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True Moderation.

A

S E R M O N

On PHIL. IV. 5.

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der'd, as not answering the true Sense of the Original. But I design not to find Fault with the Translation, or to quarrel with the Word, which I think a very good one, if it be rightly understood. And I am persuaded the best way to understand it may be, to consider how our Translators have render'd the original Word here us'd in other Parts of the New Testament. *Acts* xxiv. 4. we find it translated *Clemency*. *2 Cor.* x. 1. *Gentleness*, and *1 Tim.* iii. 3. *Patience*. And in the Old Testament, *Psal.* lxxxvi. 5. where the same Word is used in the *Greek*, we find it render'd a *Readiness to forgive*. - The *Latin* Translations, as the *vulgar Latin*, *Arias Montanus*, *Beza* and *Tremelius* render'd it by such Words as signify *Lenity* or *Mildness*, *Equity*, *Modesty* or *Humility*. And I take it that our Word *Moderation*, as it signifies a Vertue, and as it is to be understood in this Place, comprehends all these. So that to say, *Let your Moderation be known unto all Men*, is the same as to say, Behave your selves towards all Persons, that whosoever you have to deal with may find you to be *kind, gentle, patient, ready to forgive, mild, equal, modest and humble*. But certainly there is nothing in the whole Scripture that can give a Colour to that Construction, which those, who pride themselves in the Name of *moderate Men*, put upon this excellent Precept: Who make the Moderation here recommended by *St. Paul* to consist in having a moderate Opinion
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for all Religions, and to believe it an indifferent thing, whether a Man goes to this Church, or to that Meeting-House. To think Episcopacy and an Episcopal Clergy a good political Institution for some Times and some Countries, and what may be born and comply'd with as long as it can't be remedied, but that no Man has any Obligation in point of Conscience to submit to this Ecclesiastical Government, but that, if he dislikes it, he may occasionally or altogether separate from it, and choose what Pastor he pleases for himself, and he that blames him for so doing, is a Man, they say, that wants Moderation, and has no Regard to this Precept of the Apostle. In short the *Moderation*, so much cry'd up at this Time, consists in believing all Religions call'd Protestant to be agreeable to the Institution of *Christ*, tho' they neither administer his Word or Sacraments according as he has appointed, nor believe those Articles of Faith which he has taught in the Gospel. If we will be moderate according to the Moderation in fashion, we must not condemn those who deny our Saviour's Divinity, as the *Socinians*; those who refuse Baptism to Infants, and deny the Soul to live when separated from the Body, as the *Anabaptists*; nor those who reject both the Sacraments of Baptism and the Lord's Supper, and renounce the Lord that bought us, and redeem'd us with his Blood, believing in no other Christ but an imaginary one

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one within themselves, as the *Quakers*; nor must we call these Persons *Hereticks*: Neither may we censure those other Dissenters who renounce Episcopal Government, and contemn the Orders and Service of our Church, setting up for themselves Teachers according to their own Fancies, and separating themselves from our Communion, as the *Presbyterians* and *Independants*; nor may we call these *Schismatics*. If we will be the fashionable *moderate Men*, we must believe all these are in the right way to Heaven, at least we must not tell 'em that they go wrong. No, if we do, we are high-flown, and want *Moderation*. But I must take the Liberty to say that such a *Moderation* as this is so far from being a Vertue, that it is a shameful Vice, and therefore cannot be the thing which the Apostle recommends in the Text. For neither *Christ*, nor any of his Apostles have any where taught us to be indifferent or luke-warm in Matters of Religion, but the quite contrary: We must be zealous and earnest, both to preserve the Faith and the Unity of the Church; and that not only at some certain Times, and on certain Occasions, but, at all Times, and on all Occasions, for so this very Apostle *St. Paul*, who recommends *Moderation* to us in the Text, has elsewhere taught us: *It is good, says he, to be zealously affected always in a good thing, and not only when I am present with you.* If therefore Faith and the Unity of the Church are good Things, here

Gal. iv.

