Fourthly, Let us learn to govern our Passions. ^a *Be not hasty in thy Spirit to be angry*: (saith Solomon) *for Anger reflecteth in the Bosom of Fools*. Let us not be apt to take Fire at every Trifle: nor suffer our Zeal to exceed its proper Bounds, even where there may appear to be just Cause for it. We are all of us *compass'd with Infirmities*, and liable to be tempted: we should therefore bear with the eagerness of the passionate, and the Prejudices of the ignorant and prepossess'd; and not oppose even Vice itself with railing Accusations. In every Society Offences will happen. All Men will not think and act aright: much less will they think and act, just as we do. We should therefore be prepar'd to meet with and bear Provocations, and should learn to moderate our Resentment, and never, without the utmost Necessity, carry it so far, as to endanger the Publick Peace. ^b We must *put on (as the Elect of God, holy, and beloved) Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another, if any Man have a Quarrel against any: even as Christ forgave you, so also do ye*.

Finally, and above all these things *put on Charity, which is the Bond of Perfectness*. ^c *Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice*. Let us judge of Persons, and Actions, with Candour, and Good-nature. Let us learn

^a Eccles. vii. 9. ^b Col. iii. 12 &c. ^c Eph. iv. 31.

to distinguish between the Man and his Principles: oppose these with a suitable Zeal, but treat him himself with Kindness and Gentleness, ^a *in Meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth, that they may recover themselves out of the Snare of the Devil.* Let us put on that ^b *Charity, which suffereth long, and is kind; that Charity which envieth not, vaunteth not itself, is not puff'd up, doth not behave itself unseemly, seeketh not her own, is not easily provok'd, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things.* This is, as we have seen, the Badge and Character of *Christians*: and without this we must not call ourselves *the Disciples of Christ*, nor hope for any Benefit from any thing, which he hath done, or suffer'd for us. ^c *He that loveth not his Brother, abideth in Death.* He will be for ever excluded the peaceful Regions of the Blessed, and must expect to dwell in *everlasting Burnings*, ^d where there is *wailing and gnashing of Teeth.* There are those evil and malicious Spirits, who could not be at Peace in Heaven itself: there are the *mighty ones of the Earth*, the Authors and Ringleaders of Wars, Rebellions, and Seditions, ^e *who caus'd their Terror in the Land of the Living.* ^f *But the Souls of the Righteous are in the Hand of God: and there shall no Torment touch*

^a 2 Tim. ii. 25, 26. ^b 1 Cor. xiii. 4 &c. ^c 1 Joh. iii. 14.
^d Matth. xiii. 42. ^e Ezek. xxxii. 26, 27. ^f Wiid. iii. 1, 3.

them: They are in Peace, plac'd far above the Storms and Tempests, which disturb these lower Regions: ^a There the Wicked cease from troubling: and there the Weary be at Rest. There they enjoy the Society of God, and his blessed Angels, and Souls of the same mild and peaceful Dispositions. There perpetual Love and Harmony shall dwell: Mercy and Truth shall meet together; Righteousness and Peace shall kiss each other.

Now to God, the Father, the Son, and the Holy Ghost, be all Honour and Glory, now and for evermore.

a Job iii. 17.

F I N I S.

P. 11. L. 29. *for im read it.*

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