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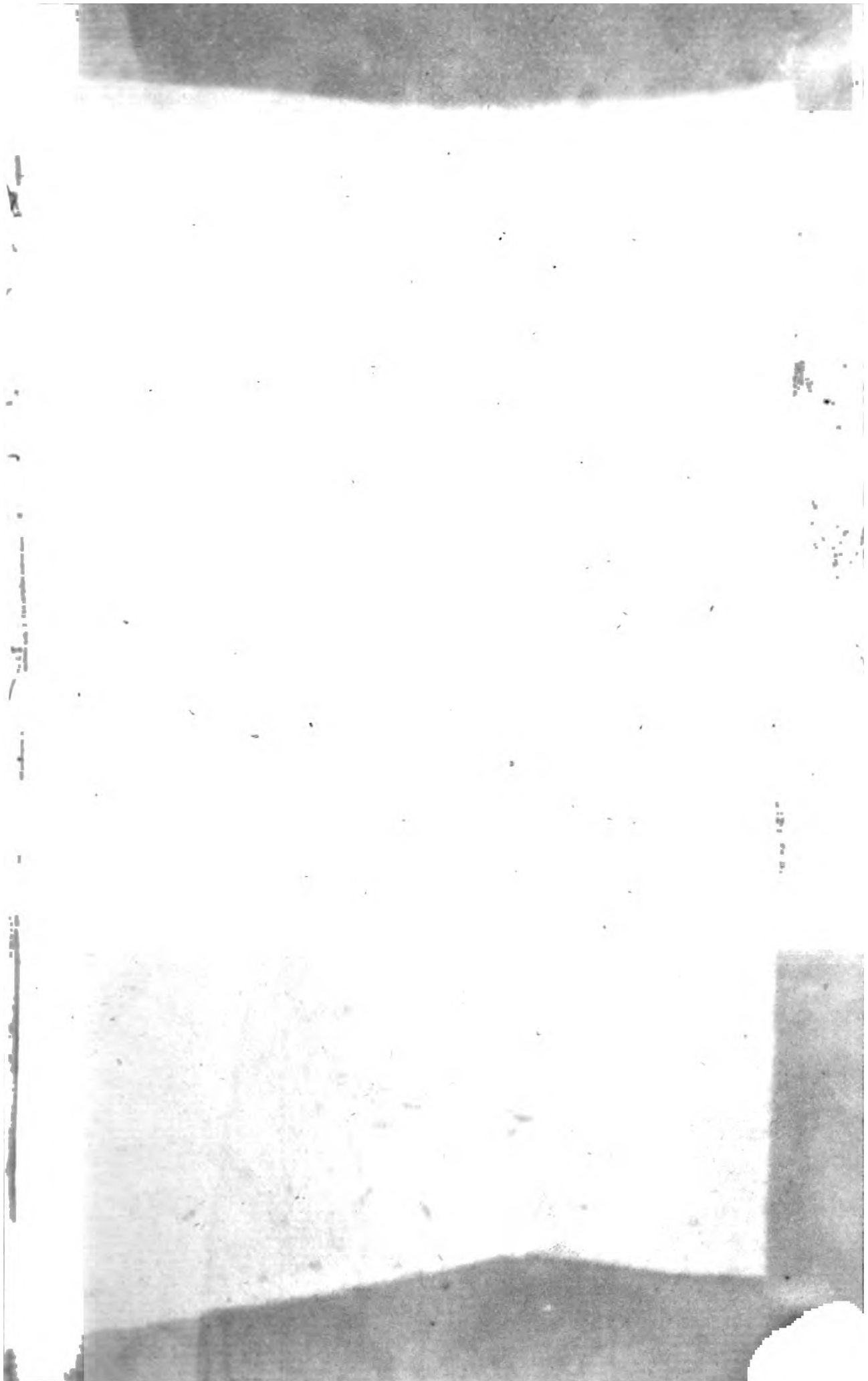


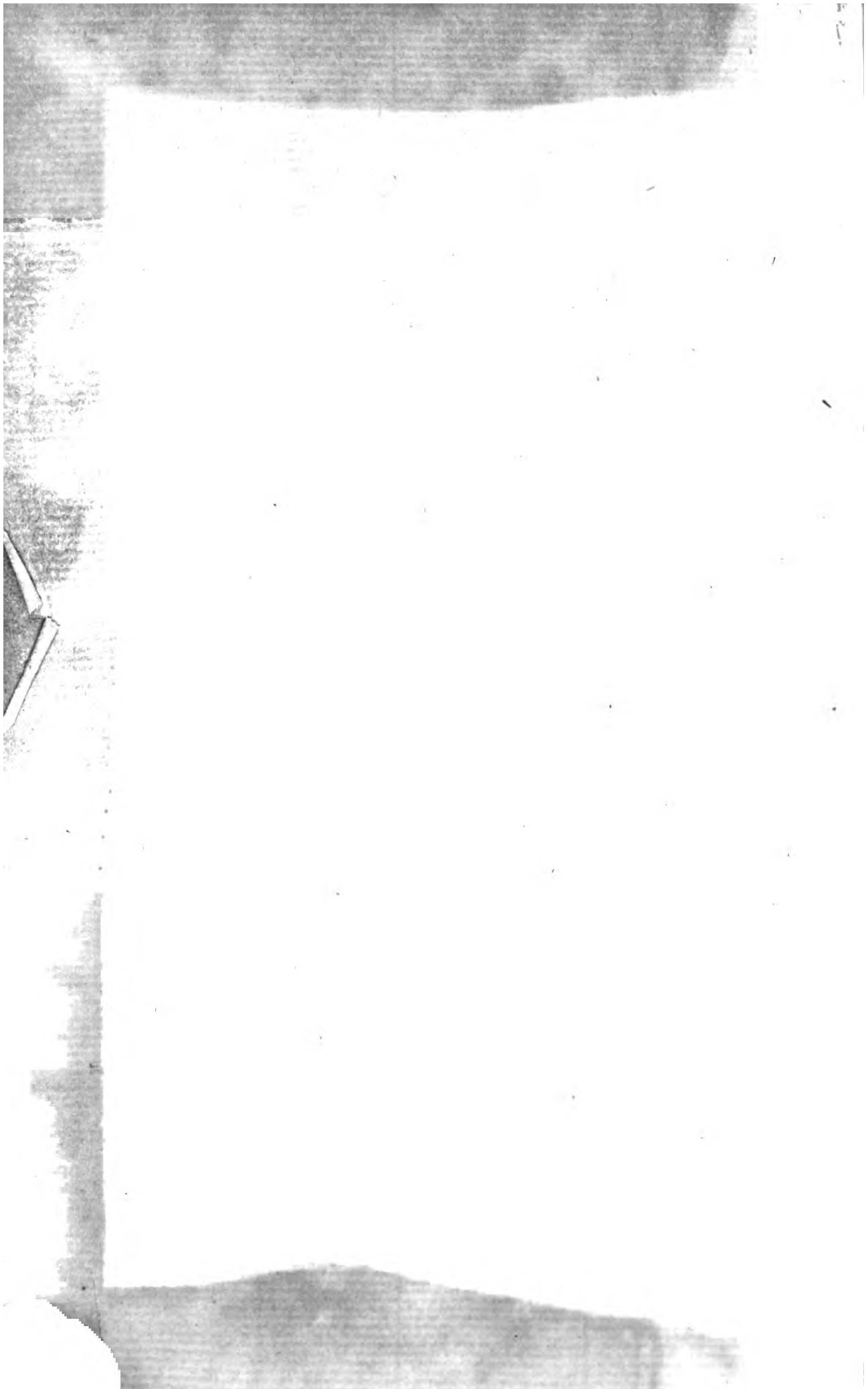
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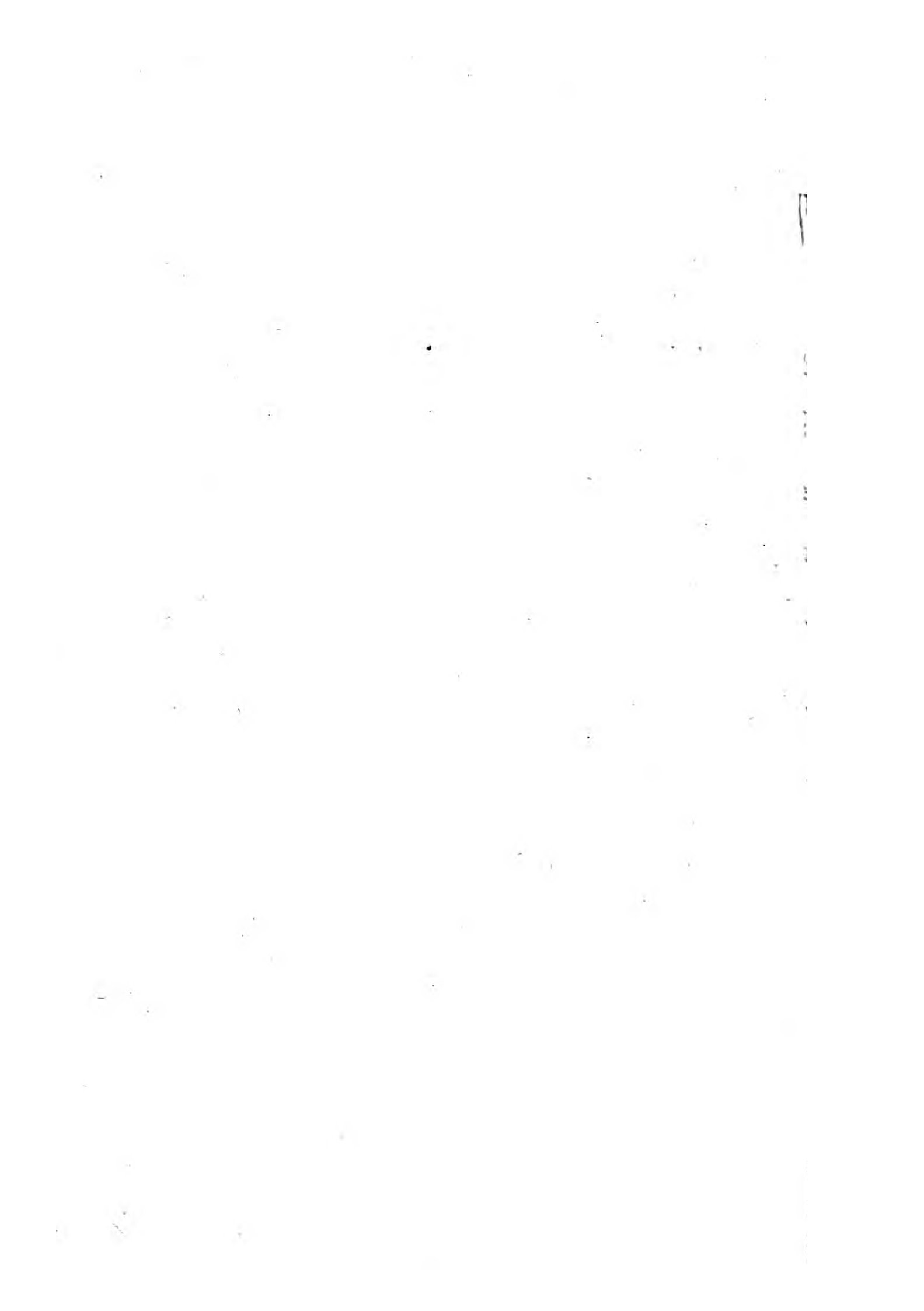
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THE WHOLE  
WORKS

OF THE

Most Reverend Father in GOD,  
Sir WILLIAM DAWES, Br<sup>ty</sup>.  
Late Lord Archbishop of *TORK*.  
Primate of *England* and Metropolitan.

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IN THREE VOLUMES.

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VOL. I.

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WITH

A PREFACE, giving some Account  
of the LIFE, WRITINGS, and CHA-  
RACTER of the AUTHOR.

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L O N D O N:

Printed by HENRY PARKER,  
For JOHN WILFORD, at the *Three Golden*  
*Flower-de-Luces*, behind the *Chapter-House*, near  
*St. Paul's*. M.DCC.XXXIII.







T O

*Sir William Milner, Bart.*

(One of the Representatives in Parliament  
for the City of *T O R K.*)

This **F I R S T V O L U M E**

O F T H E

Most Reverend **A U T H O R ' S**

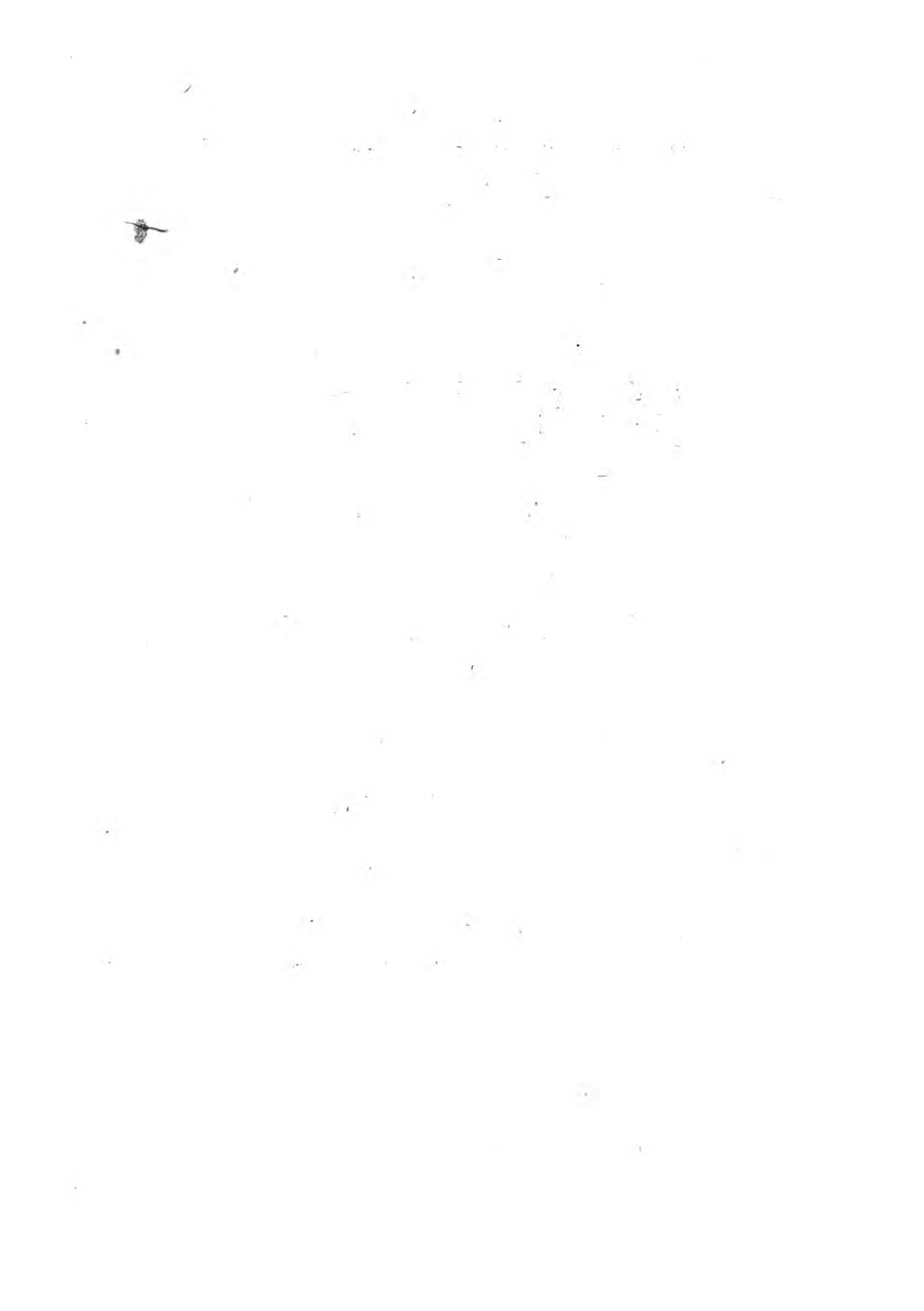
**W O R K S,**

Is most humbly Inscrib'd,

By his most obedient

and devoted Servant,

**J O H N W I L F O R D.**





THE  
P R E F A C E.