28.

is a plain Recommendation of a constant and perpetual Zeal for 'em. But we have not only such a general Exhortation to Zeal for Religion and religious Matters; but we are particularly and expressly commanded to be zealous for these two Things:

1. *First*, The Holy Scripture enjoyns us to be earnest for the Preservation of the true Faith. Even St. Paul himself presses this upon us in this very Epistle, where he recommends *Moderation*, commanding us to *Stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel.* The *Moderation* therefore, which he afterwards exhorts us to, must not be construed to interfere with this Precept. For then we must make him to contradict himself in the same Place, and writing to the same Persons. Again this same Apostle calls the *holding Faith* that is the adhering stedfastly to that *and a good Conscience* the warring *good Warfare.* I am sure this is not consistent with yielding up our Faith to every one that shall oppose it, and permitting all Persons to believe as they please, without daring to shew their Errors, and letting them know the dangerous Consequences of 'em. How can we *fight the good Fight of Faith, and profess a good Profession before many Witnesses,* as we are exhorted to do, unless we publicly declare it in Opposition to all Heresies whatsoever? Can that Man comfortably say at his last Hour, *I have fought a good Fight, I have finished my Course, I have kept the Faith,* who

Phil.i.27.

1 Tim.i. 18, 19.

1 Tim.vi. 12.

2 Tim.iv.

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who has never concerned himself for the Preservation of the Faith, who has always thought himself at liberty to believe as he listed, and that all others might do the same? Did *St. Paul* do thus? Was he of this Opinion? If so, how came he to undertake so many dangerous Journeys to so many Parts of the World, and to suffer so much in all Places where he came? But all this he did to propagate the true Faith, and that, to be sure, because he certainly knew that it was no indifferent Matter what Faith any Man professed. Well, but *St. Paul* did this to propagate the Christian Faith in general, but this is not the Case now: All Protestants profess the Faith which *St. Paul* taught, and therefore what Need is there now for this kind of Zeal? But did *St. Paul* teach that *Christ* was no more than a meer Man? No, he expressly taught the contrary, when he tells us, that he *is over all God blessed for ever*. Yet this is a Doctrine now taught and maintain'd by some that call themselves Protestants, but certainly we may oppose it, and I am sure I will do it upon all Occasions. Did *St. Paul* teach that the Soul cannot live separate from the Body, and that it sleeps with it in the same Grave till the Resurrection? If so, how came he to have a *Desire to depart, and to be with Christ*? How could he think that *far better* than to live here? Is there such a thing as better or worse in a State of Insensibility? Or could he hope for any Enjoyment of
Christ

Rom. ix.
5.

Phil. i. 23.

Christ in such a State as made him incapable of enjoying any thing? And yet this Sleep of the Soul is asserted and defended by a whole Party of Protestants. Again, did *St. Paul* teach that there is no outward *Christ*, and that Baptism and the Lord's Supper are beggarly Elements? How came he then in 1 Cor. i. all Places to preach that *Christ* which was 23. crucified at *Jerusalem*, and never so much as to mention a *Christ within*, that ever I could find in his Writings? Why did he bap- 1 Cor. i. tize whole Housholds, and give admirable 16. Precepts concerning the Administration of the Lord's Supper? And yet we have an in- 1 Cor. xi. nocent Party, as they are called, that teach 20, &c. what is very contrary to *St. Paul* in these Matters. And shall we not offer to say that these are false and scandalous Doctrines, that they strike at the Foundation of Christianity, that they are heretical and pernicious, and consequently caution our Flocks that they be not seduced by such deceiving Wolves, whatsoever Sheep's Clothing they appear in? When Satan transforms himself into an Angel of Light, he is a more dangerous Enemy than when he appears barefac'd, for when he is so disguis'd, he would deceive, if it was possible, even the very Elect. And therefore no good Man need be afraid to oppose such notorious Errors, which are so contrary to the Faith, lest he should be thought to want Moderation or Charity. For these Vertues are not to be extended to Errors and Heresies, but to Men, and we must oppose the Doctrines, however we deal with the Persons that hold

