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672.

SERMON

Mr. FERREBEE's

SERMON

At Christ's Church, London, on S. Matthew's Day, 1732.

Published by Order of the Lord Mayor, and the Governors of the several Hospitals then present.

LONDON:

Printed by S. W. J. 1732

Sold by G. King in Westminster-Hall; J. Warriner, against the Royal Exchange; and J. Knapton at the Coffee-House in Strand-Lane. 1732.

A
S E R M O N

Preached before the RIGHT HONOURABLE

Sir *FRANCIS CHILD*, Kn^t,
LORD MAYOR,

AND

The GOVERNORS of the several
HOSPITALS of L O N D O N,

At the Parish Church of *Christ-Church*, on *Monday*
September 21. being St MATTHEW'S Day.

By Michael Ferreebee, *A. M.*

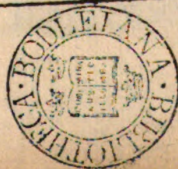
Published by Order of the Lord Mayor, and the
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L O N D O N :

Printed by GEO. JAMES :

Sold by C. KING in *Westminster-Hall*; J. WALTHOE, against
the *Royal Exchange*; and J. ROBERTS at the *Oxford-Arms* in
Warwick-Lane. 1732.

(6)



T O

The RIGHT HONOURABLE
Sir *FRANCIS CHILD* Kn^t
LORD MAYOR,
And the Worshipful the GOVERNORS
of the severall HOSPITALS of the
CITY of LONDON.

Gentlemen,

AS Your Authority engaged
the Publication of the fol-
lowing Discourse, give me
Leave to make an Offering of it
to You, as the First Fruits of my
Labours, and as an Acknowledg-
ment of that Duty, which would
have chose to express itself in the
more safe and secret Services of
Privacy

Privacy and Retirement, but that Your Commands called it forth young and unequal to the open and hazardous Trial and Judgment of the World.

I should never have presumed to adventure any of my weak Performances to so severe a Test, but in Compliance with Your repeated Instances, and in Confidence of Your Patronage; if such my Compliance should (as I fear by many it will) be deemed a Presumption, and my Obedience to Your Injunctions looked upon as the Effect of my Vanity; yet I hope that Your Authority will be my Excuse, and that the same Power which endangers, will defend me.

If I am too bold in this Expectation, permit me to remind You, *Gentlemen*, that this my early Attempt is a Nurstling of Your own Adoption:

[iii]

Adoption : And as it is Your Province and Glory to foster the Poor and cloathe the Naked ; I hope You will not let this Offspring of Your own Encouragement (Poor, I fear, and Naked of itself) pass undistinguished by Your Compassion. But as it was brought up for the Service of those Charities, which flourish under Your Management, that it may in some respect share the Advantages of Them, from Your Protection.

I am,

Gentlemen,

With the highest Respect,

Your most obedient,

most humble, and

most devoted Servant,

Michael Ferrebee,

Admission: And in the same way
it is not for the first time
that the Government has
been able to do this
because the Government has
it was for the first time
of this Government's
under a new Government
may in some respects
various of them from your
position.

I am,
Gentlemen,

With the highest respect,
Your most obedient
and devoted servant,
Michael Berkeley

I S^t PETER, Chap. iii. Ver. 8.

Finally, be ye all of one Mind, having Compassion one of another; Love as Brethren; be Pitiful.

S^T Peter strongly apprehending the great Dangers, which, unless timely obviated, must unavoidably ensue to the Church of *Christ*, from the many Distractions and Animosities sprung up among her Members then dispersed abroad; that they naturally tended to slacken their Duty of giving *Glory to God on high*, and to make of none Effect the great Aim and Intention of an Evangelical Institution, the Establishment of *Peace upon Earth, and Good-Will towards Men*; after having laid down some Rules in the foregoing Verses of this Chapter, for the just Discharge of the Relative Duties incumbent upon married Christians; takes an occasion, from the Unanimity of Temper necessary to be preserved in the Conjugal State, to recommend a Similitude of Affection and Love to the whole Body and Communion of *Christ's Church*, in the Words before us. *Finally*, says the Apostle, τὸ ἄ τέλος, *the End of*
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all;

all; the main Scope and Design of my Advice and Instruction, is, to exhort you to a general Unity of Mind and Affection towards one another; without which, all my other Directions, relating to the more private and particular Guidance of your Behaviour and Conversation, of your Tenderness and Compassion towards them you are more nearly concerned with, will be but of small Advantage: Your Disposition is not to be circumscribed within the narrow Boundaries of your own Family, enclosed within your own Walls; but extensive to all *Christians* whomsoever; productive of good Works, in compassionating the Miseries of your Fellow-Labourers in *Christ*; in tenderly sympathizing with them in their Afflictions, and in readily administering to their Necessities: *Finally, be ye all of one Mind, having Compassion one of another; Love as Brethren; be Pitiful.*