*Giving some Account of the  
Life, Writings, and Cha-  
racter of the AUTHOR.*



SIR WILLIAM DAWES, <sup>His</sup> who died Archbishop of <sup>birth and</sup> <sup>paren-</sup> <sup>tage.</sup> York, was born Sept. 12. A. D. 1671, at Lyons (a Seat which came by his *Mother*) near *Braintree* in the county of *Essex*. The Family, from whence he descended by his *Father's* side, was once possess'd of a very large estate.

*The P R E F A C E.*

Sir *Abraham*, his great Grandfather, was accounted one of the richest Commoners in his age; and, in splendor and magnificence of house-keeping, liv'd up to the port of any Nobleman: but in the time of the great Rebellion, the Family, adhering to the Royal Cause, through the rage and violence of the adverse party, suffer'd great losses and depredations in their fortune.

In a calamity so general, and where the number of sufferers was so great, 'twas almost impossible for the Crown to make every one an ample amends; but, not long after the Restoration, *A. D.* 1663, the King created Sir *John* (the Father of our late Sir *William*) a *Baronet*, in memory of the many services his Ancestors had done, and the many hardships they had undergone, during the time of  
the

## The P R E F A C E.

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the Civil Confusion; and in acknowledgment of the several considerable sums of money, they had annually transmitted to the *Royal Family*, in order to support them with some tolerable decency, during the time of their *Exile*.

Sir *John* was a Person of excellent qualities, every way suitable to the Dignity, whereunto he was promoted; but, a considerable part of the family-estate (which was no small one) had been sequester'd, to the value of 1500 *l. per Annum* in one \* County only; and the family-seat at *Rowshampton* in *Surrey*, where the furniture, of one kind or other, amounted to several thousand pounds, had been plunder'd: so that his exaltation to honour would not have so well become the de-

\* *Lincolnshire*.

pression of his fortune, had it not been his happiness to marry a Lady of a very plentiful one, *Jane*, the Daughter, and only Child of *Richard Hawkins* of *Braintree* in the county of *Essex*, Gent. by whom he had several children, and, among the rest, three sons, whereof *Sir William* (who is to be the Subject of our present Discourse) was the youngest.

*His education.*

He received the first rudiments of learning at *Merchant-Taylor's* School in *London*, from the Rev. Mr. *John Hartcliffe*, and the Rev. Mr. *Ambrose Bonwicke*, successive Masters of that School; under whose care he made great proficiency in the knowledge of the *Classicks*, and was a tolerable Master of the *Hebrew* tongue, even before he was fifteen years of age, which was chiefly owing to the additional  
care,

care, which the Rev. Dr. *Kidder*, (afterwards Lord Bishop of *Bath* and *Wells*) was pleas'd to take of his education ; a great *Orientalist* himself, and who, in his *Demonstration of the Messiah*, has given the learned world a proof, what an absolute Master of all *Jewish* and *Rabbinical* learning he was, and how competent, consequently, to instruct others.

During the time of his being at School, Sir *William* met with a sad misfortune, which might both have retarded his progress in learning, and maim'd and done injury to the comeliness of his Person, had not the utmost care been taken of both: for, as he was playing with his companions in *Moorfields*, one rejoicing night, some Squibs, which he had about him, happening to take fire, burnt his thigh, and contracted his  
finews



sinews to such a degree, that he was oblig'd to keep his bed a considerable while, and not able to go to school again under the space of a whole year. However, by his own application and diligence, assisted by a *domestick* Tutor, he did more than keep pace with his school-fellows of the same class; and by the care and vigilance of Sir *Anthony Dean*, his father-in-law, assisted by some able surgeons, his thigh was recover'd, and his sinews, by gradual distention, and other proper applications, restor'd to their usual tone and texture.

*His removal to* Not long after his recovery from Oxford. this accident (*viz.* in 1687) he was removed to St. *John's* College in *Oxford*, placed under the tuition of Mr. *Lee*, and, after his continuance there two years or upwards, was made \* Fel-

\* See Wood's *Athenæ Oxon.* V. 2. p. 1088. low.

## *The* P R E F A C E.

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low. His intention, from the very first, was to enter into Holy Orders; and therefore to qualify himself for that purpose, among other *introductory* works, he seems to have made some of our late eminent Divines a considerable branch of his study. His *Anatomy of Atheism* (which he *His Anatomy of Atheism.* wrote before he was eighteen years of age) as to its argumentative part, is chiefly extracted from thence. It has not indeed all the perfections of a *poetick* Composition; a luculency of fancy, and pomp of expression may perhaps be thought wanting in it; but then it has this equivalent excellence, that the arguments both for and against the Existence of a God, are urg'd and answer'd in a clear method, and easy diction, fitted for the comprehension of every common Reader, tho' not so well adapted to the taste or genius of such

such, as are taken with nothing but lofty flights and elaborate strains. The truth is, his thoughts and temper of mind were of a more serious and sober cast; and, tho' the earliness of the composition might be pleaded in excuse for its imperfections, yet, as his design, in every thing he wrote, was not so much to *shine* himself, as to *do good* to others, he thought it no disparagement to his parts, in so useful a subject, to descend to the meanest capacity, and, in order to attain so laudable an end, to pursue the Apostle's example of *becoming all things unto all men, that by all means he might gain some.*

*His accession to his estate*

He had but two brothers (as we said before) whereof the elder Sir *Robert* (then a Nobleman of *St. Katherine's Hall* in *Cambridge*) died in a short time of a violent fever; and

and the younger (whose name was *John*) then a *Lieutenant* of a ship belonging to the *Squadron*, commanded by *Sir John Narborough*, was (in waiting on some company from on board) much about the same time, unhappily drowned. Their deaths indeed were in a manner so co-incident, that one and the same post brought the unwelcome news of both; whereupon, *Sir William*, in a short time, left *Oxford*, and entering himself a Nobleman in *Katherine Hall, Cambridge*, liv'd in his brother's chambers, and, as soon as he was of fit standing, took the Degree of a *Master of Arts*. And afterwards to Cambridge.

What shew'd the serious and devout temper of his mind, and a true sense and love of piety in him, as well as a considerable proficiency in the knowledge of Divinity, was, his writing that excellent Piece, *The Duties of*  
*the* His Duties of the Closet.

*the Closet*, even before he was twenty-one years of age ; wherein he has prov'd, and enforc'd with great earnestness, the manifold *obligations* we are under to retire frequently to our *Closets*, what *Duties* are requir'd of us, and in what manner we are to behave ourselves there ; with what *Qualifications* of mind we are to read the *holy Scriptures*, and other religious books ; what are the *Benefits* of *Self-Examination* and *Confession of Sins*, and in what manner we are to perform them ; with what *dispositions* of mind, and in what *form* of words, and *posture* of body, we are to make our addresses to God ; what the Duty of *Thanksgiving*, both general and particular, does imply, and what the *Benefits* from thence accruing ; what are the proper subjects of religious *Meditation*, and of what necessity and benefit private  
*Humi-*

*Humiliation*, both for our own and other mens sins, most evidently is; with a proper *Form* for that purpose. This is a short Analysis of that most valuable work; which, when publish'd, was dedicated to his *much esteemed friend Mr. C. B. i. e.* the Rev. *Charles Blake*, afterwards Minister of *St. Sepulcher's, London*, his school-fellow, and fellow-collegian in *St. John's*, and one of his domestick Chaplains; tho', in compliance to *Dr. Blake's* modesty, and at his earnest request and sollicitation, the order of the *Initial* letters of his name, in latter Editions, came to be inverted.

As yet however he was not of *His* age sufficient to enter into Holy Or-<sup>*marriage*</sup>  
 ders; and therefore, in the mean <sup>*and the*</sup>  
 time, he thought it not improper <sup>*charac-*</sup>  
 to visit the estate he was now be- <sup>*ter of his*</sup>  
 come owner of, and to make a short  
 tour

tour into some other parts of the Kingdom, he had not yet seen. But his intended progress was, in some measure, stopp'd by his happening to meet with *Frances*, the eldest daughter of *Sir Thomas D'Arcey*, of *Braxsted Lodge*, in the county of *Essex*, Bart. to whom he made his address, and, not long after, was married.

This Lady, in the opinion of all that had the honour of her acquaintance, as well as according to the character, which is left upon the \* Monument, he caused to be erected

\* Ad divinæ Philosophiæ normam se totam sedulo comparaverat, castam, pacificam, æquam, obsequiosam, pietate bonisque refertam fructibus; severam, & minime simulatricem. Superbiâ, Irâ, Invidiâ, odio alienissimam; humilitate, lenitate, benevolentia, charitate exuberantem; rebus prosperis parem, adversis majorem. Doloris, ægritudinis patientissimam; nunquam non sibi

erected for her, in the Chapel of *Katherine Hall*, was the Mirror of her Sex, and one of the best women of her age.

To return to our Author.

It was not long after his marriage, and as soon as he came to a competent age, that he received the Holy Orders of Deacon and Priest from the Right Rev. Dr. *Compton*, then Lord Bishop of *London*, upon which occasion he was often heard to say, that, *when he laid aside his Lay-habit* (and while he continued in a lay-capacity, he was as elegant in his dress, as others of the like

*His Ordination.*

sibi constantem ; moriendo æque ac vivendo eandem : tranquillam, placidam, severam, cœlesti semper perfusam Gaudio, Cœlestium semper anhëlantem consortium.

N. B. *The rest of this Inscription may be seen in Le Neve's Monumenta Anglicana, Vol. 1. p. 94. And a Translation of the whole, at the end of this Preface.*



Station) he did it with the greatest pleasure in the world, and look'd upon Holy Orders, as the highest honour that could be conferr'd upon him.

*His Pre-ferments*

In a short time after his Ordination, the Deanery and Living of *Bocking*, in the County of *Essex*, became vacant; which was certainly a Preferment more eligible to him, in that it was situate near the place of his Nativity, and where the bulk of his estate lay. The people too, who had experienc'd the goodness and munificence of his temper, were desirous to have him their *Dean* and *Minister*, to which purpose they made it their offer unanimously to petition the most Rev. Dr. *Tenison*, then Lord Archbishop of *Canterbury* in his behalf; but, as Sir *William* was an enemy to all such popular applications, so his good fortune was, that he did not want them.

The

The Archbishop, who was an excellent judge of men, and not insensible what credit might redound to the Church from the advancement of such persons, as could have no other motive for their engaging in the *Ministry*, but only the promotion of its welfare, was easily induc'd to grant him his request; whereby he satisfied the wishes and desires of all good men, as well as of the whole country round about.

It is very observable of that great *Prelate*, that, wherever he found a man capable of doing signal Service to the Church, he either promoted him himself, or placed him in a *point of Light*, wherein he might display his talents, and so meet with some favourable opportunity of promotion. We have good reason therefore to suppose, that by the same prevailing influence it was, that, al-

most immediately upon this (*viz.* *A. D.* 1697) he came to be nominated one of the *Chaplains in ordinary* to King *William*, in which capacity he had not long continued, till, in the Sermon, he was call'd upon to preach before him, on the 5th of *November* (the very same Sermon, that begins the first of these Volumes) he had the happiness to please him so very well, that, in a few days after, he sent for him, and, without any manner of sollicitation, voluntarily gave him a *Prebend of Worcester*, with this short complement, *That the thing indeed was but small, and not otherwise worth his acceptance, but as it was an earnest of his future favour, and a pledge of what he intended to do for him.*

*His commencing Doctor in Divinity.*

Sir *William* was but young, not much above seven and twenty, when he took his *Doctor's Degree*, which (as

I am told) was by a *Royal Mandate*, because, at that time, he was not of *standing* sufficient to be admitted regularly. There was that year a *publick Commencement*, wherein Dr. *Bentley* held the *Act*; but what part our Author sustain'd in the *publick Exercises*, we cannot so well learn; only we are inform'd that, on the Commencement-Sunday, when the University (in deference to his quality) had appointed him to preach before them in the *Morning*, upon Dr. *Bentley's* insisting on his *Seniority*, he voluntarily wav'd his *Privilege*, and so came up in the *Afternoon*.

It was not the vain affectation of a title, that made Sir *William* so desirous of a Doctor's Degree, but the necessity he was under, to qualify himself for the Mastership of *Catherine-Hall*, to which, upon the death of the Rev. Dr. *Eachard* (*A. D.* 1696)

he was unanimously elected, and, in a short time after, became *Vice-Chancellor* of the University.

