

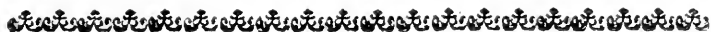
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Mr. *A N D R E W E S*'s
S E R M O N

Preach'd before the

L O R D - M A Y O R, &c.

On *Saturday* the 28th of *September*, 1717.



(Price Four-Pence.)

Bateman, Mayor,

*Cur' special' tent' in Vigil Sancti
Michaelis Archangeli, scil. die
Sabbati xxviii. Die Septembris,
1717. Annoque Regni Georgij
Magnæ Britannia, &c. Quarto.*

IT is Order'd, That the Thanks of this Court be given to the Reverend Mr. ANDREWS, for his Sermon this Day preach'd before this Court and the Liveries of the several Companies of this City, at the Parish Church of St. *Lawrence-Jewry*, before the Election of the LORD-MAYOR, for the Year ensuing; and that he be desired to Print the same.

S T R A C E Y.

*The Things which make for Peace, Recommended
and Explained.*

A
S E R M O N
Preach'd before the
RIGHT HONOURABLE the
L O R D - M A Y O R,
The Worshipful the
A L D E R M E N,
A N D
C I T I Z E N S of L O N D O N;
In the Parish-Church of *St. Lawrence-Jewry*,
On *Saturday* the 28th of *September*, 1717.
B E I N G
The Day of ELECTION of a L O R D -
M A Y O R for the Year Ensuing.

By T H O M A S A N D R E W E S, M. A.
Fellow of *Trinity-College* in *Cambridge*, and Chaplain to the
Right Honourable Sir *James Bateman*, Kt. Lord-Mayor.

L O N D O N :

Printed for *J. Phillips*: And Sold by *J. Brotherton* and
T. Meadows, at the *Black Bull* in *Cornhill*; and *J. Roberts* in *Warwick-Lane*. MDCCXVII.

AC 911.1717.A 52



R O M. XIV. 19.

*Let us therefore follow after the Things which
make for Peace. -----*



THE Apostle having, in a former Chapter, press'd upon his * *Roman* Converts, a *quiet and peaceable Behaviour* towards all Men, *Infidels* as well as *Christians*; in the Chapter before us, exhorts them in a more particular Manner, to Peace and Love amongst *Brethren*. He treats upon some *Points of Religion*, which, tho' of small Importance, had, as we may observe, rais'd Feuds and Animosities among them. Some of the *Jews*, tho' they readily embrac'd the *Gospel*, and profess'd themselves *Disciples of Christ*, adher'd close to the *Mosaical* Institutions, and were stiff Observers of all those *Rites and Ceremonies*. But tho' a *Difference*

‡ Chap. xii. 18.

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in Days and Meats were to be observ'd, he blames them still for being ready to give into an *Opinion*, that they who were *Contrary-Minded*, were *Prophane* and *Contemners* of the *Law* of God. The *Believing Gentiles*, on the other Hand, who were better Instructed in their *Christian Liberty*, and had a clearer Insight into their glorious *Privileges*; when they saw the former rigorously insisting upon indifferent Things, which had no real *Goodness* in them, and which they knew were *abrogated* by Christ, were no less ready to despise them as ignorant and *superstitious*; and carried Matters so high, as even to deny holding *Communion* with them. Our *Apostle* therefore labours earnestly to root out this *Wayward* and *Uncharitable Principle*, and to arbitrate the Matter between both. He adviseth them, not to put a * *Stumbling-Block* in their Brother's Way: That they would walk more according to *Charity*; and not for † *Meats* and *Drinks*, destroy him for whom Christ died. For, says he, || *the Kingdom of God is not Meat and Drink; but Righteousness, and Peace, and Joy, in the Holy Ghost.* And after he had gone on in a beautiful Variety of Arguments to shew the Inconsistency between this *Way of Procedure*, and the true Spirit of the *Gospel*; he closes the whole with the Exhortation in the Text, *Let us follow after the Things which make for Peace.*

But tho' *Peace* and *Love* are Duties, which our Blessed Saviour so frequently and largely insisted upon, as distinguishing *Marks* and *Badges* of his

* Chap. xiv. 13.

† Ver. 20.

|| Ver. 17.