As these Words, if duly attended to, will give us a complete Rule of true *Christian* Charity, I shall endeavour from them,

First, To mark out the several Branches of this our Duty, in respect to our general Behaviour towards one another: And,

Secondly, To speak to the blessed Occasion of our Assembling here this Day; and to enforce that
more

more particular Branch of it, which these present truly great and illustrious Instances of Beneficence recommend and inspire.

First then, *Be ye all of one Mind.*

Though by the Word *Mind* is generally understood that Apprehensive Faculty we are endued with, by which each Man forms his particular Opinion or Judgment of Things; yet it sometimes includes both the inward Disposition of the Will and Affections; and likewise the Manifestation of that Disposition in our outward Actions and Deportment. And in this Latitude of Signification must the Word *Mind* in my Text be understood; which does not simply imply a barren ineffective Opinion or Judgment; but takes in that active Principle and Affection of the Soul, which engages us in the Work and *Labour of Love*, and displays itself in the ready Offices of Tenderneſs and Compassion. *Be ye all of one Mind*, ſays the Apoſtle, *having Compassion one of another; Love as Brethren.*

And this Import of the Word frequently occurs to us in St Paul's Epistles; to support which, I shall, from among many others, mention but one Place in his Epistle to the *Romans*, Chap. xii. parallel to my Text; where the Apoſtle, after ſundry Exhortations to the Practice of many Christian Vertues, a-

cannot persuade: Though we cannot command our Judgments, our Inclinations we may; since Humanity is from our Will, though our Understanding is not. And, as Christianity forbids us to call down Flames of Vengeance to consume; so does it command us to kindle and cherish a purer Fire of Love to embrace, whom we cannot convert. Though perhaps we dissent from, yet must we not be at Discord with, our Brethren. Difference of Opinion is no reason for the Destruction of Friendship; and we may all of us be of one Mind, in this point, to be all of one Heart, though not all of one Opinion; conforming ourselves to the Example of those Primitive Christians we read of, *Acts iv. 32.* *And the Multitude of them that believed were of one Heart, and one Soul: The Effect of which Unanimity was such a disinterested Benevolence, that not any of them said, that ought of the things which he possessed was his own, but they had all things in common.*

When the Soul is softened with such humane Dispositions; when Brotherly Love, that Love of our Neighbour so strongly recommended in Holy Scripture, is thus impressed upon our Minds; it will naturally flow out into the mild, the meek, the friendly Offices of a truly *Christian* Conversation. We then bear ourselves gentle to all Men, and patient. The Errors and Miscarriages of our
Neigh-

Neighbour, we then would willingly overlook, but can readily forgive: Their Faults draw our Pity, bespeak our Advice, but that without the Severity of Reprehension, or the ill-natured Pleasure which Malice reaps from the Misfortune of others: Envy haunts not the Affluence of the Rich; nor does Contempt insult the Necessities of the Needy; the *Wealthy* forget their *scornful Reproof*, and the *Proud* their *Despiteness*. It is this general Disposition of Good-Will and Humanity, which makes us forgiving and forbearing; easy to ourselves, and acceptable to others. We then *cast off the Works of the Flesh*, which are *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings*; and bring forth the *Fruits of the Spirit in Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness*. Hence we learn to think soberly and modestly of ourselves; but cordially and reverently of our Fellow-Brethren. We turn our Eyes within our own Bosoms, to prevent their being over-curious and prying into our Neighbours; are sharp-sighted to our own Failings, but cautiously hood-winked to his: For as we are not willing to receive any from, so are we careful to correct what may give any to Him. Nay, our very Faults in some measure render us mutually more affectionate to one another, when a just Sense of them makes us more humble; for Mankind will naturally embrace with greater Tenderness such, who are humbled under a due Consciousness of their own

own Miscarriages, than those, who, exempt from common Failures, stand not so much in need of their Compassion.