And here it may not be improper to make a stand, and take a short view of the conduct of this *Great Young Man*, in this threefold capacity; as instructing a *Parish*, governing a *College*, and presiding over an *University*; in order to see, whether he discharg'd these important Offices with sufficiency, and answer'd the expectations, which the world had, some time before, conceiv'd of him.

1. *How*  
*he be-*  
*hav'd as*  
*parochi-*  
*al Mi-*  
*nister.*

From the time that he was made Dean of *Bocking*, *he ceased not to declare unto the people the whole will of God; to preach the word, in season, and out of season; to reprove, rebuke, and exhort with all authority.* His usual method of preaching was, to make choice of some principal pas-  
sage

page out of the *Gospel* for the day in the morning, and to preach upon the same Text in the afternoon by way of repetition and improvement. His Discourses were usually plain and familiar, and such as were best adapted to a Country Audience.

In the course of his Ministry here at *Bocking*, perceiving that the Sacrament of the Lord's Supper was only administer'd at the three great *Festival* Seasons of the Year, his intention was to introduce a *monthly* celebration of it: and to that purpose, publish'd *his Duty of Communicating* explain'd and enforc'd, which he addresses to his Parishioners, and therein instructs them in the nature and end of the Lord's Supper, the *benefits* and obligations of their receiving it, and the *preparation* and frequency requisite therein; and so, answering the *objections*, which

*His Duty of Communicating.*

are usually alledg'd against the Duty, supplies them with a proper *Formulary* of Devotions, in order to enable them to discharge it right.

The Book indeed is written in a very *useful*, because in a *plain* and perspicuous manner. Without any controversies, or perplexing disputes, it contains every thing, that any common Christian need to be acquainted with, in relation to this *Ordinance*, and is therefore a *Manual*, highly proper to be recommended to the use of all such, as are desirous to know and practise *the great Duty of Communicating*.

The care of mens Souls was the principal ingredient of his Character; but what gave an additional lustre to this, and made him indeed the *Darling* of the whole neighbourhood, was the respect he likewise had to mens bodily wants  
and

and infirmities, in his kind condescension and liberality to the poor. For as he was a stranger to that *supercilious* Disdain, which a sense of *superiority*, either in birth or fortune, is apt to create in weak heads, and an utter enemy to those little feuds about *dues* and *perquisites*, which are often known to embroil whole parishes, and breed confusion, wherever they are too rigidly insisted on; so, to preserve an *harmony* and good understanding with his people, his custom was, every *Sunday*, to invite a certain number of the better sort to dine with him, when, all the while, “such a *freedom* was  
“visible, as made every one think  
“himself at home, and such a *plenty*  
“withal, as shew’d that his liberality was extended to many more  
“than those, who had the honour  
“to sit at his Table.

Upon



2. *As  
Head of  
a College*

Upon his accession to the Mastership of *Catharine Hall*, he found the bare *case* of a new Chapel, which *Dr. Eachard*, his predecessor, had begun, but did not live to finish; and, to fit it up in a proper and decent manner (as it is) with *Wainscot-seats*, *Marble-pavement*, and a very handsome *Altar-piece*, he contributed very liberally, all the while that the work was carrying on; which was finish'd, and the Chapel consecrated by *Simon Lord Bishop of Ely*, *Sept. 1st. A. D. 1704*. The truth is, wherever his Fortune was to be preferr'd, his property always was to rebuild or beautify whatever was wanting or amiss, be the cost ever so great: his own Estate he only desir'd to keep clear and free from incumbrances, the revenues of the Church he thought always applicable to this purpose; and, to  
say

say nothing of several other places, *Bishopsthorp*, the Episcopal Seat in *Yorkshire*, is a standing Monument, not only of the greatness of the expence he was at, but also of the elegance of the taste he had, in such like reparations.

It would be endless to relate all the beneficial acts, which he did for the College, while he continued in it; but there is one thing which cannot with justice be omitted, and that is the particular augmentation, he procur'd to the Mastership thereof, which was before but inconsiderable. For, upon the death of King *William*, being continued in favour, and, in a short time after, made Chaplain to Queen *Anne*, his behaviour was such, that he soon became a great Favourite to her Majesty, and, by the interest, which he, and Dr. *Sherlock* (now Lord Bishop

shop of *Bangor*) had with the *Queen*, and some of the chief *Ministers*, an Act of Parliament was obtain'd for annexing the first Prebend of *Norwich*, which should become vacant, to the Mastership of *Catbarine Hall* for ever.

*As Vice-Chancellor.*

In what manner he sustained the Office and Dignity of *Vice-chancellor*, for the time that he continued in it; with what *gravity* he presided, with what *bounty* he rewarded, with what *lenity* he admonish'd; with what regard to his *seniors*, with what condescension to his *juniors*, with what freedom to his *equals*, and with what justice and impartiality he behaved himself to *all*; what an example he was of *piety*, and all social virtues; what an encourager of *learning*, and all liberal sciences; what an enemy to *vice* and all *heretical* doctrines; how every

very one rejoyc'd under his *administration*, except such as had reason to dread his *authority*; and what a spirit of emulation and contention to excell one another, in every kind of composition, the very sight of so *young* a man, advanc'd to so *high* a station, and filling it so *commendably*, transfused thro' the whole *University*; these are matters so very well known to the men of this generation, who were his *Cotemporaries*, that it would be a needless piece of labour to insist upon them.

'Tis natural to imagine, that a *Made a* person of such *conduct*, who had *Bishop,* gone thro' so many scenes in life *and why* with such uncommon applause and reputation, should not be long, before he attain'd to some of the chief *Dignities* in the Church; but there was this accident (we are told) which retarded his promotion. The  
Bishop-

Bishoprick of *Lincoln* was now vacant; when, being appointed to preach before the Queen, on the 30th of *January*, he was not afraid to utter some bold Truths, which at that time were not so well relish'd by certain persons, that were in power, and who took occasion from thence to persuade the Queen (contrary to her inclination) to give it to † another. This however made no impression upon Sir *William*: he knew it was his duty, *when ever a door was opened, and a fit occasion* (as he esteem'd that to be one) *offer'd it self, to speak the Word of God boldly, as he ought to speak*; and therefore, when he was told by a certain Nobleman, that he had lost a *Bishoprick* by his *Preaching*, his reply was, “ that as to that he had no manner

† *His Grace the present Archbishop of Canterbury.*

“ of

“ of concern upon him, because his  
“ intention was never to *gain* one  
“ by *Preaching* :” However, upon  
the death of the Right Reverend  
Dr. *Nicholas Stratford* (*A. D.* 1708.)  
her Majesty, of her own mere moti-  
on, named Sir *William* to succeed in  
the Bishoprick of *Chester* ; and, a-  
bout six years after, at the desire of  
the most Reverend Dr. *Sharp*, re-  
commending him to be his own  
successor, she translated him to the  
*Archiepiscopal* See of *York*, and  
made him one of her *Privy-Coun-  
cil*. Upon the Queen’s demise, he  
was constituted one of the *Lords  
Justices*, or Regents of the King-  
dom, until the late King’s arri-  
val in *England*, and upon his arri-  
val, and personal assumption of the  
Government, was again call’d to his  
place in *Council*.

Thus

*His death, and occasion of it.* Thus honoured and respected by all did this excellent Prelate live, with a good constitution of body, and regular care and preservation of his health, except when the calls of his office, and the fatigue, which the large visitations, that his *Diocese* (more especially that of *York*) requir'd, engag'd him to neglect it. On these occasions, and indeed on any other, where the sense of doing good engag'd his zeal and application, he never thought he could do too much; by which means, he subjected himself to the frequent danger of taking colds, which were sometimes attended by a kind of *Diarrhœa*; but of this he made the less account, because he had found out the expedient to remove it at any time, by the alteration of his diet: In his last sickness however, the *Diarrhœa*, being neglected too long,

long, came to be attended with a *Fever*, and ended at last in an *Inflammation of his Bowels*, which in a short time (*viz.* on *April 30. A. D.* 1724. and in the 53<sup>d</sup> year of his age) put a period to his Life, and thereby deprived the world of as kind a *Friend*, as generous a *Patron*, as devout a *Christian*, as laborious a *Prelate*, as fine a *Gentleman*, and as worthy a *Patriot*, as ever Church or Nation had to boast of.

He was buried by his Lady in the Chapel of *Catharine Hall* in *Cambridge*.

*Fortunati ambo!*

*Nulla dies unquam memori vos eximet ævo.*

But, as there is no Monument, as yet, erected to his memory, it may be more excusable to say something

b

here



here of his Character, tho' I foresee it impossible to give him the commendations, which his virtues deserve.

*His personal Character.*

“ A thousand ornaments indeed  
 “ (as a very ingenious pen writes of  
 “ another Great Man) met in his  
 “ composition, and contributed to  
 “ make him universally beloved and  
 “ esteem'd. The figure of his *body*  
 “ *dy* was tall, proportionable, and  
 “ beautiful. There was in his *look*  
 “ and gesture something that was  
 “ easier to be conceiv'd than de-  
 “ scrib'd; that gain'd upon every  
 “ one in his favour, even before he  
 “ spoke one word. His *Behaviour*  
 “ was easy and courteous to all, but  
 “ distinguish'd and adapted to each  
 “ man in particular, according to his  
 “ station and quality. His *Civility*  
 “ was free from the formality of  
 “ rule, and flowed immediately  
 “ from

“from his good sense.” His *Conversation* was lively, without any tincture of *levity*, and chearful without betraying the dignity of his high Station; for the greatness of his *Mien* reminded you of your distance, while the sweetness of it invited your approaches.

He had a *Genius* excellently well fitted for a scholar, a lively *Imagination*, a strong *Memory*, and (what is seldom found even among the greatest men) a *Judgment* every way equal to his *Memory*; what his proficiency in learning was, does not so well appear, because his great *Modesty* restrain'd him from publishing most of his performances, but such as appear'd from the *Pulpit*; and, yet by casting an eye over these, we may learn, that he has not been wanting, on proper occasions,

ons, to shew \* his art in *Oratory*,  
 || his knowledge in *History*, † his  
 skill in *classical* Learning, and great  
 dexterity in *reasoning* upon the  
 most arduous Subjects.

*His  
 manner  
 of Prea-  
 ching.*

The truth is, his Sermons were  
 for the most part plain and unaf-  
 fected, adapted to every common  
 comprehension, and, as much as  
 possible, divested from all appear-  
 ance of learning; and yet, under his  
 management and manner of expres-  
 sion, they far surpass'd the most e-  
 laborate compositions of other men:  
 for, such was the comeliness of his  
 Person, the melody of his Voice,  
 the decency of his Action, and the  
 majesty of his whole Appearance,  
 that we may well pronounce him the

\* Vide Ser. 2. || Ser. 12. Vol. 1. † Vide  
 those, which treat of the Certainty, Greatness and  
 Eternity of Hell-Torments in Vol. 2.

most

most compleat Pulpit-Orator of his age.

Nor was it only his fine Preach-<sup>His So-</sup>ing, but his excellent Living like-<sup>cial</sup>wife, and making himself an example of every Duty, which he taught others, that, wherever he came, drew after him such crowds of admirers. “ All those virtues, “ upon which the pleasure of socie- “ ty, and the happiness of human “ life depend, he possess’d in the “ highest degree, and exercis’d “ them with the greatest decency, “ and best manners. ” He was a kind and loving *Husband*, a tender and indulgent *Parent*, and so extraordinary good a \* *Master*, that he took

\* *One very remarkable Quality in Sir William was, that (as I am inform’d by a Gentleman, who liv’d many years in his service) he never was observ’d to be in a passion, even under the greatest provocations.*

care of the *spiritual*, as well as *temporal* concerns of his *Domesticks*, and would have excus'd any omiffion in them, rather than their being absent from prayers. “ So strict an  
 “ observer was he of his Word,  
 “ that no confideration whatever  
 “ cou'd make him break it ; and  
 “ fo inviolable in his friendship,  
 “ that without the difcovery of  
 “ fome effential fault indeed, he ne-  
 “ ver departed from it.

A great point of confcience it was with him, how he made promifes, for fear of creating fruitless *expectances*: but when, upon proper confiderations he was induced to do it, he always thought himfelf bound to employ his utmoft intereft to have the thing effected ; and till a convenient opportunity fhould present it felf, was not unmindful to fupport the Petitioner (if in mean circumftances)

cumstances) at his own expence: For Charity indeed was the predominant quality of his soul, as was plainly apparent through the whole tenour of his \* Sermons, wherein he has almost quite exhausted that subject, and left it hardly in the power of those, that come after him, to say any thing more upon so lúculent a theme.

There is one Piece, and the last *And* (I think) that our Author publish'd, <sup>Christi-</sup> <sup>an vir-</sup> which, upon this occasion, must not <sup>tues.</sup> pass unmention'd, and that is, the *Character*, which he gives of the Right Reverend Bishop *Blackall*, and *his Writings*, in a *Preface* pre-

\* *As thousands in this great City, and many numerous audiences elsewhere, can testify; and, 'tis notorious, that after he had been exhorting others to Charity (which he took so much pleasure in, and embraced every opportunity of doing) he always set the first example of it himself.*

fix'd before that *Prelate's Works*; and, wherein, while he draws the Portraiture of his friend, he gives us a very good likeness and representation of himself, as he was a Pattern of all *Christian* as well as *social* Virtues: For it can hardly be denied by any, who knew him, “ that  
 “ so much primitive simplicity and  
 “ integrity; such constant evenness  
 “ of mind, and uniform *conduct* of  
 “ behaviour; such unaffected, and  
 “ yet most ardent *piety* towards  
 “ God; such orthodox and stedfast  
 “ *Faith* in Christ; such disinterested  
 “ and fervent *Charity* to all Man-  
 “ kind; such profound *modesty*,  
 “ *humility*, and *sobriety*; such an  
 “ equal mixture of *meeckness* and  
 “ *courage*, of chearfulness and gra-  
 “ vity, of pleasing and profiting all  
 “ he convers'd with; such an exact  
 “ discharge of all *relative* duties;  
 and,

“ and, in one word, such indiffe-  
“ rency to this lower world, and  
“ the things of it, and such an en-  
“ tire affection for, and joyous hope  
“ and expectation of the things  
“ which are above, as were manifest  
“ in him, are rarely to be found in  
“ any great conjunction, much less  
“ all together, even in very good  
“ Christians.