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Jud. ver.
3, 4.

them. Nor ought we to be any whit the less earnest to oppose these Principles of some that call themselves Protestants, because we have a common Enemy to deal with: For the Primitive Christians had also two common Enemies that opposed their whole Religion, and persecuted the Professors of it in a most barbarous manner, I mean the *Jews* and the *Gentiles*, and yet the Apostles were nevertheless zealous to oppose the Doctrines of Hereticks and Seducers, exhorting the true Professors to *contend earnestly for the Faith which was once delivered to the Saints*, and that, not because they had those open and avowed Enemies to Christianity in general, who publickly oppos'd and persecuted the Church of God; but because there were *certain Men crept in amongst them unawares, who turned the Grace of God into Lasciviousness, and denied the only Lord God, and our Lord Jesus Christ*. As therefore the Apostles failed not to oppose the common Enemies, and to condemn the Doctrine of the *Jews* and *Gentiles*; so neither did they cease upon all Occasions to confute and censure those, who tho' they made Profession of Christianity, yet taught such things as were not consistent with it. And whilst we follow their Example, we need not fear losing that *Moderation* required in the Text, whatever our new Pretenders to Moderation say to the contrary. We must say they endeavour to heal the Animosities, Divisions and Dissentions amongst our selves, by allowing each others Opinions, and not be zealous for this or that Party, but only shew

shew a firm, a brave and resolute Adherence to the Protestant Interest throughout the World. As if there were no dangerous Principles, no pernicious Doctrines maintain'd by any that go under the Name of Protestants. But I hope I have said enough to convince you of the contrary, and therefore let us not be deceived with specious Appearances and fair Pretences, but let Men call themselves by what Name they please, if they broach damnable Heresies, I am sure we ought not to side with 'em, and to say they have done no Wickedness in this Particular. We must not, we dare not be moderate, that is indifferent in such things as these : If we should be so, we may justly fear the Judgment wherewith God threaten'd the Angel of the Church of *Laodicea*, who was it seems a moderate Man, that is a Man who had no great Zeal for, or Care of that Church over which he presided, and fancied that God was pleas'd with his being so, because he found himself bless'd, as he imagin'd by this Means, he had gotten Preferment, and was grown Rich by it. And this is just as our moderate Men plead now for themselves, we are the rich Men, the trading Men of the Nation, would God bless us thus if our Ways pleas'd him not? But let us hear what God says to such Trimming : *I know thy Works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my Mouth. Because thou sayest I am rich, and increased with Goods, and have need of nothing ; and knowest*

Rev. iii.

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not that thou art wretched, and miserable, and poor, and blind and naked. We see then that this kind of Moderation, this Trimming in Religion, this Luke-warmness and Want of Zeal for the Faith we profess, is odious in the sight of God. And I believe, if we enquire, we shall find it so in the sight of Man too. For who can have any real Value for that Man, who is not firm to what he professes? Who indeed appears to be a Church-man, but nevertheless thinks that all the Dissenters are in as good and fair a way to Heaven, and therefore he can join in Communion with any of 'em: Who believes that if he do but rail heartily at Popery, that it is perfectly indifferent what other Church he sides with. But tho' this kind of Moderation, which is perfectly opposite to that Zeal, which the Scriptures press to be now so much in Vogue; yet if Men would but give themselves leave to think, they could not believe it to be a Vertue, how much soever some cry it up for one. Would any one, think you, believe himself commended, if it should be said that he is a moderate or indifferent Lover of God, his Country, or his Friends? Would he not be much better pleas'd to be call'd an hearty zealous Lover of all these? How then can the Name of a moderate, indifferent Church-man be honourable? If our Church be good, we ought to love it heartily, and seek its Welfare with Zeal and Earnestness: But if it be bad, we ought not to love it at all. So that be it how it will, a moderate indifferent Love for it is no way justifiable.