Pure Religion, it must be Matter of very melancholy Reflection to Men of *Seriousness* and *Consideration*, to behold some who pretend to be *Disciples* of the Quiet and Peaceable Jesus, acting directly contrary to the Rules he hath laid down: To see some who take Delight to *fish* in *troubled Waters*, and like our grand Adversary, walking about, seeking whom they may devour; who instead of following the Things which make for Peace, shew Signs of Hatred and Variance, Pride, Envy, and Ill-Nature; who put the whole Powers of the Mind upon the Stretch, to give Uneasiness, to create Disorder; who behold, with Pleasure, *Discord triumphing* upon the Ruins of *Union*, and Uncharitableness playing without *Controul*. But alas! Christianity knows no such Practices: The Behaviour its Professors must put on, should favour of nothing which is *Peevish* or *Passionate*, *Fierce* or *Furious*, *Cruel* or *Revengeful*. It is the Nature of Christ's Doctrine to make Men *soft* and *gentle*, peaceable and quiet; to endeavour to *extinguish*, not *blow up* the *Flames* of Contention. The Things which make for Peace, are what the Gospel enjoins the Practice of. Heat and Passion must be *cool'd* into Patience and Moderation; Pride and Ambition *changed* into Meekness and Humility; Hatred and Variance, into Love and Charity: These are the *Principles* which Christ came down to propagate to the World. He was not only usher'd into it with a Proclamation * of *Peace on*

* Luke ii. 14.

Earth, good Will towards Men; but when he was about to leave it, it was the last and best *Legacy* he could *bequeath* it. In ev'ry Circumstance of Life he was so far from *sowing* the *Seeds* of Strife and Contention, that he chose to part, not with his *Right* only, but his *precious Life* too, rather than afford the least *Handle* for them. And his Disciples copied so exactly after him, that we find through their whole *Lives*, very few, if any Instances of *Anger* and *Resentment*. *St. Paul*, I am sure, presses a quiet and peaceable Carriage in almost every Epistle. || *Live in Peace*, says he, *and Peace shall be with you.* ∴ *Keep the Unity of the Spirit, in the Bond of Peace.* † *Be at Peace among your selves.* * *Follow Righteousness, Faith, Charity, Peace.* And in the Text, *Let us follow after the Things which make for Peace.*

From these Words I shall beg Leave to propose the following Particulars to your Consideration.

First, I shall consider, How, and in what Respects we may be said to follow the Things which make for Peace.

Secondly, How far the Performance of this Duty is Obligatory to ev'ry Man.

Thirdly, What Advantages will flow from the Observation of it.

|| 2 Cor. xiii. 11.

∴ Eph. iv. 3.

† 1 Theff. v. 13.

* 2 Tim. ii. 22.

First, I am to consider, How, and in what Respects, we may be said to follow the Things which make for Peace.

And we may be said to do this,

1. By avoiding to give Offence.
2. By an Unwillingness to take Offence.

1. Then, By avoiding to give Offence.

It is the Advice of St. * *Paul* in the Chapter before us, not to do any Thing by which our *Brother* may be *offended*, or *made weak*; to abstain from Things however Lawful in the Use, if they be *Indifferent* at the same Time, rather than put a *Stumbling-Block* in his Way. And a much greater Person than St. *Paul* hath left *Woes* upon Record, upon the *World*, because of *Offences*, that they must come †. But then to deter ev'ry Particular Man from being the Occasion of them, hath join'd the same Sentence upon those *by whom they do come*. Notwithstanding this, I could wish it was a Duty as well known as it ought to be, or if known, more put in Practice than at present it appears to be. I could wish there was no Occasion to say, it seems to be entirely forgot by some, neglected by others, and by most *disregarded*. *Humour* and *Caprice* hath so far got the Ascendant in the Temper of too many amongst us, that Love,

* Verse 21.

† Mat. xviii. 7.

Peace, and Charity, are entirely forgot. The Excellency of these Christian *Graces*, which are, or ought to be, the Glory of a Disciple of Christ, seem, God knows, to be quite laid aside. Ev'ry Wind of Doctrin hath of late got the upper Hand of sound Words. Ev'ry subtle *Insinuation*, and plausible *Pretence*, have been made use of by some, who, under the Cloak of Friendship, have given Offence to our *weaker Brethren*, and made the *Gap* between us, still the greater. How far the Advice of the Apostle in the Text hath been broken through, how far Offence hath been given by too many who call themselves *Christians*, cannot, I am sure, be thought on by those, who have any, even the meanest Conceptions of Christianity, without melancholy Reflections. I need not mention the *Practices* of some, who through a blind mistaken Zeal, have branded all the true Members of our *Excellent Church* as *Enemies to Her*, because we dare oppose the *Schism* they would propagate; because we have the *Courage* to stand up to the Rules she hath enjoyn'd; and because we have, through God's Blessing, *stood in the Old Ways*, and would not be deluded into new *Paths* with their sly Insinuations, their false Pretences. But whatever *Anathema's* they have been pleas'd to thunder out against us, we have, thro' the Assistance of the Almighty, been able to guard against them; and enjoy'd the Comfort and Satisfaction of seeing the *Artillery* they had drawn out against us, return'd upon themselves with a dou-