From being thus *all of one Mind* in Affection, we naturally endeavour to banish all rash and malevolent Suspicions; ill-natured and censorious Judgment; contemptuous and calumniating Expression: We choose rather to be deceived into a Good, though False, Opinion of others; than entertain a Hard, though True, one against them: We are for setting their Vertues in the brightest Lustre and Meridian Light; while we studiously cast a Veil over their Faults, and in the room of our own, cast theirs behind us: We receive the good Report of their Excellencies with higher Satisfaction, than that of our own; as such Satisfaction favours not of Self-Admiration and Vanity; and are unwilling to encourage any injurious Censure or Reproach of them, as judging ourselves much more liable to the same Reflections.

Neither does our Good-Will and Offices stop here, but are extended to those from whom we can expect no Return, and to our very Enemies themselves; as their Good, and not our Interest, is our chiefest Regard. Not that we by any means lose our Reward; since by such our winning Deportment and soft Remonstrances, we assuage their
Malice,

Malice, disarm their Resentment, turn away their Wrath, and heap Coals of Fire upon their Heads, to melt down and purify the Drossiness of their Mind, and, as it were, to new-mould them into Love and Reconciliation. *The Wolf shall dwell with the Lamb, the Leopard shall lie down with the Kid, the young Lion and the Fatling together; and a little Child shall lead them; Isaiah xi. 6.*

Thus it is that we may fulfil the Apostle's Direction laid down in the Text, of being *All of one Mind* in Christian Charity and Affection, though not of the same Opinion and Judgment, if we will but endeavour after it; and surely it is our highest Duty so to do, if we consider in the

First place, that by our very Appellation of *Christians*, we are incorporated into the Mystical Body of *Christ*: That we are one Body in him, and every one of us Members of one another. Hence how prejudicial must it be, (as *St Paul* elegantly and judiciously sets forth, *1 Cor. xii.* by an Analogy to the Natural Body) how prejudicial must it be, *I say*, to the whole Frame, for one Member to aggrieve the other? how unnatural, not to contribute our Assistance? and how greatly injurious and affronting to the Head, which cemented us together, who is *Christ*? The very meanest Member in this Mystical Corporation, as in the Natural, has its distinct Use and Office,

Office, and shares the same Advantage with the most Honourable; neither can the most Honourable say unto it, *I have no Need of thee*; or, *I am better than thou*. If the smallest Member of our Body smarts, the Whole sympathizes in its Pain: So is it, or at least so should it be, with the Body of the Church of *Christ*. The Best, the Greatest of us should compassionately feel, and then we should quickly relieve the Miseries and Afflictions of the Meanest: The most distressed Members of our Communion should be the most engaging Objects of our Concern; as we apply our chiefest Care to the most afflicted Part of our Body. They are made low, that they might bespeak, and we exercise, our Compassion; how unreasonable then is it in us, not to bestow it, merely because they are so? It is a kind of wilfully frustrating the Designs and Providence of God, and of *rejecting his Counsel against ourselves*; by inhumanly neglecting the very Opportunities he vouchsafes to us of engaging his Favour.

Neither is the Distance set between us and them so great; no *such Gulph fixed*, that we *cannot pass* to them, nor they to us. For

Secondly, However fondly we may think of ourselves; however high we may bear our Heads; yet are they, as contemptible as they may seem, our
 C very

very Fellow Brethren ; and I believe, that none of us will think it our Interest to disown our Relation at the Expence of Eternity. We are all descended from the same Father, all new begot, born and baptized again in him, in the same *Laver of Regeneration*. No Difference at the Font of our new Birth ; no Distinction in our Adoption ; but *High and Low, Rich and Poor, one with another*, cry out with one Voice and one Hope, *Abba, Father*. For *we have one Lord, one Faith, one Baptism, one God and Father of us All, who is above All, and through All, and in us All : Wherefore with all Lowliness, and Meekness, with Long-suffering, forbearing one another in Love, let us endeavour to keep the Unity of the Spirit in the Bond of Peace ; till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ : From whom the whole Body fitly joined together, and compacted by that which every Joint supplieth, according to the effectual Working in the Measure of every Part, maketh Increase of the Body, unto the edifying of itself in Love, Eph. iv.*