II. *Secondly*, As the Scriptures require us to be zealous and not moderate, with relation to our Faith, so also they require the same, with regard to the Unity of the Church, to our living in Communion one with another, and avoiding all Divisions and Separations one from another. Now I ¹ Cor. i. beseech you, Brethren, by the Name of our Lord ^{10.} Jesus Christ, says St. Paul, that ye all speak the same thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind, and in the same Judgment. Now what were these Divisions which St. Paul here speaks of? They were not any Contentions about the Faith, but only some little trifling Matters, as which of their Pastors ought chiefly to be follow'd, whose Congregation they should join themselves to, whether that of Paul, or of Apollos, or of Cephas. Not that these three had any Difference between themselves, or that one of them taught any Doctrine contrary to the other, or that they separated in Communion one from another, but only some factious Persons took occasion to abuse their Names to Countenance their own Divisions: And St. Paul in condemning this Abuse, was willing to spare the Persons who had caused it, as being minded to see if they would be brought to a better Temper without it. Wherefore he says, That in a Figure he transferred these things to himself, and to Apollos. As ¹ Cor. iv. though he had said, since our Names have ^{6.} been abused by some of you upon this Occasion, and that there are amongst you some, that boast you are followers of Paul, and
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not of *Apollos*, and others, that they are followers of *Apollos*, and not of *Paul*, I am willing to Name no other Persons at this time, but supposing it be so, that some of you were converted by one of us, and some by the other, I would have you know that this ought to make no Difference amongst you; but that you should still joyn in one and the same Communion, and not be puffed up for one against another, nor break out into Factions upon this Account, to the despising of one another.

After this, he shews how the Unity of the Church, which is the mystical Body of Christ is to be preserv'd, by comparing it with the natural Body. For, says he, *as*
 1 Cor. x.
 10. *the Body is one and hath many Members, and all the Members of that one Body being many, are one Body; so also is Christ.* As therefore the Members of the natural Body must be united to one another to preserve the Body entire; so must the Members of *Christ*, continue in Union one with another, or else his mystical Body will be maimed: For this is a natural Consequence of this Comparison. And as he adds, *God has tempered the Body together*, giving to every Member even to the most feeble and least honourable Parts, their proper Office, *to the end*, says he, *that there should be no Schism in the Body; but that the Members should have the same Care one for another.* Then by subjoining, *Now ye are the Body of Christ and Members in particular*, He plainly intimates, That in this mystical Body, the Church, there ought to be no Separation of Interests, no Divisions or Dissen-
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sensions from one another, but that all should have the same common Interest and concern, *endeavouring to keep the Unity of the Spirit in the Bond of Peace.* And, to convince us of ^{Eph. iv.} the absolute Necessity of studying to preserve this Union, he shews us, that without this Love or Charity for the Body of *Christ*, all other Gifts and Graces are of no Value, so that the understanding *all Mysteries and all Knowledge*, the having a *Faith able to remove Mountains*, if it want this Love or Charity to the Body of *Christ*, *it profiteth nothing.* And he, who seeks to separate and divide this Body, is an Enemy to *Christ*, the Head of it, *tho' he speak with the Tongues of Men and of Angels.* Wherefore the Apostle prays for the *Romans*, that they may be *like-minded one towards another, according to Christ Jesus.* And ^{Rom. xv.} ^{5.} exhorts the *Philippians*, to be *like-minded, having the same Love, being of one accord, of one mind.* And our Saviour in the last Prayer he made for us before he was betray'd, beg'd. that we might be preserved in Unity, saying, *Holy Father, keep thro' thine own Name those whom thou hast given me, that they may be one as we are.* ^{Joh. xvii.} ^{11.} And now, can it be thought that Christian Moderation should oblige us to join with, or to countenance, those who destroy this Union which *Christ* so earnestly pray'd might be preserv'd? That we should adhere to, or abet such Party-Makers as tear and rent the Body of *Christ*, by separating the Members of it one against another? Our new fashion'd Moderate Men pretend indeed, That they would take away these causeless Divisions, that they desire