double *Force*. How far these Men by giving Offence have contradicted the Apostle; how far they have been Stumbling-Blocks in the way of some, who as yet have not been so happy as to join in Communion with us, must be left to God and their own Consciences. Sure I am, wou'd they lay aside that *Heat* and *Passion* they seem to be actuated with, and put on that *Calm* and *Quiet*, that *Peaceable* and *Charitable Temper*, so requisite in the Christian, they wou'd have been something less severe in the *Censures* they have been pleas'd to pass upon us. They wou'd at least have esteem'd us as Brethren, and pity'd us as lying under mistaken Notions: Instead of casting us out of the *Pale* of Christ's Church, and giving us over to Destruction without Recovery; they shou'd first of all have calmly shewn, that *we*, not *they* are deluded into false Opinions; that *we*, not themselves were at first the Authors, and continue to be the Supporters of the *Schism*. ——— But to Return.

The Religion of Christ is as Light, pleasant to behold; like a Beauteous Piece of *Paint* or *Sculpture*, when perform'd by a *Masterly Hand*, agreeable in every *Feature*; sending forth an Odour more grateful by far, than that of the * *precious Ointment* which ran down unto *Aaron's Beard*, and descended to the skirts of *his Cloathing*. Christ's Religion is so far distant from allowing the Liberty of giving Of-

* Psal. cxxxiii. 2.

fence to a weaker Brother, that with our Apostle we should **be all Things to all Men*, that we may have the Happiness of gaining some. I do not say, we must close with him in whatever Tenets he holds, without first reducing them to the Test of Scripture, and Reason guided by it. For the same *St. Paul* exhorts us, to † *prove all Things*, before we *hold fast any Thing as Good*. We must not comply with him so far in his Errors, as to confirm him in them; we are on the contrary oblig'd, with all Gentleness and Meekness, with long Suffering and Forbearance, to tell him of them. But while we are Adversaries to his Errors, we should shew our selves Friends to his Person; and so much the greater Friends to the Latter, by how much the severer and more rigid Adversaries we are to the Former.

The Blessed Jesus, we know very well, was a *Friend to Publicans and Sinners*: Like the Lamb under which Type the Prophet represents him to us, submitted Himself to every Hardship, ev'ry Affront offer'd him, rather than give the least Offence to any. He exactly clear'd up the Dark Shadows he was shrouded under, of the *Hen*; the *Gentle Vine*; the *Healing Olive*; and was in no Case addicted to Blood, unless to shed his own.

But supposing Man walking only by the Light of *Natural Religion* altogether unassisted with that reveal'd in the *Gospel*, nothing can appear

* 1 Cor. ix. 22.

† 1 Thes. v. 21.

not only more Reasonable, but Advantageous, than endeavouring to keep up an universal Love and Charity towards ev'ry Man: And for this Reason only, because as Man is a *Being* fram'd only for *Society*, it is his Interest, and ought to be his *Policy*, to labour all he can to support it. And would ev'ry Member make this his chief *Concern*, he wou'd find Kindnesses returning upon himself in a constant Circle and Reciprocation of Love.

We have all, even the most *Sowre* and *Stoical* amongst us, a natural *Bent* and *Inclination* to Quiet and Repose; and we cannot more securely pave the way to this, than by maintaining a *Loving Correspondence* with all Men, and avoiding as much as possible giving *Offence* to any. By these means we may acquire to our selves ev'ry Man's *Affection*, and be quite out of the Reach of any one's *Ill-Will*. And I am pretty sure, I may venture to say, that all Men's *Affection* must promote our *Happiness*; and at the same Time add, that one Man's *Hatred* may destroy it.

Secondly, We may be said to follow after the Things which make for Peace, by shewing an *Unwillingness* to take Offence.

It is the Nature of the Christian Religion to maintain and support the Welfare of *Society*: One of the Chief Designs of the Blessed Author of it, was to banish a Turbulent Spirit out of the World. To compose the Heats among Christians,

stians, and to influence the Hearts of Men to a Prosecution of *Peace* and *Love*. And by accustomed our selves to pass by any slight Injuries, that may perhaps be unwillingly offered; and avoiding to take that as an Offence, which it may be was not design'd, is a Mark not of Good Nature only, but the distinguishing Spirit of Christianity.