No wonder that a person of so much virtue and piety, behav'd well <sup>In his Political</sup> in his *publick*, as well as *private* capacity ; prov'd a lover of his Country, as well as a loyal Subject ; and, both as a Bishop and Peer of the realm, consider'd himself, as responsible for the *souls* committed to his charge in one respect, and as intrusted with the lives and *fortunes* of his fellow-subjects, in the other.  
\* His vindication of the great and

\* Vide Ser. 1.

happy



happy *Revolution*; \* his commendation of King *William*, and all his glorious achievements for the publick good; † his aversion to the *Pretender*, and attachment to the *Protestant Succession*; || his joy and thankfulness for the wonderful success of our arms under *Queen Anne*, and the large *Encomium*, which he gives the great instrument of it, the late *Duke of Marlborough* (all which he hath left upon record) are sufficient instances of his sincere affection to our present *happy Constitution*; and therefore, if, in some *Parliamentary Debates* (wherein he made a very considerable figure) he happen'd to dissent from other great men, who might have the same common good in view, but seem'd to pursue it in a method incongru-

\* *Ser.* 2. ad finem. † *Ser.* 12. || *Ser.* 8.

ous to his sentiments ; this ought to be accounted his *Honour*, and a proof of his integrity, but cannot, with any colour of justice, be deem'd Party-Prejudice, or a spirit of contradiction in him, because those very men, whom he sometimes oppos'd, at other times he adjoyn'd himself to, whenever he perceiv'd them in the right.

The truth is, all Parties he disclaim'd, and in a \* *Discourse* before the very *Lords* themselves, has set forth the inconvenience of being inlisted into any. His opinion was, that whoever enters the Senate-house, should always carry his conscience along with him ; that the honour of God, the renown of his Prince, and the good of his Fellow-subjects should be, as it were,

\* *Vol. 1. Ser. 12.*

his *Polar Star* to guide him; that no *multitude*, tho' never so numerous; no *faction*, tho' never so powerful; no *arguments*, tho' never so specious; no *threats*, tho' never so frightful; no *offers*, tho' never so advantageous and alluring, should *blind his eyes*, or pervert him to give any the least vote, not directly answerable to the sentiments of his own breast. These are qualities highly requisite in a worthy Senator, and true Patriot; and these our most Reverend Prelate possess'd in a very eminent degree.

*And Episcopal capacity.*

How he behav'd himself in his Episcopal Capacity, and in pursuance to the *Promise*, which he made at his *Consecration*; with what diligence and constancy he visited a very \* exten-

\* *His method was, to visit Nottinghamshire one year. Yorkshire another; for every third year he did not hold any visitation.*

five *Diocese*; with what seriousness and becoming gravity he administered all the distinct *Offices* of his *Function*, and in that of *Confirmation*, continued sometimes from almost morning until night; what care and caution he took to admit none, but sufficient *Labourers into the Harvest* of the Lord, and, when admitted, to appoint them stipends adequate to their labour; with what an equal and impartial hand he administered justice to all, being no *respector of persons*, and making no difference between the poor and rich; but *espousing* all into the intimacy of his bosom, his care, his affability, his provision, his prayers; what warm and affectionate Charges he gave to his Clergy, to *approve themselves in all things as the ministers of Christ*, and to contend earnestly for the faith, which was once delivered.

*delivred to the saints ; with what kindness he admonish'd, with what gentleness he reprov'd, with what unwillingness he censur'd the negligent, the faulty, and the obstinate ; but the careful, the diligent, and such as endeavour'd to excel, rewarded by his bounty, and encourag'd by promotion, not as a Lord over God's inheritance, but an ensample to the flock : How he acquitted himself, I say, in these, and several other instances, relating to his Episcopal Function, needs the less enquiry, when we consider, that if he desir'd a Bishoprick, it was in the sense, wherein the Apostle calls it, a good Office, and not a good Emolument only ; a station, wherein he might benefit the souls of mankind, and not aggrandize and enrich himself ; and that, consequently he was under no temptation, but to take*  
*head*

*heed to himself, and to feed the flock, over which the Holy Ghost had made him overseer; because he took the charge and oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind.*

Thus adorn'd with every Accomplishment, both of Mind and Body, with every Quality, requisite to make a good Man, and a good Christian, a true Lover of his Country, and a true Father of the Church, was this most excellent Prelate: He liv'd the *Delight of Mankind*, and when he came to die, the testimony of his Conscience was, *that in simplicity and a godly sincerity, he had had his conversation in the world:* and therefore, upon the approach of his Dissolution, he might justly take up the words of the great Apostle, and say, *The time of my departure is at hand; I have fought a*  
*good*

*good fight ; I have finished my course ;  
I have kept the faith ; henceforth  
there is laid up for me a crown of  
righteousness, which the Lord, the  
righteous Judge, shall give at the last  
Day ; and not to me only, but to all  
them that shall love his appearing.*



*The Lady DAWES's Epitaph,  
as it is referr'd to in p. xvi.*

### To the M E M O R Y



**O**F the Lady FRANCES  
DAWES, Wife of Sir  
WILLIAM DAWES, Bart.  
Doctor in Divinity, and  
Master of this College. She was  
the Daughter of Sir *Thomas D'Ar-*  
*cey*, late of *Braxsted Lodge*, in the  
County

County of *Essex*, Bart. died on the 22d Day of *December*, *A. D.* 1705, in the 29th Year of her Age; and, in Hopes of an happy Resurrection, lies buried under the Communion Table.

She was a Woman, who (if ever any did) deserv'd to be buried within the sacred Walls of this Chapel; as being, while she liv'd, the Glory and Ornament of the College, and the Example, as well as the Delight, of the learned Members thereof. For, I may appeal to you, Gentlemen of the Gown, how holy and truly Christian she was in her whole Behaviour; how remarkable, not only for her sincere Piety to God, and incessant Study to deserve well of Mankind; but for the excellent Qualities of her Mind likewise, the Beauty of her Person, and the wonderful Sweetness of her Looks and Mien.



The chief of her Care was to square her Life according to the Rule of *divine* Philosophy, being chaste, peaceable, just, and obsequious; abounding in Piety and good Works, and strict in her Conduct, but without the least Diffimulation. A Stranger she was to Pride, Anger, Envy, and Hatred; but in Humility, Meekness, Kindness, and Charity, very conspicuous: Equal to Prosperity, and superior to Adversity; in Pain and Sickness, patient; always constant to herself; and, both living and dying, the *same*, easy, quiet, and serene; always full of a celestial Joy, and an ardent Desire for the blessed Society of Heaven. A Wife she was (once the Joy, but now the Grief of her Husband) who, in Love, and every conjugal Office, was an illustrious Pattern to her Sex; a tender, but prudent Mother  
to

*The* P R E F A C E.

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to her Children; a careful Mistress, a sincere Friend, and an agreeable Companion; kind to all, dear to all, and lamented by all, but above all by her sorrowful Husband, who has erected this Monument of his everlasting Love for her.

She had seven Children, *William, Francis, William, Elizabeth, Jane, D'Arcey,* and *Thomas*, whereof the four last surviv'd her; but about five Months after her decease, *Thomas*, alas! was taken away in his Infancy.



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*St.*

# C O N T E N T S.

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*Then said he also to him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.*

*But when thou makest a feast, call the poor, the maim'd, the lame, the blind.*

*And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.* ——— P. 262

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*And*

## C O N T E N T S.

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## S E R M O N I.

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Preach'd before the King at  
*Whitehall, Nov. 5. 1696.*

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JOB, Chap. v. Vers. 12.

*He disappointeth the devices of the  
crafty, so that their hands cannot  
perform their enterprize.*



*H*E, that is, God, of whom  
we have exprefs mention  
in the 8th verse of this  
chapter, *I would seek un-  
to God, saith Eliphaz to Job,*  
*and unto God would I commit my  
cause, and then, having spoken very great*  
Vol. I. B things



Ser. I. things of God in the 9, 10, and 11 verses, he goeth on to set forth his praise, in these words of my text; *He disappointeth the devices of the crafty, &c.*


The word, which we here render *crafty*, is us'd in a double sense in scripture, sometimes in a good, but most commonly in a bad one. In the 12th chap. of Prov. ver. 23, and in other places of that book, it is translated *prudent*: but generally it stands to denote such as are *wickedly cunning*; as in the 83d Psal. ver. the 3d, *They have taken crafty counsel against thy people; wickedly crafty* no doubt, since it was against the people of God; and in the same sense you may meet with it, in several other places of holy writ. And that this sense, tho' a very bad one, belongs to the *crafty* in my text, seems to me to be very plain from their being represented there as enemies to God, as such whose devices he would disappoint. And, in this opinion I am farther confirm'd by the *vulgar Latin*, which renders the word, which we here translate *crafty*,

\**Maligni*. \* *wicked* or *malicious*.

This then I take to be the meaning of my text, that, with how much art and subtilty

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subtilty soever wicked men lay their plots Ser. 1.  
and ill designs, there is a God, who both   
can, and frequently doth disappoint and  
baffle them, make them vain, and of none *Psal.* 33.  
*effect.* 10.

That God can do this will be deny'd  
by none who believe a God, an omnisci-  
ent and omnipotent God; and that he  
actually doth it, by none that own his pro-  
vidence; and I hope I speak to such on-  
ly at present, as do both. I shall not  
therefore spend any time needlessly, in the  
proof of a truth, which I look upon here  
as granted; but immediately proceed to  
make the best use and improvement I can  
of it, with respect to the design of our  
present meeting.

And, in order to this, I will endeavour,  
in my following discourse,

*First,* To shew how, and in what ca-  
ses we may reasonably suppose the disap-  
pointments of crafty mens devices to be  
from God. And from hence,

*Secondly,* To make you sensible, how  
eminently God's hand appear'd in those  
deliverances of this nation, from the devi-  
ces of crafty men, which we this day com-  
memorate. And then

B 2

*Thirdly,*

Ser. I. *Thirdly and Lastly*, conclude with some  
 practical inferences from the whole.

- I. *First*, I am to shew how, and in what cases we may reasonably suppose the disappointments of crafty mens devices to be from God; from him I mean, not as the common effects of his ordinary providence, for in this sense all events whatsoever must necessarily be acknowledg'd to come from him: but as the extraordinary effects of his particular and special providence, as his own more immediate and proper doing. And here I shall not insist upon those which are plainly miraculous, that is, either above or contrary to nature, because these are allow'd on all hands to belong to God; but on such only, as either visibly are the immediate effects of natural causes, or at least are capable of being ascrib'd to them: and being so, make it difficult to determine, when they are, or are not the effects of nature, when of nature proceeding in her common course, and when of nature, in a more than usual manner, influenc'd and directed by God. Now though it is absolutely impossible, in such a nice case as this,

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this, full of perplexity and variety, to lay Ser. 1.  
down such perfect and exact rules, as shall  
clearly and effectually reach and decide  
all questions about this matter: yet we  
may certainly go a great way towards it, if  
we heedfully observe these which follow.

*First* then, when a disappointment shall be brought about, in a way, though not miraculous, yet evidently strange, surprizing and unusual, we ought in reason to place this to God's account. Thus, for example, when those very means, by which crafty men intend to accomplish their designs, shall defeat and blast them; when those, that are engaged in a bad cause, shall all on a sudden be struck with a panick fear, and forsake the defence of it; when a considerable number of conspirators, all men of art and contrivance, shall neglect to make provision against their Discovery, in some very plain and obvious case, and thereby spoil their whole plot; when a man, of notoriously lewd and wicked principles, shall in an instant become scrupulous, and think himself oblig'd in conscience to reveal his ungodly devices, and his accomplices in them, and by so doing destroy a very hopeful design. In these and many other

B 3

such

**Ser. 1.** such like cases, of which we want not instances in history, I dare appeal to any man of sense, whether it is not more agreeable to reason to ascribe such disappointments to God: *who doth marvellous things without number: who turneth the way of the wicked upside down: by whom sinners are made afraid, and hypocrites surpriz'd with fearfulness: who leadeth counsellors away spoiled, and maketh the judges fools: and who turneth the heart of man which way soever he pleaseth,* than merely because there is a simple possibility, not a moral one, of their being the events of natural chance, to force them upon her.

*Secondly,* The hand of God is apparently visible in those disappointments, which involve men either in those very mischiefs, which they had prepared for others, or at least in others, for their grievousness and foreness not unlike them. As when *Maxentius* not only fail'd of his design against *Constantine's* life, but perish'd by that very same deceitful bridge, which he had laid for him; as when a parcel of base and inhuman traytors, that plot and contrive how they may take away

*Euseb.  
Ecccl.Hist.  
l. 9. cap.  
9.*

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away their prince's life, not only are de- Ser. 1.  
feated in their purposes, but are brought  
to a scandalous and miserable end them-  
selves; this plainly seems to be the do-  
ing of him, who delights to *recompense*  
*men according to their deeds*, and to make  
the mischief of the wicked *return upon*  
*their own heads*, and their *violent deal-* Jer. 35.  
*ings come down upon their own pates.* 14.

*Thirdly*, When the devices of wicked Psal. 7.  
men shall luckily meet with a disappoint- 16.  
ment, just at that very time, when they  
are ripe and ready for execution, this is  
another very probable sign of its being  
from God. For he is *a God of the af-*  
*licted, an helper of the oppressed, an up-*  
*holder of the weak, a protector of the*  
*forlorn, a saviour of such as are with-* Judith 9.  
*out hope.* He can indeed, if he thinks 11.  
fit, compound and baffle mens devices,  
even in the very beginning of them:  
but he seems oftentimes to suffer them to  
thrive and prosper for a while, purely for  
this end, that he may dash them, in the  
very critical moment, when they think  
themselves infallibly secure of their enter-  
prize: and by administering such wise  
and seasonable relief to his servants, take

Ser. 1. away from them even all pretences of  
 ascribing it to blind and undesigned chance.