to heal these Wounds of the Church, and that they take the right Method for it; which is, not to stand stiff for Ceremonies, nor contend with a weak Brother for indifferent Matters, but to yield to 'em and comply with 'em in these things. And to shew their Readiness to comply with them, they will sometimes go to their Meetings, and joyn with them in their way of Worship, at other times, and upon occasion, they will come to the established Church and communicate with us. And this, say they, is the Way to make both one, and a most certain Token of their great Moderation. But will the countenancing two separate Parties, and the making them believe that we think them both to be in the Right, ever Unite 'em? Will the Dissenters be brought to conform to the Church, by seeing the Church-men coming over to their side? Or will the Church think it reasonable to yield to the Dissenters, when they see the Dissenters, can upon Occasion, and without making any Scruple of it, joyn with us in all Parts of Divine Worship? May we not justly say to 'em, If you think our Communion to be sinful, why do you communicate with us at all? If it be not sinful, and you can joyn with us, why do you make a causeless Division, and rent the Seamless Coat of *Christ*, when you are forced to own there is no just Occasion for it? We may very well say to these Moderate Church-men, or Moderate Dissenters, that divide themselves between one side and the other,

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and keep stedfast to neither, what *Elijah* said to the *Israelites* on the like Occasion, *How long halt ye between two Opinions? If the Lord be God follow him; but if Baal, then follow him.* If the Dissenters are the true Church of Christ, follow them: If the established Religion be Christ's true Church follow that. It is certain, both cannot be in the Right. For Christ cannot be divided any more than the natural Body, and *St. Paul* has taught us that *as the Body is one, so also is Christ.* Now there is certainly a Division between us, we are separated the one from the other, we cannot therefore be both of us sound uncorrupt Members of the same Body. He therefore who Trims between both, must necessarily be corrupt on one side or t'other. The Man who keeps firm and stedfast to one, may possibly be in the Right, but he that halts between both must certainly be in the Wrong. There is a plain apparent Schism between us, and consequently, one Party must be Schismatical. He therefore that joyns indifferently with both sides, undoubtedly countenances the Schism on which side soever it lies, and consequently is a Schismatick, or an Abettor of Divisions in the Christian Church, who-soever else is not one. I shall not here concern my self about the Dissenters Opinions, wherein they differ from us, for we should have nothing to say against 'em, if they did not form a Schism. We would never fall out with a Man, whether a black Gown or a Cloak was the most decent Habit, provided he would make no Disturbance about

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it, and not gather a separate Congregation upon such a trifling Matter. For Men may differ and argue about Opinions, without either Breach of Charity, or of the Unity of the Church, which requires not that all should be of the same Opinion, but of the same Communion. And for this Unity in Communion, we ought to be zealous and not Moderate, for the tearing Christ's Body can be no indifferent Matter. But our Moderate Men, as they love to be called, tell us, that we and those Dissenters they joyn with are all one in Substantials, and that we differ only in a few little needles and indifferent Ceremonies, and to let us see that they account this Difference to be no ways Material, they think they may go indifferently either to Church or Meetings. But if the Difference be so little, why is there a Separation? Why can we not agree all of us to worship God in the same Way? Why do these *Dissenters*, which think our Communion Lawful, come and draw away our Members from us? Why do they form distinct Congregations, and quit their Legal Pastors? And do not they which go to these Meetings, tho' but occasionally, countenance this Separation and Division, which they are forced to own to be needles, and without just Cause? If the Terms of our Communion are not sinful, 'tis certainly a damnable Sin, for those who are of this Opinion to separate, or to countenance and uphold such a Separation, for they maintain and support a Division and Schism, in the Church of Christ, without any just Cause given

given for it. But if our Way of Worship be sinful, 'tis a damnable Sin to joyn so much as once in our Communion. So that the Moderate Man, who halts between the Church and the Meeting-house, is guilty of a damnable Sin, which side soever is in the Right. This kind of Moderation then, which is now so fashionable and so much cried up, cannot be the Moderation required by St. Paul in the Text: For that Apostle would certainly never exhort us to anything that is sinful.