When we are rightly grounded in these extensive and well-laid Fundamentals of *Christian Charity*, in being *all of one Mind*, in an universal Disposition and Affection of Humanity to all Mankind ; our Love, Pity and Compassion to our necessitous Brethren will shoot themselves out into the open Dispersions
and

and Enlargements of Munificence, as the Fruit naturally ripening from so rich a Tree; as with Gladness of Heart we may this Day behold: *This Day which the Lord hath made, we will rejoice and be glad in it.* Which brings me to the Second Thing I proposed; namely,

To speak to the blessed Occasion of our Assembling here this Day; and to enforce the more particular Duty, which these present truly great and illustrious Instances of Beneficence recommend and inspire.

And here, as in a Prospect unbounded, and enriched with all the Gifts of Nature, the Eye knows not where to fix her Delight on any single Beauty, but with pleasing Amazement travels over the Whole; in like manner the Mind, in this vast Survey of Benefaction, contents not herself with the partial Reflection on any particular Branch of it, (though in itself eminently great) but glows with inward Rapture at the full Contemplation of such complicated Bounty. Humanity kindles at the Thought, that it should be *ennobled* with such Tenderness, *privileged* with such Inclinations, as to engage and enable it to act in Conjunction with its Almighty Creator, and, as it were, confirm (with the highest Reverence I speak the Word) his Creation, by the Means vouchsafed to it of conveying Preservation. Stupid

and insensible must be that Soul, estranged from Goodness; alien from Nature, which, though perhaps removed from the immediate Influences, yet partakes not in some measure, which *rejoices* not *with them who rejoice* at the refreshing Showers of these Charities. Charities, which confine not themselves, as Rain dropping into a *Gideon's Fleece*, but, like the Dew of the Morning, water the whole Face of the Earth. Here *Love is made perfect*, from which Misery finds a Patron, and Poverty a Friend; the Profligate his Amendment, and the Lunatick his Self: A Love! which discloses its Courts, like those of Heaven, to the Destitute, the Lazar, the Afflicted: And whose Attention to the *Eleyson* of Distress is recompensed *with the Voice of Praise and Thanksgiving*. A Love! which opens its Schools to the Ignorant, its Hospitals to the Sick, its Treasures to the Indigent, its Tables to the Hungry, and its Discipline, not the least of its merciful and wholesome Institutions, to the Vagrant: Which not only extends itself to the Necessities and Infirmities of the Body; but even corrects the Depravities of the Will, and reduces the sad and dismal Tumults and Outrages of the Understanding, by reinstating upon the Mind that Ray of Divinity, which too often is disturbed and over-clouded by the black and gloomy Accidents of Life. A Love! which, as it is the Godlike Off-spring of that eternal Wisdom, celebrated by *Solomon*, acts in a devout and religious Conformity

formity and Resemblance to her Parent: *She hath builded her Houses; she hath hewed out her Pillars, she hath killed her Beasts; she hath mingled her Wine; she hath also furnished her Table; she hath sent forth her Maidens; she crieth upon the highest Places of the City, Whoso is simple, let him turn in hither; as for him that wanteth Understanding, she saith to him, Come, eat of my Bread and drink of the Wine which I have mingled: Forsake the Foolish and live, and go in the Way of Understanding: And by thus strictly obeying the Commands and Injunctions of infinite and eternal Love, her Lord and Master, Christ, in calling to her Feasts the Poor, the Maimed, the Halt, and the Blind, shall she inherit the Blessing promised to such disinterested Goodness, and be recompensed at the Resurrection of the Just.*