*Fourthly*, When good men, at the very time of their praying for their enemies disappointment, shall obtain their desire; there can be no doubt then who it is that grants it. Thus when the enemies of *Theodosius* were disappointed in

*Socrat.*  
*Scholast.*  
*Eccl.*  
*Hist. l. 5.*  
*cap. xxv.*

their designs of routing him intirely, by a tempestuous wind, which arose immediately, upon his supplicating God for aid, and fought so strongly against his enemies, as to change the face of the day, and give him, who but just before was declining apace, at first an eminent advantage, and at last a compleat victory over his enemies: to what cause shall we ascribe this disappointment? shall we say, that fortune heard his prayer, and came to his relief? alas! she is deaf and cannot hear, or, if she could, cannot hasten her pace one jot. Or shall we say, that she luckily happen'd to come, without design, just as he was praying, and so made her deliverance look like an answer to his prayers? this is highly improbable; but it is more than probable, that it came from

*Psal. 65.* him *who heareth prayer, who helpeth his*  
*servants*

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*servants when they cry unto him, and Ser. 1. can make even winds and storms fulfil his word.* Pf. 148. 8.

*Fifthly*, When a great number of unexpected accidents shall, as it were, conspire to begin, carry on, and at last consummate any notable disappointment, as in the case of *Haman*, who was defeated in his purposes against *Mordecai* and the *Jews*, by many strange and unaccountable accidents meeting together, as you may read in his Story; in such a case there seems to be too much art and contrivance for fortune to lay a claim or title to. She may indeed possibly, now and then, by the casual concurrence of two or three happy accidents, get the praise of a lucky hit; but, that she should bring any long train of accidents together, which shall all serve to promote and farther the same end, is very hard to be believ'd by us, who know her variableness and uncertainty. And to whom then can such disappointments as these be attributed? to whom, but him, who has the management and superintendency of all accidents, and therefore can connect and range them together in such an useful



*W* Ser. 1. ful order, that, for a considerable time together, they shall all, without interruption, be subordinate and helpful to each other.

But I forbear being too particular, lest I should be tedious.

*Lastly* then, Let it suffice to observe, once for all, that whenever there are any extraordinary instances of power, wisdom and goodness, visible in the disappointments of wicked men's designs, they ought then to be look'd upon, as God's special doing. For where shall we expect to see God, if not there, where his attributes appear in a more than ordinary lustre and brightness, and do, as it were, call us to him? Where shall we acknowledge his special and immediate presence, if not there, where we cannot, without a manifest contempt of his honour, deny it?

When therefore any plot or design, that has been laid with all the art and contrivance of human policy, and fortify'd with all the power of human strength, so that it seems to men infal'ible, and absolutely incapable of being defeated, shall, after all, miscarry, and come to nothing; then  
are

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are we in reason bound to say, Behold Ser. 1.  
he that is *mighty in strength and wisdom* <sup>Job 36. 5.</sup>  
hath done this, yea, the arm of him, to  
*whom power belongeth*, and the counsel <sup>Psal. 67.</sup>  
of him, who *is understanding*, hath <sup>II.</sup> <sup>Prov. 8. 14.</sup>  
brought it to pass.

And to the same author ought we to ascribe those disappointments, by which any very signal and eminent good is obtain'd; as the *relief of the oppressed*, the *helping them to right that suffer wrong*, the preservation of the publick peace of a nation, the saving a whole kingdom from ruin and the like. These are great and noble ends, worthy the care and providence of God, and moreover such as, he himself has assur'd us, he delights to farther and promote. And therefore there can be no doubt, but that, when disappointments evidently tend to such ends as these, God has more than a little share in the management and ordering of them.

But there are three cases more especially, in which we should be very careful to give God the glory of the disappointment of wicked mens devices, and those are, when they are levell'd against his  
church,


Ser. 1. church, his anointed, and his peculiar people. He has so frequently, both in words and actions, declar'd himself to be in an especial and extraordinary manner, the protector and guardian of these, that we cannot without impiety suppose any weapon form'd against them should be made unprosperous, without his particular direction; we cannot, without a kind of sacrilege, ascribe the good that befalls these, to any other cause, than that Providence, which is always watching over them for their good.

These are all the signs, that I can at present think of, whereby we may know the disappointments of crafty mens devices to be from God. And, by the help of these, I hope I shall find it an easy matter.

II. *Secondly,* To make you sensible how eminently God's hand appear'd in those deliverances of this nation, from the devices of crafty men, which we this day commemorate. Deliverances I say, for they are double; our ears have been pleas'd with the story of the one, and our eyes bless'd with the sight of the other,  
and

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and even at this day we feel and enjoy Ser. 1.  
the happy effects of both. Happy effects   
indeed! even our laws, our liberties, our  
properties, our lives, and, what is still a-  
bundantly dearer to us than all these, our  
religion.

If we look back to the days of old,  
what a glorious and surprizing scene of  
providence may we there view. Have not  
our fathers told us, what a crafty race of  
men, crafty even in the worst of senses,  
conspir'd at once both against them and  
God : against God's people, against God's  
anointed, against God's religion ; against  
their lives and fortunes, against their  
prince and government, against their way  
of worship and salvation ? Have they not  
told us, how cunningly and how secretly  
their enemies hid their plot in the dark ca-  
verns of the earth, how successfully they  
throve in it for a long time, and how near  
they brought it to execution ; how little,  
in the mean while, they themselves dreamt  
of their danger, and how unable they were  
to prevent it ? Have they not told us all  
this ? Yes, and, to our comfort, a great  
deal more : They have told us, how their  
God, in whom they trusted, came sudden-  
ly

**Ser. 1.** ly and seasonably to their relief: what a wonderful and unexpected accident he sent, not many days before that on which they were destin'd for slaughter, to inform them of the danger they were in, and to warn them to provide against it: how wisely and how powerfully he defeated all the deep-laid and infallible contrivances, as they then no doubt thought them, who had the blessings of infallibility upon them, of his and their enemies: how justly he retorted the mischiefs, they had design'd for his people, upon their own heads: and how gloriously he preserv'd his truth and his anointed from becoming a prey to idolatrous and bloodthirsty men, and suffer'd not his heritage to be brought to confusion. And, from these remarkable circumstances of their deliverance, they have wisely and piously infer'd, that it was the Lord's doing, and religiously devoted this day to his service, as an argument not only of their sense of his goodness, but also of their thankfulness for it.

But we need not go so far backwards, to behold God stretching out his arm for our deliverance. We may all remember,  
and

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and certainly we shall never forget it! Ser. 1.  
how very lately the wicked offspring of  
the same race of crafty men, whom I men-  
tion'd before (whose custom it is to ob-  
serve our *Saviour's* commands by halves,  
and to put on the *cunning of the serpent*,  
without the *innocency of the dove*) were  
industriously contriving our ruin. Not  
so secretly indeed as the others, but no less  
dangerously, because their openness had  
power and authority to support it. Nay,  
so far had they prevail'd in their designs,  
that they had more than began to pro-  
phane and defile *God's sanctuary*, more  
than began to *pillage and oppress his peo-  
ple*. But I love not to repeat such melan-  
choly truths; it is enough to say our Case  
was bad, and, as we then thought, despe-  
rate; but he, whose *thoughts are not as* Isa. 55. 8.  
*our thoughts*, did not think so; and hap-  
py was it for us that he did not. He saw  
and had compassion on our tears, saw in  
what need we stood of a deliverer, and  
he immediately became one to us. And  
that we might, even from the beginning  
of our deliverance, know it to be from  
him, he began it, with an *happy Omen*,  
on this very day, on which he had done  
such

Ser. 1. *such wonderful things for our fore-fathers*  
 in times past. Nor did it want other  
 marks of being his: it was commenc'd,  
 carry'd on and perfected in *wonders*, his  
 enemies courage forsaking them, unac-  
 countable fears laying hold on them, and  
 Psal. 107. *making them to stagger like drunken men,*  
 27. *and to be at their wits end:* it came in  
 judgment to make his enemies feel those  
 evils which they had not only threaten'd,  
 but in part executed against others: it  
 came in season, when they began to *lord*  
*it over his heritage*, with an high hand:  
 it came to answer the earnest cries and  
 importunities of his servants: it came at-  
 tended with a mighty concurrence of luc-  
 ky accidents; and, in a word, it came  
 with such extraordinary *power, wisdom*  
*and goodness, to pull down the strong*  
*holds of the wicked*, to turn all their craft  
 into foolishness, and to preserve and secure  
 the true religion, and the true servants of  
 it, that we have no room to doubt from  
 whence it came.

Oh! blessed day, which God himself has  
 marked with *double characters of joy!*  
 we may now vie with our fore-fathers,  
 for instances of the *divine favour and pro-*  
*tection,*

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*testimon*, and hope that we are not worse Ser. 1.  
than they were, because we have not far'd  
worse. It is indeed a marvellous love,  
wherewith God has loved us. Oh let us  
study how we may repay it in acts of  
duty and obedience. But this advice will  
more properly belong to my

*Third* head, under which I now come III.  
to make some *practical inferences* from  
the whole. And, is it then manifest that  
the great, and wise, and good *God*, who  
beholds and over-rules all the *most secret*  
*counsels of the crafty*, has, in a most il-  
lustrious manner, twice, even on the same  
day, defeated and confounded all the pro-  
mising and hopeful *devices* of our enemies  
against us? Methinks the consideration of  
this should,

*First*, Discourage them from attempting  
us any more. When they see the *providence*  
of God so zealously engaged on our be-  
half, it is not greater wickedness, than it  
is *folly*, to fight against it; for there is  
no *wisdom*, nor *understanding*, nor coun-  
*sel*, I may safely add, nor *power* against  
the Lord. They can never prevail against  
us without his leave: and he has hitherto

C

given



Ser. I. given them but very small ground to  
 hope that they shall obtain it; so far has  
 he been from *shining upon their counsels*,  
 that he has *shew'd his displeasure and  
 dislike of them*, in repeated *disappoint-  
 ments*, thereby plainly forbidding them to  
*tempt him* any more.

The *Ægyptians*, when they pursued the  
*Israelites* to the *Red Sea*, and saw the  
 hand of God divide it, to make a passage  
 for them, argu'd very wisely, in saying,  
 Exod. 14. *Let us flee from the face of Israel, for the*  
 25. *Lord fighteth for them against the Ægypt-  
 tians*. And certainly, were not *our ene-  
 mies* more harden'd than the *Ægyptians*,  
 they would argue in like manner, and say  
 of us; behold the *keeper of Israel, who  
 neither slumbereth nor sleepeth*, watcheth  
 over *this people* for their *defence*, and  
 therefore it is in vain to hope that any  
 design, which we can *form* against them,  
 shall prosper.

I am sure, had they *argu'd* thus some  
 years ago, they had sav'd themselves a  
 great deal of *shame* and *trouble*; but, as  
 the wise providence of God has order'd  
 it, which knows how to *bring good out  
 of evil*, it is well for us, that they did  
 not.

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not. For their frequent disappointments Ser. i.  
of late, and especially that last *signal one*,  
which is fresh upon ours, and, I dare say,  
upon their *minds* too, are such new and  
evident testimonies of the *divine love* and  
*care* over us, as must certainly damp  
their spirits, and abate the heat of their  
designs against us.

*Secondly*, This consideration should encourage us, in all our *straits* and *difficulties*, to place our hope and confidence in God; in God, I say, who hath already given us such glorious and happy tastes and earnest, not only of his ability, but also of his readiness and willingness to help us. What, tho' our case, to human sight, seem dark and melancholy, tho' our enemies lay close siege to us, and their devices appear to be contrived with so much art and cunning, and supported with so much strength and power, that they can hardly possibly fail of success; must we despair because of this, why so? ought we not rather to argue thus with ourselves? were we never before in as bad a case? were we never reduc'd to such *straits* before? and who then *deliver'd us* out of them? who indeed but he whose

Ser. 1. *arm* is still as long as ever, whose *power* and *will* to save is still the same. Let us not *fear* then, neither *be dismay'd*, but in our greatest dangers still confide in him that hath *redeem'd* us, and say, as *David* did upon a like occasion, *The Lord that deliver'd our fore-fathers from the Gun-powder plot, and ourselves from another, that would as certainly, tho' not so suddenly, have prov'd fatal to us, shall deliver us likewise from the snares now laid for us.* To him then let us commit

1 Sam.  
17. 37.

*Psalms 33. our cause, let us hope in his mercy, and his eye will be upon us, let us trust also in him, and he shall bring it to pass.*

18.  
*Psalms 37.*  
5.

*Thirdly,* It should likewise encourage us to make our earnest prayers to God for *help* in time of *need*. There is no motive, which can so powerfully engage men to *seek unto God*, as a firm belief that they shall obtain what they seek for, that they shall *ask and have*. And this we have abundant reason to believe concerning ourselves, from those many favourable and gracious answers which God hath given to our prayers hitherto. *From the end of the earth, saith David unto God, will I cry unto thee, when my heart is overwhelm'd: for thou*

*Psalms 61.*  
2, 3.

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*thou hast been a shelter for me and a strong tower from the enemy.* God has been a *shelter* to us likewise, therefore let us *cry unto him in the time of trouble.* More especially at this time, when the devices of our enemies are many, and their strength great against us, let us intreat him to be our deliverer. *Keep not thou silence* Psal'm 83.  
*O God, hold not thy peace, and be not still,* v. 1, 2, 3, 4. *O God. For lo thine enemies make a tumult: and they that hate thee have lift up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance. But, O Lord, remember thy tender mercies, and thy loving kindnesses which have been ever of old; and give not thy scepter unto them that be nothing, and let them not laugh at our fall, but turn their devices upon themselves, and make him an example that hath begun this against us.* Esther 14. 17.

*Fourthly and lastly,* Since God hath done such wonderful things for us, we must be sure not to forget to glorify him. This, he has plainly told us, he expects from

C 3

us:

Ser. 1. us: *I will deliver thee, faith he, and thou shalt glorifie me.*

*Psal.* 50.  
15.

Glorify him, by acknowledging his salvation, by confessing *that our own arm did not save us, but his right hand, and his arm, and the light of his countenance, because he had a favour unto us.*

*Psal.* 9.  
14. 15.  
Glorify him, by rejoycing in it: We will rejoyce in his salvation, because the heathen are sunk down in the pit that they made, in the net which they hid is their own foot taken.

*Psal.* 45.  
11, 12.  
Glorify him by declaring his works, by telling the people of his doings, by speaking of the glory of his kingdom, and talking of his power; by making known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

*Pf.* 26. 7.  
Glorify him, by having his praise continually in our mouths, by declaring his name unto our brethren, by praising him especially in the midst of the great congregation, and by publishing all his wondrous works with the voice of thanksgiving. But, above all,

Glorify him, by our lives and conversations, by behaving our selves as becometh those, whom the Lord hath redeem'd, and deli-

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*deliver'd from the hand of the enemy.* Ser. 1.  
This, this is that *sacrifice with which* <sup>1. Sam.</sup>  
*God is well pleased: for behold to obey and* <sup>15. 23.</sup>  
*to do justice is better and more accepta-* <sup>Prov. 21.</sup>  
*ble to him than sacrifice.* 3.