It is, God knows, a Practice too common, built upon false mistaken Notions of *Honour* and *Courage*, for the Person who hath received any Offence, to seek redress in his own Way. Every little Incident, tho' perhaps no Injury was intended, may have too frequently turn'd a *Friend* into an *Enemy*, and made a *Foe* of a *Companion*. But, alas! all this proceeds from the Lusts and Passions of Men, and are entirely Inconsistent with, and Destructive of the *Peace* and *Quiet*, the Welfare and Advantage of Mankind. When Men give themselves up to such a Liberty of Acting, they are generally so far from bringing Things to an *Accommodation*, that they are apt to perplex them the more. And when once they give their Passions this unhappy *Turn*, it is no wonder they become Strangers to Charity, Enemies to Peace.

The Law indeed upon which the *Jews* founded a Redress of Injuries, was that of Retaliation; and we may fairly *Conjecture*, that some of the Heathens imbib'd it from them. But our Saviour, who brought Life and Immortality to Light thro' the *Gospel*, hath introduc'd Pre-

cepts of a quite different Nature, of a Strain more becoming the *Genius* of his Religion, as well as beneficial to the Interests of Man. He forbid his Disciples not only not to take Offence, but if any was offer'd, quietly to put it up. * *If they were smitten upon one Cheek, to turn the other also.* And upon † *St. Peter's* Demanding of Him how often he shou'd forgive his Brother? and limiting his Forgiveness to *Seven Times* only; our Saviour immediately with some seeming Warmth replies, || *not Seven Times only, but until Seventy Times Seven.* And had we not been Commanded to do that, we shou'd for Interest only put it in Execution. For this Quiet and Peaceable Disposition in our selves, will it may be have great Influence upon our Neighbours. Our Example will shine bright before Strangers, and plead the Cause of true *Religion* in a very powerful Manner. We may provoke them by imitating our Christian *Demeanor*, to put a Check to that Spirit of *Strife* and *Contention*, which is gone out so powerfully amongst us, and create *Peace* and *Harmony* in Men's Tempers. We may reflect the greatest *Honour* upon the Gospel of *Christ*, and upon our selves too as *Professors* of it.

Our Saviour, we know very well, did not disdain to converse with those, who were not only the most inveterate *Enemies* to him and his Religion, but charg'd the Blessed Author of it

* Luk. vi. 29.

† Mat. xviii. 21.

|| Ver. 22.

with

with having a Devil. Had his Nature been as soon fir'd with Indignation, ready to take Offence, as prone to repel the *Assaults*, and to vindicate himself from those *Blasphemous Assaults* he met with, ev'ry Day and Hour of his Life had afforded him Cause to shew it. And if we, who pretend to be his Disciples, will but follow his Example, and keep close to the Rules he hath prescrib'd, a great deal of that *Ill-natur'd Satisfaction* too many indulge themselves in, in taking Offence when none is intended, in returning Injuries when they are not design'd as such, wou'd be prevented. Wrangling and Contention, and Quarreling about Trifles (an unheeded Expression, an undesigned Action) wou'd not only pass unregarded, but be banished our Conversation. Rather than Revenge *one* Injury, we shou'd suffer *many*: Because by so doing, we shou'd be sensible, that we promote the Benefit of *Society*, the Good of Mankind. We shou'd have no Occasion to read in Scripture, because we should learn by Experience, that where *Strife* and *Contention* is, there must be *Confusion*, and every *Evil Work*.

But this brings me to the next Particular,

Secondly, To Consider how far those Duties are Obligatory to every Man.

It is the whole Drift of *Scripture*, as well as the Tenor of our *Religion*, to concern our
 selves

selves for the Good of our Neighbour, earnestly
 to strive to promote his Interest, to increase his
 Advantage. As we are Members of the same
Commonwealth, Heirs of the same *Kingdom*,
 and Disciples of the same Meek and Humble
Jesus, we should shew forth in all our Actions
 that Meekness and Humility, which are not
 only the Ornaments of our Religion, but the
 strongest *Antidotes* against Pride, Hatred, and
 Ill-Nature. Since Christ hath taken down the
 Wall of Partition, we are now to all Men, what
 the *Jews* thought they were to one another
 only: His *Blood* hath cemented Mankind, and
 made them all Members of the same Fraternity;
 and we are therefore indispensibly oblig'd, * *as*
we have opportunity, to do good to all Men, but
 more especially unto them who are of the same
Household of Faith. † *To abound in Love to-*
wards one another, and to all Men; || *To follow*
Peace with all Men; * *To be Patient and Gentle*;
And ever follow that which is Good, both a-
mong our selves, and to all Men; † *And if it*
be possible as much as lieth in us, to live peaceably
with all Men. These are some of the Injun-
 ctions laid upon us; and these, if any, must strongly
 oblige us to this Duty. But notwithstanding
 these shou'd have an Influence upon us, it is a
 Practice too common for any to be ignorant of it,
 that some amongst us are as liberal in Loading
 a *Brother*, who Offends, it may be, more out of

* Gal. vi. 10.
* 1 Thef. v. 15.