Truly great was that Bounty, (an Act never to be sufficiently commemorated in this Place) which first gave Life and Spirit to these Undertakings. It has been known, that Princes, to make some Atonement for a past Life, too deeply perhaps immersed in Vanity and Pleasure, Luxury and Ambition, have, in the Evening of their Glory, at their quitting the Stage of Royalty and Power, with an Heart then open, largely bequeathed to the Relief the Necessitous, and the Services of God. And if such Benefactions, the late forced Testimonies of a rectified Mind, and an awakened Conscience, deserve (as most

undoubtedly they do) the Gratitude and *Eulogia* of Mankind; how much more are we indebted to these early voluntary Endowments of our truly Pious and Royal Founder? With what Superior Lustre do they appear? What more exalted Praises must he deserve? A Prince, who even in the Infancy of his Years, may, from this his extensive Affection and Benevolence to it, be ever justly stiled the *Father of his Country*, the *Defender of his Faith*; for we are assured by the Son of *Sirach*, that the Arms which he used, namely, *shutting up Alms in his Store-houses, and laying up his Treasures according to the Commandment of the most High, are better than a mighty Shield, or a strong Spear.* A Prince, who at the Head of the Poms and Vanities of a Court, that dangerous Whirl-pool of Temptation, could even in his Youth, (an Age greedy of Pleasure, and open to Allurement) withdraw himself from such gaudy Infatuations, and direct his Majesty to the Support of the Miserable, and bow down his Power to the Safeguard of the Depressed; erecting Monuments of his Mercy for the Poor and the Destitute, almost equal in their Magnificence, but far superiour in their Entertainments, to the Palaces of Princes; establishing to himself Courts, which even yet attend upon him, and at this Hour *declare his Glory*, far beyond all the tinsel Appearance of worldly Grandeur, or the proud and pompous Retinue of the highest born of the Sons of Men; where Flattery finds no Encouragement, nor Dissimulation

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Advantage; where Immorality is discountenanced, Vertue supported, Religion propagated; for *hither the Tribes come up to give Thanks unto the Name of the Lord*; whose Chambers are *Plenteousness*, whose *Walls are Peace*, and are conscious of no other Joys, than those truly rational and heavenly Entertainments of Praise and Thanksgiving, Adoration and Love, in making *the Lame Man to leap as the Hart, and them who dwell in the Dust to sing.*

It is the distinguishing Prerogative of Kings to be accounted of as the Vicegerents of the Almighty, that King of Kings, and Lord of Lords; and as it is in Consequence their Duty, so is it their highest Glory to act in Conformity to their Divine Original, and behave as the proper Substitutes of omnipotent Perfection, in displaying Acts of Mercy and Justice. And surely, if ever Prince deserved that Character; if ever those ennobling Qualities of Human Nature eminently shone forth in any Person; they must be acknowledged to have united in that gracious Monarch we now commemorate, who hath made Mercy and Judgment to kiss each other; supporting with one Hand the Indigent and Needy, correcting and restraining with the other the Immoral and Abandoned; distributing to the Necessitous the Comforts of Life, securing to the Wealthy their Properties in it, by subduing the Froward to the Duties of it.

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Let the Proud, the Cruel, the Ambitious Heroes of other Ages aggrandize their Fame by the Violence of their Power; measure their Glory by the Extent of their Conquests; raise their Trophies from the Spoils of the Orphan; join their *Pæans* with the Cries of the Widow, and write their Annals with the Blood of the Slaughtered.

Be it Thy Praise, O *Edward!* that the Preservation of thy People, was the Rule of thy Power; that *the Scepter of thy Kingdom was a right Scepter*; that thy Throne was established in Justice, and the Crown of Righteousness thy Diadem. Thy Acclamations shall be Thanksgivings, the Prosperity of Orphans thy Trophies, and the Widow's Joy thy Glory.

Pity would it be, should this unparalleled Example of Royal Bounty fail of its Influence, in not warming and animating our Hearts with a like Disposition of Mercy and Benevolence; that it should be accompanied only with the pompous Form and ceremonious Pageantry of a cold, unaffecting and barren Commemoration! We are apt enough to kindle into a false and misguided Ambition of imitating the Actions of Courts and Princes in the dangerous Customs of Luxury and Extravagance: And shall this commendable and truly *Christian* Generosity, which comes down to us recommended from Roy-
alty

alty itself alone escape our usual Homage of Imitation? Charity, as it is the Badge and Characteristick of our Profession, so is it the Seal and Assurance of our Redemption. Faith, indeed, opens Heaven to our Eyes, and Hope quickens and inspires our Endeavours in our Pilgrimage towards it; but Charity alone can give us the Possession of it.