Let this then be our way of glorifying God: let us be careful not only to *honour him with our lips*, but also to *order our conversation aright*, that so we may both praise him worthily for past deliverances, and engage him to *shew us his salvation* in the times to come. If we do this we may safely defy all the strength and cunning of our enemies, and apply those words of God to them, which he spake by the mouth of his holy prophet *Isaiab*, chap. 8. ver. 9, 10. *Associate yourselves, O ye people and ye shall be broken in pieces: and give ear all ye of far countries: Gird yourselves, and ye shall be broken in pieces: Gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to naught. Speak the word, and it shall not stand, for God is with us.*



## S E R M O N II.

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Preach'd before the Lord-  
Mayor, *April* 11. 1697.  
Being the Anniversary of  
His Majesty's Coronation.

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PROVERBS, Chap. xiv. Verse 34.  
The former part of the Verse.

*Righteousness exalteth a nation.*



THE word, which we here translate *righteousness*, and which is sometimes us'd in *scripture*, to signify the particular virtues of *justice* or *mercy*, has in many places, more especially in this Book of *Proverbs*, a more large

large and comprehensive signification; ta- Ser. 2.  
king in the whole of religion, or the uni-  
versal practice of piety and virtue. In  
this sense we find it us'd no less than  
three times in one chapter, where it is  
oppos'd to *wickedness, transgression, and* Chap. 11.  
*a pursuit of evil* in general, and conse-  
quently ought to be generally understood  
of *virtue, obedience, and a pursuit of that*  
*which is good.* And that this is the sense,  
in which it must be here taken, is evident  
from the opposition of it to sin, in the  
verse out of which I have chosen my *text,*  
*Righteousness exalteth a nation, but sin is*  
*a reproach to any people.*

By exalting a nation is meant, the ren-  
dering it a great and a famous, a flourish-  
ing and mighty nation, abounding with  
blessings of all sorts at home, and respect-  
ed and reverenc'd by all abroad; a mak-  
ing it, as the prophet *Zephany* speaks, *a* Zeph. 3.  
*name and a praise among all the nations of* 20.  
*the earth,* that so it may be said of it, as  
it was of old of the children of *Israel,*  
*What one nation in the earth is like this* 2 Sam. 7.  
*People,* 23.

The full sense and meaning then of my  
*text,* may be brought within the com-  
pass




Ser. 2. pass of this single proposition, viz. *that religion, or the universal practice of piety and virtue, in any nation, will infallibly make it a great and a happy nation.*

For the clearing and making good of which proposition, I shall endeavour to prove.

*First,* That religion doth, in its own nature, very much tend to promote the publick good and prosperity of any nation.

*Secondly,* That it gives it a secure title to the protection, favour, and blessing of God, who is the supreme lord and governour of the world, and *setteth up* or *pulleth down* nations, when and as he pleaseth.

*First,* That religion doth, in its own nature, very much tend to promote the publick good and prosperity of any nation. And here, if my time would give me leave, it would be very easy to shew, how great an influence every particular virtue has, towards the happiness or well-being of any people; but, this being too large a subject for the present, I must content myself with a short proof of these following particulars, which, I hope, will abundantly

ly illustrate and confirm the truth of the Ser. 2.  
proposition now in hand. 

*First*, That religion conduceth very much towards the preserving any nation in peace, both at home and abroad.

*Secondly*, Towards the making it cautious, valiant and successful in War.

*Thirdly*, Towards the encrease of its riches, plenty and trade: And

*Fourthly* and *lastly*, Towards the gaining honour and respect to it, from all the nations round about it.

*First*, That religion conduceth very much towards the preserving any nation in peace, both at home and abroad.

And *First*, For domestick peace, which must certainly be well secur'd, where-ever laws of religion are well observ'd, because by these the very springs and fundamental causes of all intestine quarrels and divisions, in any nation, will be either effectually stopp'd, or totally remov'd. For, as St. James puts the question, *From whence come wars and fightings among you, come they not hence, even of your lusts, that war in your members?* And are not the laws of religion admirably well fitted, for the quieting and suppressing of these

Ser. 2. these lusts? Will they not effectually remove those sins, which are the fruitful cause of all our civil discords and contentions, and, by so doing, make room for peace and quietness to come unto us, and encourage and invite them to take up their abode with us? But, to be more particular.

How is it possible there should be any room for quarrels and contentions, in that nation, where all mens troublesome passions shall be carefully kept under due government and subjection; where there shall be no black plots of envy, nor blustering storms of rage and anger, to disturb the common peace and quiet; where revenge and malice, pride and ambition, shall have no place, but an universal evenness and sweetness of temper, an universal meekness and contentedness of mind, shall obtain among men? where no man shall invade another's right or property, but all shall be exactly just in giving each other their dues, of what nature or kind soever; where kings shall rule their people with equity and tenderness, and subjects shall obey with zeal and loyalty, the one enjoy his prerogative secure, and the other be undisturb'd in the possession of their lawful

ful rights; where the duties of all relations shall be nicely observ'd, and every man shall enjoy his own, and not meddle with that which belongs to another. In a word, where men shall heartily and sincerely love each other, earnestly desire each other's good, and faithfully and industriously endeavour to promote it: where they shall pity and pass by one another's infirmities and mistakes, be cautious of doing injuries, and ready to forgive them, what ground or even pretence for quarrelling can there be in such a nation?

And thus it must be, wheresoever true religion bears an universal sway; for this sets bounds to our passions, *mortifyeth our inordinate lusts and affections*, and fills us with *brotherly love and charity*. This it is which teacheth us *to deny all worldly lusts, to do unto other men, as we would they should do unto us, to give to Cæsar, and every body else, the things that are theirs, and to endeavour, if it be possible, as much as lyeth in us, to live peaceably with all men.*

And then, as for peace abroad, religion has already more than half obtain'd this, by securing peace at home. The greatest encourage-

Ser. 2.



Col. 3, 5.

Rom. 12.

10.

Heb. 13. 1

Tit. 2. 12.

Mat. 7. 12.

22. 21.

Rom. 13. 7.

8.

Rom. 12.

18.

Ser. 2. encouragement, which foreigners can possibly have to make war upon any nation, are the civil discords and intestine quarrels that devour and weaken it within. They know that *a kingdom divided against it self cannot stand*, and that they shall obtain an easy victory there, where even their enemies shall destroy one another, and fight, tho' not professedly, yet in reality, their battles, and on their side: but they know also, by parity of reason, that a kingdom united in it self can hardly fall, and that where a whole nation shall combine together as one man, as religious nations always will, it will become invincible, and, like a mighty fortress, secur'd without with strong and well-cemented walls, and within by a resolute and faithful garrison, not only receive the most impetuous attacks of their enemies, without much impressiion, but likewise return them with redouble force and fury. And therefore they will not care for meddling with such a nation, where they are more likely to become a prey than to obtain one.

But besides, religion will most certainly preserve any people from giving foreign nations just grounds and occasions of war;  
for

for it will not only teach them to give all other nations their just dues, in every respect, but likewise to be friendly, helpful and assistant to them, and, as far as they can serve one without diserving the other, to be kind and useful to them all. And then surely, where no causes of war are given, we may reasonably expect there should be no war: where the seeds of peace are sown, we must naturally hope to reap the fruit. Ser. 2.

But if, through the unreasonableness and injustice of other nations, it should sometimes so happen, as we have often seen it has, that a religious nation, right or wrong, must be forc'd to take up arms, and to engage in war; let those people who have unjustly provok'd it know, that they have rous'd a very dangerous and formidable enemy; as will appear from considering:

*Secondly,* That religion conduceth very much, towards the making any nation cautious, valiant and successful in war. For, tho' religion is an utter enemy to all quarrelling, and willingly begins no wars, yet, when in defence of itself it is forced into the field, it generally ends them victoriously. And I am verily perswaded you will

Ser. 2. will be of opinion that it can hardly possibly be otherwise, when I shall have given you a full view of a nation, truly religious, in its arms.

*First* then, You have here an army of men, that are prepared and fitted by their virtues, for all the hardships and fatigues of war; that have neither craz'd their bodily constitutions by intemperance, lost their active spirits in a lethargy of laziness, nor broken their courage by effeminacy: But, on the contrary, of men whom religion has preserv'd in their firm health, strength and vigour, whom it has inur'd to labour and business, and accustom'd to despise and avoid all the softening and enfeebling arts of delicateness and luxury.

*Secondly*, You have here a body of men, that have been exquisitely well disciplin'd and train'd up in the school of religion in all the prudent arts of care and watchfulness; that are taught to be *wise as serpents*, to *watch* and be always upon their guard, to lay hold of all opportunities that may make for them, and to be sure to give their adversaries none against them. Of men, that will avoid all those vices, which render them careless and negligent  
in

in their duties, and lay them open to the Ser. 2.  
 designs of their enemies; and neither drink  
 themselves out of a capacity of resisting  
 them, as the \* *Amalekites* and *Syrians* did  
 of old; nor yet, like the foolish † *Cartba-*  
*ginians*, sacrifice their opportunities of vic-  
 tory and success, to the trifling invitations  
 of some lewd debauch; but of men that will  
 preserve their heads cool, their eyes open,  
 and their whole body in a fit and ready  
 posture, to prevent their enemies designs,  
 and execute their own.

*Thirdly*, Add to this, that a religious  
 army will be careful to engage in none,  
 but a just and good cause; and, how much  
 the goodness of their cause will increase  
 their strength and enspirit their courage,  
 our reason, as well as the || history of all

\* 1 Sam. 13. 16. 1 Kings 20. 16. Joseph. 1. Ant. Jud.  
 6 c. 15.

† Quos nulla mali vicerat vis, perdidere nimia bona ac  
 voluptates immodicæ. Liv l. 23. c. 18.

|| Quantam vim habeat in bellis justitiæ conscientia pas-  
 sim ostendunt historiæ scriptores qui victoriâ sæpe huic  
 causæ præcipue ascribunt. Inde proverbium illud, frangi &  
 attolli vires in milite a causa: raro eum sospitem redire qui  
 injusta arma sumpserit; bonæ causæ spem adesse comitem;  
 & alia in eum sensum. Grot. prolegom. ad libr. de jure  
 belli & pacis.



Ser. 2. ages, will easily inform us. When mens consciences draw them one way, and their vices and passions another, they can then only by halves, and give but very faint and feeble strokes: because they are not inwardly pleas'd with what they do, or, as we generally speak, do it not *with a good will*. But when their consciences shall not only not keep back, but even allow and applaud the stroke, it will then fall very heavy, and make dismal havock wheresoever it comes.

*Fourthly and lastly,* Such an army as this must needs be full of undaunted courage, bravery and resolution, because their religion will settle in their minds that principle, which is the only foundation of all true courage, I mean fearlesness and contempt of death. It is a contradiction to suppose that those men, who are afraid of death, can go with any manner of true courage into the field, where they shall be so very likely to meet that, which they are so very much afraid of. But those who have good reason not to fear death, and that such as are religious only can have, may safely and chearfully go out to meet it, and defy it wheresoever they find it. Such men as  
these

these therefore are only fit for true war-  
riours: *The righteous*, as Solomon tells us, <sup>Ser. 2.</sup>  
*are bold as a lion*; they will maintain their <sup>Prov. 28.</sup>  
posts, even in the midst of death, and be  
so far from flying from it, that they will  
bear up against it, with as much courage  
and resolution, as if they really meant to  
conquer and outbrave it.

And what cannot such a religious army  
as this do? Shall not success attend on them  
on whom conduct and courage always  
wait? or shall it be possible for them to  
fail of victory, who fight for a good cause,  
with good consciences, with resolute and  
prudent minds, with vigorous and active  
bodies?

*Thirdly*, We shall find the influence of  
religion, towards the promoting the pub-  
lick good and prosperity of any nation,  
much greater, if we proceed to consider  
farther, how much it conduceth to the en-  
crease of its riches, plenty and trade; and  
that more especially by these three ways.

*First*, by encouraging diligence and in-  
dustry, which we all know are the parents  
of riches and plenty. Religion allows no  
man to be useless or unemploy'd, but al-  
lots us all our several tasks, and sets all

Ser. 7. hands to work for the encrease and benefit  
 of the common stock. It condemns all such  
 1 Tim. 5 as are *idle*, and work not at all, exhorts us  
 13. Rom. 12. not to be *slotbful in business*, and expressly  
 11. commands every man to *study to do his*  
 1 Ths 4. *own business, and to work with his own*  
 11. *hands*. If then, *in all labour there is pro-*  
 Prov. 14. *fit, if the thoughts of the diligent tend on-*  
 21. 6. *ly to plenty, and the hand of the diligent*  
 10. 4. *maketh rich*; how mightily will riches  
 and plenty there abound, where every  
 particular member of the community shall  
 make his own labour and diligence a sure  
 fund for publick wealth and plenty.

*Secondly*, By promoting frugality and  
 good husbandry; I do not mean stinginess  
 or covetousness, for these religion abhor-  
 reth: but only a prudent care not to squan-  
 der away our wealth in vice and luxury.  
 It is in vain for that nation to hope to  
 grow rich, which spends as fast or faster  
 by intemperance, than she can get by di-  
 ligence: and lavisheth away by luxury  
 with one hand, more than she can fetch in  
 by industry with t'other. But there can  
 be no fear at all of this in a religious na-  
 tion; because the rules of religion are rules  
 of sobriety and good husbandry; and, as  
 long

long as any nation keeps to these, it is Ser. ∴ impossible it should be extravagant. Lust and vice will indeed soon eat up the most immense treasures, and what the *wise man* observes of single persons, is every whit as true of whole bodies or communities, that nation that *loveth pleasure*, immoderate, forbidden pleasure, *shall be a poor nation*; but it was never yet known that sobriety, temperance and modesty, which are the peculiar ornaments of the *righteous*, impoverish'd or wasted the stock of any nation; but they often have, nay they always must, increase and double it. <sup>Prov. 21. 17.</sup>

*Thirdly*, By making a nation famous for those virtues, which are the foundation and encouragement of all mutual commerce, and thereby inviting foreign nations to converse and trade with it. Such are justice, honesty, simplicity and sincerity in dealing, being reasonable and easy in making bargains, and exactly just and punctual in keeping them when made; such virtues as these will soon render any nation amiable in the sight of the world, and its acquaintance and commerce very desirable, and can no more fail of bringing chapmen to its markets, than injustice,


Ser. 2. dishonesty, trickishness, and underhand dealing, extortion in making, and unfaithfulness in keeping bargains, can fail of frightening them from them. There only will men be fond of trading, where they can trade with safety and security, with benefit and advantage: and there only can they do this, where *religion* shall warrant them *exactness of balance and weights, and of the merchants indifferent, impartial, fair, selling,* as the son of *Syrach* expresseth it.