† 1 Thef. iii. 12.
† Rom. xii. 18.

|| Heb. xii. 14.

Simplicity than *Obstinacy*, of *Weakness* rather than *Perverseness*, with the same *Uncharitable Censures*, as the *Jews* and *Gentiles* were at the Time of penning this Epistle : || Who can see a *Mote in his Eye*, though they cannot discern the *Beam which is in their own*.

But to be a little more particular.

The Obligation ev'ry Man hath to perform this Duty, will appear, if we consider it,

First, From the Nature of Religion.

Secondly, From the Natural Desire all Men have to be happy.

And *1st*. From the Nature of Religion.

And as this is of a Sublime and Heavenly Nature, its Professors should partake of the same Nature with it. As pure Religion and undefiled consists in Love and Charity, it presses upon us the Practice of these Sublime *Graces*. When the Blessed Jesus first made his Appearance upon Earth, and God in the Flesh vouchsafed to dwell with Man; His Design was not only to satisfy provok'd Justice for us, but to put us into a Capacity of doing our Duty to God and Man too; and for the more easy performing this, was graciously pleas'd to reduce the whole to this narrow Compass, these two short Commands of * *Lo-*

|| Luke vi. 41.

* Mat. xxii. 37, 39.

ving God above all Things, and our Neighbour as our selves. And lest in this we shou'd be mistaken, thought fit farther to explain it by *whatsoever ye wou'd that Men shou'd do unto you, even so do unto them: for this is the Law of the Prophets* ||. And we are told by St. James, * that *the Wisdom, or in another Word, the Religion, which is from above, is first Peaceable, Gentle, Easy to be intreated; Putting up Injuries for the sake of Peace, rather than demand Satisfaction for ev'ry Ordinary Offence.*

If then this Natural and Easy Rule, so frequently inculcated, was put in Practice, Peace wou'd be secure, and Religion appear in its fullest *Lustre*; Correspondence and mutual good Will, and all other Offices of Humanity, wou'd be reciprocally perform'd: We shou'd neither Offend others, nor be *disquieted* our selves: We shou'd advance the Delight, and promote the Happiness and Interest of the World. Envy and Hatred, Pride and Contention are so opposite to the Nature of Religion, that they are entirely Destructive of it; and, as the *Serpent of Old*, serv'd our first Parents, betray us even in the midst of *Paradise*. The Man who is Industrious in kindling the Flame of Contention, destroys his own Peace, as well as acts inconsistent with his Profession. And he that is Conversant in Enmity and Malice, can make but very low Pretences to

|| C. vii. 12.

* C. iii. 17.

a Zeal for Religion. For † St. *John* declares expressly, that he *who saith he Loves God, and hateth his Brother, is a Lyar.* And ‖ St. *James* is equally severe in Censuring such *Wisdom, as Earthly, Sensual, Devilish.*

Secondly, The Necessity of this Duty will likewise appear from a Desire ev'ry Man has to be Happy.

It is not only Natural but Necessary, for ev'ry Man to be a Lover of Himself. Our other Passions have their *Risings* and *Settings*, their *Increase* and *Decrease*; but this is always at the *Full*, always drawn out to the utmost *Stretch*. And as this is a Principle Interwoven in our Nature, not learned by Experience, but born with us; it makes us covet whatever is capable of promoting our Happiness. This, how many Janglings soever there may be among Men, in Regard to other Things, is the sole End every one aims at. And if we allow Society to come into the Dispute, the Things which make for Peace tend mightily to create it. Where this Happy Disposition rides Triumphant, all those impetuous Desires, and Tumultuous Passions, which break our own Peace, and rob others of their Quiet, will be effectually suppress'd. While they Lurk in our Breasts, they engage us in *Unchristian Quarrels*, useles and dangerous Disputes: They break off the most intimate *Correspondence* be-

† 1 Ep. iv. 20.

‖ G. iii. 15.

tween Friends and Neighbours, and foment Divisions among the Dearest Relations. But Love will always be shewing forth *Freedom, Courtesy, and Complacency*, and remove far off all *Care, Suspicion, and Regret*. If Serenity and Placidness of Behaviour reigns among Men, they naturally create mutual *Confidence*, and render Society Easy, Pleasant, and Delightful. In short, Peace and Love are so necessary Ingredients in the Composition of Happiness, that it is impossible we should be even easy in our Minds without it.