This Vertue, therefore, so comprehensive of all others, and diffusive of itself, our Saviour, not long before his Death, enjoined his Disciples, as his most favourite and beloved Command; breathes upon them as the most valuable Enjoyment, and bequeathes it to them, as his most inestimable Legacy. *A New Commandment*, says he, *I give unto you, that you love one another as I have loved you, that ye also love one another.*

Now as *Christ* died for your Sakes, surely ye ought to let others live by you for his Sake. If he hath given you to enjoy plenteously, ought ye not to receive others into some Share of the same Joy, and not to think that to do others Good, is to do yourselves Hurt? If freely he hath given you, ye ought likewise to be free in giving. If you reap largely from the Abundance of your Father, ought ye not to sow to the Necessities of the Brethren? If

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to you is *measured out full Measure, pressed down and running over*; how can you with-hold of your Plenty, when by so doing you turn that Plenty of Heaven into a Scarcity here upon Earth? If therefore Gratitude hath any Right to your Benevolence, or Duty any Power over it, the Love of our Saviour, full of Mercy, bespeaks it; the Authority of our Saviour, full of Power, commands it.

But moreover, not only the Gospel enjoins it as our Duty, but Nature engages us to it as our Inclination; for by the sympathizing Uneasiness and Anxiety we feel from the Sorrows of the Afflicted and Distressed, and from the inward Satisfaction and Complacency we receive from our administering to their Comforts and Relief, I dare appeal to the Hearts and Consciences of all of you here, whether upon your Charitable Assistance to your miserable Neighbours, you have not mourned when they have mourned, and whether their Song of Thanksgiving has not *made Melody in your Hearts to the Lord*. Such Beneficence is as the Waterings of your Gardens, whose refreshing Showers, though drawn from your own Cisterns, flow in upon you again in an Abundance both for your Profit and Delight.

And can there be Motives more pressing of your Bounty, than such Objects which the different Foundations here assembled, recommend? Are they desti-
tute

tute of the Treasures of this World? Embrace the Opportunity of *laying up for yourselves Treasures in Heaven*, and making yourselves *Rich towards God*. Are they afflicted with the Miseries of this Life? Soften by your ready Assistances their Grievs, that by thus *sowing* in their *Tears*, *ye may reap in Joy*. Are they naked? As your Mercies are their Cloathing, so shall they be as Robes of Righteousness to yourselves? Are they Hungry? Your Nourishment to them shall be *Strength to your Navel, and Marrow to your Bones*. Are they Thirsty? Your Charitable Draughts shall *come into your own Bowels like Water, and as the Streams of a living Fountain springing up into your Souls*. *The Blessing of those who are ready to perish shall come upon you; and you shall cause the Widow's Heart to sing for Joy. When the Ear hears you, it shall bless you; and when the Eye sees you, it shall give Witness unto you; because you have delivered the Poor that cried, and the Fatherless and them who had none to help.*

The best, the truest Honours we can pay to these Institutions, is our ready Concurrence with their Designs; and the sincerest Thanks we can return to their Founders, is the Enrolment of ourselves as Benefactors. The Ground-work of these Charities was first laid at the Beginning of the Reformation; and may the Superstructure increase with the Advancement of Protestantism; then may the Church of
England,

England, and her Royal Son, take up her Parable with the Royal Psalmist, (though on another Occasion) and say, I have brought a Vine out of Egypt; I have cast out the Heathen, and planted it. I made room for it; and when it had taken Root, it filled the Land. The Hills were covered with the Shadow of it; and the Boughs thereof were like the goodly Cedar-Trees: She stretched out her Branches to the Sea, and her Boughs unto the River.

— *seris factura nepotibus umbram.*

Perhaps I may have been too bold in urging an Encouragement to these Undertakings, which they most undoubtedly meet with, since the Management and Direction of them are entrusted with the most disinterested, the most judicious, and most opulent Members of this City: May their Care and Vigilance meet with the Blessings of God, and the grateful Acknowledgment of Men! May neither they nor their Posterity ever be reduced to the Want of these Bounties, but ever enabled and willing to advance them! And may all such-like Pious and Charitable Constitutions be ever productive of that End, for which they are chiefly intended, of giving Glory to God, establishing Peace upon Earth, and Good-Will towards Men. *Which God of his infinite Mercy grant, &c.*

F I N I S.