*Eccles* 42.  
4, 5.

If then religion instructs men, not only by their diligence to bring in riches to the common-wealth, in which they live, but likewise by their prudence and frugality to improve the stock lay'd in by diligence: if it will make a nation so famous, that *the merchants of the country* round about her, *bearing of her fame,* shall *take gold and silver very much, with servants, and come to buy;* I think I need not thank any man for assenting to the truth of my third proposition, *viz.* that religion conduceth very much towards the increase of riches, plenty and trade, among any people.

*1 Macc.* 3.  
41.

And

And now surely I shall hardly be ask'd Ser. 2.  
to make good 

My *Fourth* proposition, which is this: that religion conduceth as much towards the gaining honour and respect to any nation, from all the nations round about it. For this is so plain and necessary a consequence from what has been already said, that I should think it a reflection upon such an auditory as this, to spend any long time in a solemn proof of it, for who knows not, that a nation that either enjoys it self in peace at home, and is famous for being useful and beneficial to all other nations: or at least is victorious in all its wars abroad, that flourisheth in wealth and plenty, and extends its trade over the whole earth, must needs be honourable among all people? Who knows not that, as love and kindness do invite, so power and wealth command respect and veneration?

I shall therefore but just mention two other considerations, proper under this head.

*First*, That a religious nation will be respected purely for its being religious. Religion is a thing, in it self, so truly amiable, so agreeable to the reason and nature of man, and so worthy of and like to

Ser. 2. God, that, however some few men may  
 ~~~~~ make a hard shift, by doing violence to  
 their natures, to contemn and neglect it,  
 yet the far greater part of mankind always  
 have had, and always will have a veneration  
 for it. Infomuch that we may safely  
 observe, as *Tully* did of old concerning  
 the belief of a Deity, that there is hardly  
 any nation so barbarous, and so entirely  
 forsaken of good manners, that doth not  
 respect and honour such as are truly religious.  
 And therefore we find *Solomon*,  
 throughout his whole book of *Proverbs*,  
 make *honour* a constant attendant upon  
*wisdom* or religion.

*Secondly*, religion is the great patroness  
 of arts and sciences: they always walk  
 in her train, and flourish where she flourishes.  
 For, as she preserveth men from  
 those vices, which swallow up both their  
 time and parts, and leave them neither opportunity  
 nor capacity to improve in art  
 and knowledge, and, by so doing, keeps  
 them always in a fit temper, ready and  
 prepar'd for study and business: so doth  
 she likewise encourage and command them  
 to be always exercising their talents, improving  
 their faculties and exerting all  
 their

their utmost powers, in making useful searches and enquiries for the good and benefit of mankind. And when men shall diligently bring all their natural faculties, in their full force and vigour, under the command of religion, to lay close siege to the fort of knowledge, how can they possibly fail of taking it? Ser. 2.

This then will be another part of a righteous nation's glory: Its learning shall be equal to its piety, make it admir'd and courted by all abroad, and all the foreign sons of learning, that nobler and better part of the world, shall rise up and pay obedience to it.

Thus much will religion, consider'd in it self, do towards the exalting of any nation. And here I dare appeal to the atheists themselves, how little soever they may care to say any thing in commendation of religion, whether what I have said of it be not true. I am sure if they will not allow it to be so, they have done very foolishly in giving religion the name of a state-engine, of a politick device to keep people in awe and good order, of an instrument of government, and the like. But to proceed; religion will still do much more, towards the exalting of any nation, if we consider it, Se-



Ser. 2. *Secondly*, As it gives a nation a sure title  
 ~~~~~ to the protection, favour, and blessing of  
 God, who is the supream lord and gover-  
 nour of the world, and *setteth up*, or *pul-  
 leth down* nations, when and as he pleaseth ;  
 a sure title, indeed, even as sure, as the fi-  
 delity or Justice of God himself can make  
 it.

*First*, As his fidelity, by which he be-  
 comes engag'd to make good those promises  
 of his favour and protection, which he has  
 been pleas'd to make to righteous nations in  
*scripture*. Thus in the twenty eighth chap-  
 ter of *Deuteronomy*, to name no more :

*Vers. 1, 2, 3, 4, 5, 6.* *And it shall come to pass, if thou shalt  
 hearken diligently unto the voice of the  
 Lord thy God, to observe and to do all his  
 commandments ; that the Lord thy God  
 will set thee on high, above all the nations  
 of the earth. And all these blessings shall  
 come on thee, and overtake thee, if thou  
 shalt hearken unto the voice of the Lord  
 thy God. Blessed shalt thou be in the ci-  
 ty, and blessed shalt thou be in the field,  
 blessed shall be the fruit of thy body, and  
 the fruit of thy ground, and the fruit of  
 thy cattle, the increase of thy kine and  
 the flocks of thy Sheep. Blessed shall be thy  
 basket*

*basket and thy store. Blessed shalt thou Ser. 2.  
be when thou comest in, and blessed  
shalt thou be when thou goest out. Which*  
promises, altho' they were primarily de-  
sign'd for the *Jewish* nation, we are war-  
ranted to apply to our selves, by the holy  
spirit of God, which tell us, that *whatso-* Rom. 15.5.  
*ever things were written afore-time, were*  
*written for our learning, that we, thro'*  
*patience and comfort of the scriptures,*  
*might have hope.*

And, if we will allow the proceedings  
of divine providence, all along in times past,  
to have been a silent pattern and intimation  
of what it design'd to do in times to come,  
we have still a more ample promise to de-  
pend upon; it being plain from many ex-  
amples, that publick religion and publick  
happines have constantly gone hand in  
hand, and the one been the sure reward of  
the other. A most remarkable instance of  
which we have in the *Jewish* people, who,  
to use the words of *Octavius* \* in *Minu-  
tius Felix* concerning them, *as long as*

\* Nam & ipsi, Deum nostrum, idem enim omnium,  
Deus est, quandiu caste, innoxie, religiosq; coluerunt;  
quandiu præceptis salubribus obtemperaverunt, de paucis  
innumeri facti, de egentibus divites, de *serpientibus reges.*

*they*

Ser. 2. *they worshipped God, chastly, innocently and religiously: as long as they continued in obedience to his most wholesome precepts; of a small handful of men were made a nation without number, were lifted up from poverty to vast riches, and from slaves became princes. And St. Austin † was of opinion, that God gave success to the Roman arms, and enlarg'd and prosper'd their Empire, purely because they were strictly and sincerely religious, tho' in a mistaken way, and as one of the ancients \* speaks, kept close to that, which is the main end and business of man, tho' not in reality, yet in purpose and intention. But,*

*Secondly, Had not God been pleas'd to have made us any promises of this, yet nevertheless we should have had sufficient security for it, in his justice: by which he stands bound, at some time or other, to make a difference between the good and the bad, between such as serve him, and such as serve him not, to reward the one, and to punish the other. Now this is a piece*

† *Augustin. de civitate Dei, l. 5. cap. 12 & 15.*

\* *Summum hominis officium, etsi non reipsa tamen proposito tenerent. Lactant.*

of justice, which can only be done to nations in this world, because there will be an end of all distinct bodies and communities in the next. Since then God is in justice bound to reward a righteous nation : and since every nation, consider'd as such, must have its reward in this world ; we may safely conclude a righteous nation's title, to the present favour and blessing of God, secure and infallible. Ser. 2.

And what a glorious nation must that needs be, which shall be sure of having God for her *friend and helper* ? How securely shall she enjoy her self in peace, which has the *God of peace* to dwell with her ? or, at least, how victorious shall she be in war, when the *Lord of hosts* shall go forth with her fleets and armies, and *fight her battles for her* ? Shall not her *granaries be full and plenteous with all manner of store*, who has the *Lord of the whole earth to supply them* ? And shall not her treasure-houses abound with gold and silver, who is a peculiar favourite of him, who alone hath it in his power, *to make poor and to make rich* ? To what a prodigious height of grandeur and respect shall that nation be exalted, to which the *Lord* himself shall get

*Ser. 2.* get fame and praise in every land, which he shall take to himself for a people, and for a name, for a praise and for a glory? Happy, yea beyond all expression happy, shall such a nation as this be, which shall have the Lord for its God.

From what has been said it plainly appears,


*First,* How much it is the interest of princes and magistrates, both by their examples and their laws, their terror and their favour, to countenance and maintain an universal sense and practice of religion among their people. They lie indeed under many obligations to do this: under the obligations both of duty and gratitude to him, from whom they have receiv'd their authority: under the powerful obligations both of hope and fear: fear of future punishment, if they abuse the power committed to their charge, *for the punishment of evil doers, and for the praise of them that do well:* hope of a future reward, if, like true ministers of God, they are careful to execute wrath upon them that do evil. But, were they under none of these, yet methinks their obligations, in point of policy, should be strong enough.

For

For since a nation that is truly religious Ser. 2.  
cannot fail of becoming truly happy, great and glorious: what can governours, whose happiness, greatness and glory consists in, and must necessarily rise or fall in proportion to, that of their people, do more prudently, than endeavour, by all possible ways, to make their people a religious, that is, a happy, flourishing, and renowned people? The religion of subjects is indeed the great safe-guard and security of any government, nor can it possibly long stand fast without it; but this is not all, it is also a sure fountain of such blessings, as will at once make it both easy and prosperous, and adorn and lighten the administration of it. Give me leave then to address my self to governours, in the words of the wisest governour that ever liv'd; *Exalt* Prov. 4. wisdom, and she shall promote thee, she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee. 8, 9.

Secondly, Hence all subjects learn, which is their best and truest way of expressing their love and loyalty towards their prince and country. If they desire to see these in a  
happy

Ser. 2: happy and flourishing condition, let them endeavour, as far as possibly they can, to put them into it by their righteousness; let them prove the sincerity of their desires by the goodness of their lives, and take this certain way to make their country as great and happy, as they pretend to wish it may be. Let but every man of them be so kind to his nation, as to *forsake the evil of his ways, and return unto the Lord*, and from the instant of their becoming an *holy*, they shall, they must, become a *happy* people. As long as *Jonah* continu'd in the ship contrary to God's will, the sea was stormy and tempestuous; but, as soon as ever he was thrown out, *the sea ceas'd from her raging*. A true and lively emblem this of the fate which nations may expect from providence; as long as they cherish any thing among them, which God hates, they will be an unhappy, and an unsuccessful people; but no sooner shall they have purg'd themselves of every thing that is displeasing in his sight, but the blessings of heaven shall descend upon them, and the *favour of the most high shall overshadow them*. In vain do we talk of securing our government against conspirators and plot-  
ters,

ters, whilst we our selves betray it by the Ser. 2.  
immorality of our lives, and do our ene-  
mies business more effectually for them,   
than they can possibly do it for themselves.  
Never alas! is any nation in so much dan-  
ger from any thing, as from the general  
corruption of the lives and manners of its  
inhabitants; for besides that this doth, by  
a natural efficiency, disable and unfit men  
for the service of the common-wealth in  
which they live, it doth likewise stop the  
blessings of heaven from descending upon  
it, nay, and which is infinitely worse, some-  
times turns them into curses against it. Let  
us then beware of this worst sort of trea-  
son, and by that true loyalty, the goodness  
of our lives, not only render our selves  
useful servants to our country, but likewise  
draw down the blessings of God upon it.

More particularly now, when our ene-  
mies seem to have laid aside all hopes of  
prevailing against us, and the divine pro-  
vidence seems, in infinite love and conde-  
scension, to be reconciling it self to us, and  
designing great things for us: let us be  
careful not to live our selves back again in-  
to God's displeasure, and our enemies con-  
tempt; I mean, not to live so as, by the



Ser. 2. dissoluteness and factiousness of our lives,  
 ~~~~~ to give our enemies new hope and courage  
 against us, not so, as to provoke God, to  
*Levit. 26. bring a sword upon us, that shall avenge*  
*25. the quarrel of his covenant, and so cause*  
*Deut. 28. us to be smitten before our enemies, and*  
*25, 48. to serve them in hunger, and in thirst,*  
*and in nakedness, and in want of all things.*  
 But let us all unite, in one common bond  
 of love and charity, and in one stedfast  
 resolution to amend our lives and become  
 better for the future, that so we may be-  
 come a *terror* to our enemies, and a blef-  
 sing to our selves, the darlings and favou-  
 rites of heaven, and the *praise and glory*  
*of all the earth.* In a word, let us be ex-  
 hortated, in the words of *Moses* to the chil-  
*Levit. 26. dren of Israel, to walk in God's statutes,*  
*3. and to keep his commandments, and do*  
*them,* and then we shall most certainly in-  
 herit those blessings, which he promised  
 them upon condition of their obedience ;  
*Lev. 26. 6. Then will the Lord give peace in our land,*  
*and we shall lye down, and none shall make*  
*Deut. 28. us afraid: He will make us plenteous in*  
*11, 12, 13. goods, in the fruit of our bodies, in the*  
*fruit of our cattel, and in the fruit of*  
*our ground. He will open unto us his good*  
*treasures,*

at Guild-hall Chappel, Ap. 11. 97. 51

treasures, the heaven to give the rain un-Ser. 2.  
to our land in his season, and to bless all  
the work of our hands: and we shall lend  
unto many nations, and shall not borrow.  
Then will he make us the head, and not the  
tail; and we shall be above only, and shall  
not be beneath.

And when can we more properly begin  
such a glorious and noble work as this, a  
work of such publick and universal con-  
cernment, than on this auspicious day, on  
which the brow of our *illustrious sovereign*  
first grac'd the crown of these realms?  
When can we more properly resolve upon  
*exalting our nation*, than on this promising  
and encouraging day on which she first re-  
ceiv'd him for her *guardian*, who has for  
those many years (many, if computed by  
the blessings which we have enjoy'd in  
them; but few, exceeding few, if com-  
par'd with those which we still wish and  
pray for) has, under God, been *the lifter  
up of her head*? When more properly be-  
gin to think of procuring the blessings of  
heaven upon us, than on this happy, happy  
day, which brought us one of its first and  
greatest blessings? O may every individual  
man of us so entirely and sincerely dedicate

Ser. 2. himself to God's service, for the future ;  
 ~~~~~ so strictly and conscientiously observe and  
 live up to the precepts of his most holy re-  
 ligion ; that the name of our God may be  
*well spoken of*, the reign of our king made  
 long and prosperous, our nation *set up on*  
*high above all nations*, and every particu-  
 lar member of it render'd happy, both in  
 this world, and that which is to come.