How far therefore ev'ry Man is oblig'd to practise these Duties, is so plain from Society it self (supposing Religion not to come into the Question) that one wou'd think there should not want Arguments to urge Men to the Practice of them. If we consider we are Men; Created for and compacted into Society; An universal Love and Benevolence is one of the Chief Laws upon which it is founded. If as Christians, we are oblig'd by much stronger Ties. But taking in both Considerations, we have the firmest Engagements to them: And must esteem it as Incumbent upon us, to promote and carry on so necessary *Graces*. For not to mention that the Precepts of the Gospel, upon which everlasting Happiness depends, *Command* it of us, the Comforts of this present Life call for it.

How much a quiet and peaceable State is the Resemblance of Heaven, an Anticipation of the Glories of that Place, in which Envy and Malice

lice will find no room to dwell in, we may Learn from the *Revelations*. We are there told,* that *Complaint, Pain, and Clamour* will be no more: But the blessed Souls enjoy a perfect Love, everlasting *Concord*. Even the Happiness of this Life is what all Men are solicitous about; what they hunt after with the greatest Vigilance and Industry. But while we court this in Ten Thousand Shapes, it is strangely surprizing, that some Men seem purposely to mistake those Means, by which alone they may obtain their End; though they pursue it eagerly, no wonder it flies from their *Embraces*; and while they take this wrong Byass, that they wander widely from the Goal. Would they consider how far Love and Peace, Gentleness and Mildness are conducive to it, they would lay aside Hatred and Variance. Jealousies and evil Surmises, *Rude Words*, and *Ruder Actions* would ever cease. We should not range our selves into *Parties* so mortally hating one another, that not only common Justice, but, God knows, common Charity is too often lost amongst us.

I need not, I presume, be at any Pains to prove (God knows it is by far too evident) that there is a Sort of Men upon whom those *Practices* may undeniably be charg'd: A *Set of Men* of our selves arisen, speaking perverse Things; who have broke the Unity of the Spirit, and the Bond of Peace; who make it their Business to raise *Disturbances*; And, like the

* Chap. xxi.

Grand Adversary of Mankind, sow Discord among Brethren. How much it is the Duty of the *Civil Magistrate*, to oppose such Proceedings, is too well known to need reciting. As he is the *Minister to us for good* *, as he *beareth not the Sword in vain*, it would ill become the Duty he owes to God and the King, whose Minister he is, did he not make it his whole Business to suppress them.

How far the Present hath set himself against them, is a Truth too open to be deny'd. It would, perhaps, seem to border too near upon Flattery, should I in this Place mention the *Zeal* he hath at all Times shewn in keeping close to the Advice of our Apostle. I might, were it not already known, speak of his Behaviour in ev'ry Respect, as a *Good Man*, a *Good Magistrate*, a *Good Subject*, and a *Good Christian*. I might mention his *disinterested Affection* for our *Establishment* both in *Church* and *State*, under His Sacred Majesty King *GEORGE*; His *Impartiality* in the Administration of *Justice*; the Neglect of his own *Affairs*; to attend upon those of the *Publick*; His constant *Vigilance* in the Discharge of his High Office, amidst the most tormenting *Indispositions* of Health; those Racking Pains of *Gout* and *Stone*: I could take in his *Unwillingness* to do a hard Thing, when oblig'd to put some very severe Law in Execution. All these Topicks, were they not already known, I might enlarge upon. All that I

* Rom. xiii.

shall add, and I hope it will be without Offence, That his Behaviour will encourage his *Succeſſor* to tread in the ſame Steps; that he will ſhew an equal Zeal in endeavouring to ſuppreſs that *Strife* and *Contention*, that *Rage* and *Fury*, which have ſo long broke the *Peace* of our *Sion*, and diſturb'd the *Quiet* of our *Jeruſalem*.

I was naturally led to ſay ſomething in this Reſpect; becauſe, as ev'ry Man is oblig'd from an Inborn Deſire of Happineſs, to perform the Duty in the Text, as to his private Capacity; ſo the Magiſtrate is no leſs engag'd, in regard to his Publick Station, to ſee that ev'ry Man endeavours to promote it: Where this is done, Peace and Love will always prevail. And where theſe ride Triumphant, Joy and Comfort will obtain the Maſtery; but where Strife and Contention get the Aſcendant, Confuſion and ev'ry evil Work are ſoon likely to follow.