Having thus shewn you, what true Moderation is; that it consists in *Kindness, Gentleness, Patience, Readiness to forgive, Mildness, Impartiality, Modesty, and Humility*, towards all Persons whatsoever, but that it is by no Means to be extended to that Indifferency in Religion, to which some would apply it. Provided therefore, that it be not wrested to the Prejudice of the true Faith and of the Communion of the Church, I will go as far as any in extending it to other Matters and Persons. In order to which, I will now briefly shew.

II. *Secondly*, How our Moderation should be made known unto all Men. And this is to be done not by shewing an Indifferency towards our Religion, but by shewing our selves kind to all Men whatsoever, and what Religion soever they are of. We ought always carefully to distinguish betwixt the Vice and the Man, and howsoever we are to abominate and hate the one, we must be nevertheless ready upon all Occasions to do Good to the other. Is such a one a profane, lewd vicious Liver, let us detest the

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Profaneness, but still let us not detest the Man. Let us endeavour what we are able, and as far as we have Opportunity, to reclaim him from his Vice, but let us not be vicious with him to shew our Moderation that Way. So also is any one an Heretick or a Schismatick; let us hate the Heresie and loath the Schism, but let us not hate or loath the Persons guilty of it. Let us if we can study to reduce 'em and bring 'em back into the Way of Truth and of Righteousness, but let us not to shew our Moderation become Heretical or Schismatical with 'em: Let us not joyn with 'em in their Divisions, nor unite ourselves to their separate Assemblies: Let us study to do good to their Persons, but let us pray still against their Wickedness: Let our Moderation be made known to 'em by our Readiness to do 'em all Acts of Charity and good Nature; if they need our Help or Assistance let us freely and cheerfully afford it 'em: Let us relieve their Wants, and contribute to their Necessities according as we have Opportunity and Ability. If they are naked let us cloth them, if hungry let us feed 'em, if a thirst let us give 'em Drink, and let 'em see that we want no Bowels of Charity or Compassion for them, howsoever we dislike their Ways, and disapprove their Deeds and Practices. Our Saviour has taught us in one of his excellent Parables, that Difference in Religion should by no means make a Difference in our Charity and Compassion.

Luk. x. - When the Traveller who went from *Jerusalem* to *Jericho* fell amongst Thieves and was grievously

grievously wounded and severely handled by them, the good *Samaritan* tho' of a different Religion shewed all the Care and Kindness to him that he was able, when the Priest and the Levite who saw his Distress and Anguish pass'd by him without any Regard or Compassion, he *went to him and bound up his Wounds, pouring in Oyl and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him: And on the Morrow when he departed, he took out two Pence and gave them to the Host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee.* Now this *Samaritan* was a Man of so different a Religion from the Traveller, that they would not so much as trade or have any Commerce with one another upon the Account of that Difference in their Way of Worship. For the *Jews* had no Dealings with the *Samaritans*. Joh. iv. 9. And 'tis our Lord's Command that we should do as this *Samaritan* did. But tho' our Saviour recommended this pious charitable Act of the good *Samaritan*, he was far from recommending his Religion to us: For he plainly told the Woman of *Samaria*, that *they worshipped they knew not what.* Joh. iv. 22. By all which I think our Saviour has evidently instructed us how to express our Moderation. Not by complying with Dissenters in their different Principles from us, but by not letting such different Principles lessen our Bowels of Compassion towards 'em. That our Moderation therefore may be made known unto all Men, we must, by our constant Practise and Behaviour towards All,