But this brings me to the laſt Head of Diſcourſe, which was to ſhew,

III. What Advantages will flow from a Performance of this Duty.

And that in Regard,

1. To private Men.
2. To publick Communities.

1. Then, In regard to Private Men.

And I believe it will readily be granted, that the *Quiet* and *Tranquility* of our *Minds*, upon which

which true *Happiness* is founded, and which all Men, who enjoy but a very small Share of Reason, have at all Times eagerly aim'd after, depends in chief Measure upon keeping close to the Advice of our Apostle. Gentleness and Forbearance, a Regular and Uniform sticking close to this *Duty*, not only affords us Opportunities of reaping the Fruits of *present Ease*, but gives the delightful Prospect of a *lasting Satisfaction*. The Man in whom this happy Frame of Mind prevails, will never be uneasy; Always free from *Hurry* and *Perturbation of Mind*; will enjoy a continual Feast and Triumph in his Breast, and be out of the Reach of Impressions from any Injuries that can be offer'd him. Though the World should prove so disingenuous and ungrateful, as to contrive new Affronts, or repeat old ones: Tho' his *Good Name* be unjustly call'd into *Disrepute*, his best Designs mistaken, and ascrib'd to Self-Interest, to a vain Affectation of popular Applause: Tho' lastly, he himself be represented as the vilest *Miscreant* upon Earth: While he is assur'd from within, that he hath given no Occasion for such Usage, but on the contrary, exerted his utmost to keep up a true Christian *Correspondence* with all Men, will not be troubled at such *unsteady Dealings*, but notwithstanding be *sociable* and *gentle*, *free*, *easy*, and *fearless*. And tho', perhaps, at present he cannot break through them, will bear them without yielding to, or repining at them. Un-

der all these he wraps himself close in his *Integrity*, and quells the Rage of such over-heated Spirits with Meekness and Complacency. He can put on a Behaviour amidst them, worthy the Son of Christ, and may one Day expect to be made an Heir of his Kingdom.

But this is putting the Matter in the worst Light. For it is doubtless one of the most palpable Signs of a *base* and profligate *Temper*, to return Evil for Good. 'Tis observ'd by the *Moralist, That it is doing Injury even to a Beast to call him Ungrateful. And for Man to fall under this Denomination, by heaping Injuries upon his Brother, who endeavours all he can to live peaceably with all Men, and avoids, as much as may be, giving Offence to any, is not only to shew himself a meer *Savage*, one that cannot, by any Methods, be mov'd and melted into *Goodness*, but to degrade himself below even the lowest Part of the Creation.

But in the mean Time, there are but very few, I believe, of so rough and malicious a Disposition, as to take Delight in giving Offence, the least Uneasiness, to the Man I have been speaking of. Very few who can forbear looking upon that easy and even Condition of Soul he is at all Times Master of, without the strongest *Impressions* of Joy and Satisfaction. And if all Men would endeavour to put on the same Meekness and Humbleness of Spirit, what a *Halcion Tranquility* should we find. Would

* Seneca.

we behave our selves gently and friendly to all, we should reap the same Advantage ; And in ev'ry Circumstance of Life find some to pity us, should the World in any Respect determine to afflict us. We are willing, as far as we are able, to prevent our own Disasters, and own our selves oblig'd to any Persons, who can and will afford us any Comfort and Relief. If, for Instance, we fall into *Disgrace* and *Contempt* ; if, as I just now said, our *good Name* be brought into *Disrepute*, we should find some kind Friend, who would vindicate our *Reputation*, and generously take the Pains to get us honourably *acquitted*. If Pain and Sickness afflict us, we are ready to embrace ev'ry *Remedy* that may relieve us ; and shall meet with some *soft Hand*, that will use Applications to restore us to our former Vigor. If, thro' a sudden Turn of Fortune, we are reduc'd from Liberty, to Slavery and *Confinement*, the Love we shall procure from Men, will prevent their setting us at nought for the Lowness of our Condition ; or despising our Persons for the Calamities that befall us. It will make them have a sincere Desire to redeem us from our Durance, or entertain, at least, the warmest Inclinations for our Freedom. If we be overtaken with a Fault, it will render others careful to conceal our Defects, and tenderly to compassionate our *Misfortunes*. If, lastly, an unjust Sentence, thro' Fear or Favour of our Adversary, be ready to pass upon us, the same Love will excite some kind Friend to free us from

our falsely imputed Crimes, to make our *Innocence* shine forth as *clear* as the *Light*, and our *Virtue* as bright as the *Noon-Day*. These then are some of the Advantages which will flow from this happy Temper of Soul, this Christian Spirit. But the greatest of all will be, That when Men see us thus acting, they will by the Brightness of our Example endeavour to do the same; and by creating this Harmony amongst us, bring down great Blessings upon all. Our *Lights* thus *shining* before Men, will teach them, by doing the same, to *glorify our Father which is in Heaven* †.

2dly, The Advantages which flow from following after the Things which make for Peace, will appear in regard to publick Communities.

It is the first and greatest Obligation to Mankind, to procure and promote the Welfare of that *Body*, of which they are *Members*; which would every one think himself oblig'd to do, a Circulation of Safety and Prosperity would run thro' the whole. The *Roman Orator* * expresses this admirably well: We are *born*, says he, under a *Law*, and instructed by such *Principles* of *Nature*, that oblige us to prefer the *common Good* before *our own*; that so at length the *common Good* may prove our *Advantage*. And as Love is the only Cement which knits Men into Society, so that Society cannot be preserv'd without that Love which at first form'd it. Where

† Matt. v. 16.

* Cicero,

this reigns, Peace and Unity, and all the happy Consequences which attend, must reign to. If it tends to the Good of Communities, to have all Feuds and Animosities laid aside by its Members; If it be advantageous to the Publick, that good Order be kept up; nothing, I am pretty sure, can more effectually promote it than Peace and Love. Did this once prevail, we should espouse another's Interest, with the same *Zeal* we do our own: We should prosecute the *Publick Good* sincerely and heartily, and verify the imaginary Dreams of the Golden Age, and find almost a Heaven upon Earth. Society would stand firm, supported by mutual Dependencies and Kindnesses. By these means, like *Brethren in Unity*, we should harmoniously dwell together, and enjoy all the Comforts and Conveniences of Conversation. We know very well who hath told us, That a Kingdom or a House divided against it self cannot stand. Where there are Divisions and Animosities in either, it will be impossible to keep them long from falling. And I could heartily wish that some amongst our selves would be persuaded of this. That they who have unhappily been mistaken themselves, or cunningly mislead others, would lay their Hands upon their Hearts, and seriously consider these Things: That they who have been concern'd in raising and *Fomenting* our *Divisions*, who have been *uneasy* under *Happiness*, and labour'd all they could to tear it in Pieces, would, before it be

too

too late, Consult the Things which make for Peace. If they are not as Happy as they cou'd wish, let them at least be so kind as to bear with those who enjoy a Contrary Opinion.

It is not long since we had a Rebellion the most Monstrous of any, raging in the Bowels of our Country. The most Monstrous I call it, because when all others shrouded themselves under the pretended Cloak of Liberty, that was calculated for Slavery. With what Emotion and Grief of Mind then must we Reflect upon those who are so soon grown insensible of their Danger, and forgetful of the great *Deliverance*? Who seem to make it their Chief Business to involve us in the same Difficulties. We have some among us who are continually boasting of their Affection for, their great Services done to the *Publick*, and at the same Time do their utmost to make it *Contemptible*. Who sigh out their Murmurings and Discontent for pretended *Mismanagements*, and wou'd persuade the World, that every Thing is *out of Order*: But alas! for this Reason only, because themselves *are out of Office*. But my Brethren, let us act upon *Principles* more agreeable to our True Religion. Let us endeavour to promote the Honour and Interest of our *Country*. And Defeat the Designs of our Enemies, who look upon our Divisions with the greater Pleasure, because by them they are most likely to bring about their Intentions, and to
work

work our Destruction. Let us bind our *Tongues* to good *Behaviour*; forbear Discourses that have the least Tendency to Seditious. Let us study to be quiet, and mind our own Business, and leave the Administration of Publick Affairs, to those who have the Care of them. Let us keep close to our Allegiance to His Majesty King GEORGE, and make the Crown sit as easy as possible. Let us learn the *Wisdom* to know when we are *Happy*, and the *Prudence* and *Honesty* to continue so. Gratitude and Thankfulness are undoubtedly due to a Prince from his Subjects. And I may venture to say one Thing without the least Imputation of Flattery, that if ever any *King* might expect them for his own *Sake*, or *Claim* them for *God's Sake*, his *Majesty* that now Governs us, with Justice may do both. Our Interest joins with our Duty to engage us to this. But there is no Reason to enlarge upon this. To conclude therefore, let us beg of God that he would be pleas'd to Bless, Preserve, Protect, and Keep his Majesty, that we may long *Enjoy Him*, and all those Invaluable Blessings vouchsaf'd us by Him. That he wou'd so Rule the Heart of his Chosen *Servant GEORGE* our *King and Governor*, that He knowing whose *Minister* he is, may above all Things seek *God's Honour and Glory*; and that *We* and all his *Subjects*, duly considering whose *Authority* he hath, may faithfully *Serve, Honour, and humble Obey him in God and for God,*

God, according to his blessed *Word* and *Ordinance*. Let us beg of him to influence the Hearts of Men to Peace and Love. So to behave our selves in this Life, that we may be entitl'd to the Glories of the next, for Jesus Christ his Sake,

To whom, with Thee, O Father, and God the Holy Ghost, Three Persons but One God, be ascribed, as is most Due, all Honour, and Glory, Might, Majesty and Dominion now and for evermore. Amen.

F I N I S.