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let every one see that we do not confine our equal fair Dealing, our Love or Charity, our Kindness, Meekness, Gentleness, Forbearance, Patience, Readiness to forgive, our Modesty and Humility to those of our own Persuasion or Party, but that we are still ready to *do Good to all Men, but especially to them who are of the Household of Faith.* That tho' our first Care and Concern be for those whom we judge the truest and most faithful Servants of Christ; yet we shall never be wanting to do all good Offices to those who differ from us, according as our Occasions and our Abilities will permit. And as our Moderation is to be made known by our equal fair Dealing, and our Love and Charity towards all Men, how different soever their Persuasions may be in Matters of Religion; so also should we shew it by bearing with a weak Brother in private Opinions which neither affect the true Faith of Christ; nor the Unity of the Church, such as those mentioned by St. Paul, *One believeth he may eat all things, another who is weak eateth Herbs. One Man esteemeth one day above another: Another esteemeth every day alike.* These were no other than private Scruples concerning such things, as neither Christ nor his Church had made any Determination, but had left them as they were, perfectly indifferent, and so every Man was at Liberty to judge for himself what he ought to do in these Matters. In these therefore, and such like Doctrines which neither one Way or other prejudice the Faith or Unity of the Church, the Apostle has expressly declared, that we should

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Gal. vi.
10.Rom. iv.
14.

not judge or censure one another ; but as we take our own Liberty, so let us leave others to enjoy theirs. But the Case is very different with relation to such things, as either Christ or his Church have determined, however indifferent they may be thought in their own Nature. For as to what St. Paul here speaks of, *esteeming every day alike*, which he puts down as an indifferent Opinion, which we ought not to dispute or contend about ; shall we extend this to the Observation of the Lord's day, which the Church has from the Apostles times set apart, and dedicated to the particular Service of God ? I suppose none will urge this Text of Scripture, to excuse any who shall refuse to observe it. Again, let us shew our Moderation to all, by our gentle Behaviour towards those who differ from us even in Fundamentals. And howsoever zealous we are for the Preservation of the Faith, and the Peace of the Church, let us still reason with 'em, and endeavour to *restore 'em in the Spirit* Gal. vi. 1.
of Meekness. Let us *not bring against 'em* Jud. v. 9.
railing Accusations, lest that serve but to provoke 'em; and drive them, if it be possible, further from us. Let us bear long with them, and endeavour to reduce 'em to the Fold from whence they are strayed by all the Methods of Mildness, of Love and Charity. Let them see that we have a most tender Care and Compassion for them, and that Jud. vi. 20.
we desire to pull them out of that Fire into which they have run themselves by departing from us. But as the Apostle says, we are in this Case to *make a difference.* We must

distinguish the best we can, between those who are led away thro' Ignorance, and those who offend of malicious Wickedness. For as there are some who are seduced by the Prejudices of an Unhappy Education, or thro' Want of Knowledge, which has made 'em apt to be drawn aside by the specious Pretences and fair Speeches of cunning Deceivers, so as they have not been able to see the Wolf thro' his Sheep's cloathing, and these should be gently treated, and the Errors of their Ways should be shewed to 'em in the mildest Manner; so there are others whom the Apostle calls, *Evil Beasts, always Lyars, who must be rebuked sharply.* To conclude therefore, *Let our Moderation be known to all Men,* not by our Compliance with 'em in their Separations and Divisions, but by our Meekness, our Kindness, our Charity and gentle Behaviour towards all; not by our running with 'em into their Errors, but by endeavouring to reduce 'em from the Error of their Ways, that they may be saved in the day of the Lord. By shewing a true Affection both to their Bodies and their Souls, tho' we can have none either for their Principles or Practices. And howsoever Men may censure or condemn this *Moderation*, as contrary to the *Moderation* now in Vogue, we may be satisfied, that God will accept of it, since it is agreeable to his most holy Word and Commandment. And having done our Duty herein, we may be assured, that we shall not fail of a Reward at the last Day, thro' Jesus Christ our Lord. To whom with the Father, &c.

FINIS.