*Grant this, O merciful father, for the  
 sake of thy dear son Christ Jesus, to  
 whom, with thee, and the holy spirit,  
 be all honour and glory, might, ma-  
 jesty and dominion, from henceforth  
 and for evermore. Amen.*





## S E R M O N III.

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Preach'd before the Gentle-  
men Educated at *Mer-*  
*chant-Taylor's* School, Jan.  
16. 1699.

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ST. MATTHEW, Chap. v. Verse 16.  
The latter part of the Verse.

*That they may see your good works,  
and glorify your Father which is in  
heaven.*



IN the former part of this verse,  
we find our blessed Saviour  
exhorting his disciples, and  
in them all other christians  
whatsoever, to an unblame-  
able, holy and exemplary conversation.

Ser. 2. *Let your light*, faith he, that is, the light or knowledge of the gospel which is in you, *so shine*, or shew forth itself, in all the graces and virtues of a true christian life, *before*, or in the sight of *men*, *that they may see your good works*, not only works of charity, as some too narrowly expound it, but all sorts of good works whatsoever, and be by them excited to *glorify your Father which is in heaven*.

By which phrase two things may be meant: either, *first*, that men may be hereby invited to rejoice in, and give thanks and praise to God, for these visible and glorious effects of his grace and goodness, amongst men; or *secondly*, that they may hereby be provoked to reform and amend their lives: *unbelievers*, to come over to the true belief, and *wicked believers* to the true practice of christianity: and both by so doing to glorify God, in that way which of all others he most approves, by doing his will, by bearing much fruit, by serving him with their bodies and spirits, which are his.

And both these senses, I make no doubt, were intended in these words; but I shall insist upon the latter only in my following  
dis-

discourse: the whole design and business of Ser. 3. which shall be, to make good and apply this useful proposition, which, I think, may very naturally be inferr'd from the words of my Text, *viz.*


That the unblameable, holy, and exemplary lives of christians are a very likely means, both of bringing over *unbelievers*, and converting wicked *believers*, to a true and stedfast belief and practice of the christian religion.

That this is true, as to *unbelievers*, might be sufficiently prov'd from considering: That the holy scriptures do recommend to christians this method of converting *unbelievers*, which, it is most certain, they would not do, were it not fit and proper for this end. Thus we find St. *Peter* 1 *Ep. ch. v. 1, 2*, exhorting the *believing* wife, to win over the *unbelieving* husband to the *faith*, by her *chast conversation*. That God, especially having appointed this means for the attainment of this end, will, no doubt, in an extraordinary manner sanctify it by his grace, and make it effectual to it. And lastly, that it is plain from experience, that the growth

Ser. 3. of christianity has been always very much owing to this cause: there having been multitudes of *unbelievers*, as all ecclesiastical writers assure us, won over to the faith of Christ, by the incomparable *piety, charity, and sobriety*, of the first christians.


But, because men are generally desirous to see the reasons of things, how they come to pass, and by what natural power each cause produceth its effect, I shall endeavour, as briefly and clearly as I can, to manifest this, as to the point in hand, by these following considerations: some of which will shew, how the holy and exemplary lives of christians contribute towards the conversion of *unbelievers*, more remotely, and by distant consequence; others, more directly and immediately. And,

*First*, Let it be consider'd, that the holy and exemplary lives of christians will naturally attract the eyes and thoughts of *unbelievers*, and, by so doing, probably engage them in some serious reflections upon the christian religion, the effects of which they shall plainly perceive to be so glorious and wonderful. Whatsoever is extraordinary and surprizing men are naturally apt to gaze at and admire, and to enquire

enquire into the causes and original of; and Ser. 3.  
consequently, the lives of christians, which,   
when led according to the rules of their religion, are very extraordinary, and vastly beyond any thing that was in the world before, will be very likely to provoke men to a curious observation and examination of them, as also of the grounds and principles from which they proceed. These *burning and shining lights*, cannot fail at least of startling and awakening such as were before *in darkness, and in the shadow of death*: These blessed *fruits of the spirit* cannot fail of perswading men at least to *taste and see how good the Lord is*, and when we have once brought them so far as to taste, there is very little fear of their not liking.


*Secondly*, The holy and exemplary lives of christians will be a sure means of recommending them to the favour and esteem, love and friendship of *unbelievers*: and consequently a sure means of gaining opportunities of conversing familiarly with them, insinuating truth into them, and making them willing and easie to receive it. For there is no man (let him be of what profession or denomination he will) that doth



Ser. 3. doth not admire justice and honest dealing,  sincerity and veracity, kindness and charity, &c. wheresoever he finds them; and therefore here can be no doubt but good christians, who must needs be, in a conspicuous manner, eminent for the practice of these and all other virtues, will soon become the darlings of all mankind; obtain a mighty interest in their opinions and affections, and then, by consequence, a mighty power, both of leading them into, and confirming them in, the knowledge of Christ. Just as it was in the case of *John the Baptist*, who, having first approv'd himself to the world, by the extraordinary sanctity and severity of his life, there immediately *went out to him Jerusalem and all Judea, and all the region round about Jordan, and gladly heard his doctrine, and were forthwith baptiz'd of him.*

*Thirdly*, The holy and exemplary lives of *christians*, if ever they come to debate the principles of their religion with *unbelievers*, will give a mighty weight and advantage to all their arguments, by taking away all jealousies and suspicions of trickishness, and insincerity in them; whereas our experience assures us, that, let men  
argue

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argue never so well in behalf of religion, Ser. 3.  
yet if their arguments are not back'd by   
their lives, they are seldom, scarce ever,  
successful. And the reason of this is plain :  
because the arguments of such men are al-  
ways suspected, and, they themselves be-  
ing manifest hypocrites, their arguments  
generally pass for such too.

*Fourthly,* The holy and exemplary  
lives of *christians* will so powerfully repre-  
sent to *unbelievers* the reasonableness and  
excellency of the *christian religion*, as well  
as the usefulness and advantage of it, to-  
wards the present and future happiness and  
well-being of mankind, that they cannot  
fail, of engaging their affections towards  
it, and not only strongly incline them to  
examine into the grounds of it, but even  
prejudice, and prepossess them in favour  
of it, and make them wish and desire that  
it may be true, by shewing them how  
much it is for their interest that it should  
be so. Thus, for instance,

When they shall see its precepts all ex-  
emplify'd in the lives of its disciples : how  
capable they are of being practis'd, not-  
withstanding all the seeming difficulties in  
the Theory, and how much they tend to  
exalt

Ser. 3. exalt and ennoble human nature, when practis'd; by drawing it off from the carnal and sensual, to the rational and spiritual life; they will be constrain'd to acknowledge it a reasonable, constrain'd to wish it a divine service.

Again, when by comparing the lives of *christians* with those of other men, they shall plainly see how much they do surpass them in *piety* towards God, *justice* and *charity* towards men, and in a regular and well ordered government of themselves, their lusts and passions (and this they would soon see, if christians were but careful to direct their lives according to their rule) they must needs own, that they have a more excellent rule of life to walk by, than other men, and earnestly desire, that this were to be the standing rule to all mankind.

Once more, when they shall observe, from sensible and living proofs, how much the laws of christianity duly put in execution, tend to preserve the peace, order, and beauty of the universe, and the particular happiness and well-being of every member of it; how contented and useful it makes every man in his own station; how respectful and obedient to his superiors, how  
humble,

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humble, kind and helpful to his inferiours, Ser. 3.  
how just and beneficent to all; how utterly it eradicates from the minds of men every *root of bitterness*, which may make them uneasy either to themselves or others; and how plentifully it inspires them with all those graces and virtues, which may serve to promote their own, and their neighbours happiness; but, above all, with what sure and glorious hopes it fills them of a blessed immortality, in prospect of which, they are able to triumph over all the miseries and troubles of this present life, and defy all manner of dangers that may threaten them, nay even death itself: When, I say, they shall experimentally and sensibly find the conduciveness of the *christian religion*, towards these admirable and desirable ends; how can it be conceiv'd, that they should not straitway fall in love with it, and eagerly desire to employ themselves in examining those Reasons, and readily give those arguments their full weight, which serve to confirm them in the truth of it. And this will put them into an excellent temper and disposition for receiving.

*Lastly,*

Ser. 3. *Lastly*, That evidence which the holy lives of *christians* carry in them, of the *truth* and *divinity* of the *christian religion*, and this is very strong and powerful. For,

*First*, It is most highly probable, that that religion which so much tends to raise men up into a conformity, and likeness to God, and, as *St. Peter* expresseth it, to make them *partakers of the divine nature*, as it is plain from the *holy lives* of *christians*, the *christian religion* doth, had that God for its author, to whom it is so very like. Were there any thing in the lives of christians, led according to the rules of their religion, either unlike to, or unworthy of, God, this would be a sufficient argument against the divinity of it; for God certainly can do nothing, either unlike to, or unworthy of, himself. But since every line and feature of a true christian is exactly answerable and agreeable to all our purest and most refin'd notions of God, it seems highly unreasonable, not to acknowledge him for his Father. But,

*Secondly*, The *holy lives* of *christians* seem to me to be an infallible demonstration of the *divinity* of the *christian religion* :

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*gion*: it appearing utterly impossible, that Ser. 3.  
any thing less than infinite wisdom and infinite power join'd together, should be able to raise mens lives to that perfection, which the christian religion visibly doth; and consequently that must be infinite wisdom, and infinite power.

In vain, alas! had the wise men of this world, for about four thousand years, exercis'd their wits, in searching out such perfect rules of living, as shine so illustriously in the lives of true christians. And is it then imaginable that there should come one man at last, wiser than all the world before him, who should be able of himself to atchieve this mighty work? No certainly, the work was more than human, and not to be accomplished but by the infinite and *multifarious wisdom*, which so richly dwelt in our Jesus, who has been in these last days the author of it. Nothing less than that scripture, which has been *given us by inspiration of God*, could have been *sufficient for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be, as we now see him, perfect and thoroughly furnish'd unto all good works.*

And,

Ser. 3. And, as our wisdom to find out, so our power to execute, the means of arriving at this perfection was much too short. For, supposing that, of our selves, we could have discover'd those excellent rules of life which christians now walk by; yet considering how very disagreeable they are to flesh and blood, and how constantly and how violently they thwart our dearest affections and inclinations, and how many and how potent enemies we must have fought our way thro' to the observance of them, we cannot but acknowledge it impossible for us ever to have kept them; for it is not in the power of man, consider'd in himself, to be continually fighting against, and bearing down himself: it is not in the power of mere unassisted man to wrestle with, and get the victory over, *principalities and powers*. But what the *natural power* of man could not do, that the *supernatural grace* of God has effectually done; and by this we, who of ourselves are *weak*, and *unable to do any good thing*, are made *strong in the Lord*, enabled to do all things, and to go on unto all perfection.

This then I look upon as a standing miracle to prove the *divinity* of the *christian religion*;

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*religion*; namely, the vast change it has made from the carnal to the spiritual man, visible in the lives of all good christians, and uncapable of being effected by any thing less than the divine power and wisdom. Ser. 3.

And thus you see plainly how the lives of good christians do conduce very much towards the conversion of *unbelievers* to the *christian religion*; by inclining them to look into it, gaining opportunities of instructing them in it, representing it amiable and lovely to them, and by preparing them for, and offering to them, not only probable, but even demonstrative evidence of the divinity of it. I proceed to shew,

*Secondly*, That they conduce every whit as much towards the conversion of *wicked believers* to a true and stedfast practice of the christian religion. For,

*First*, The *holy and exemplary lives of good christians* will be a continual *reproach* and *reproof* to the *bad ones*; by shewing, in themselves as in a *glass*, how insincere and hypocritical they are, how unlike in *word* and *deed*, in *reality* and *profession*, how inconsistent with themselves, and how unworthy of *that holy name*, by which they are call'd. All this must evidently



Ser. 3. appear, from viewing the lives of *good christians*, between which and those of bad ones there will be seen, at first sight, such a monstrous disparity, as will render *wicked christians* odious and contemptible, in the sight of all men, even of such as are not christians themselves (for all men naturally love sincerity, and a correspondence between mens actions and professions) and moreover make them, if they are not quite harden'd, asham'd of themselves, and resolve, either to shake off their *christian profession*, or their *unchristian conversation*. *The righteous*, say the wicked, in the wisdom of *Solomon*, ch. ii. ver. 12, &c. *is not for our turn, and he is clean contrary to our doings, he upbraidenth us with our offending the law, and objecteth to our infamy the transgressing of our education. He was made to reprove our thoughts. He is grievous unto us even to behold, for his life is not like other mens, his ways are of another fashion. We are esteem'd of him as counterfeits, he abstaineth from our ways as from filthiness.*

Besides, the reproof of a good life has this peculiar advantage of all other sorts  
of

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of reproof, that it is not capable of being Ser. 3:  
misconstrued, and so neglected upon pre-  
tence of its proceeding from personal ma-  
lice, particular piques, and private interests  
and designs, as they are. A good life is  
a reproof at large, and therefore no man  
can say, *I am the person design'd by it*;  
it is the necessary means of our salvation,  
and therefore no man can be so foolish as  
to imagine, that it proceeds from any  
particular spite, or ill will to him. The  
reproof of it is the most lively and pow-  
erful, because the most sensible that can  
be; and yet at the same time most inof-  
fensive and like to do good, because it points  
at no particular persons, nor can be ascrib-  
ed to any ill designs.

*Secondly*, The *holy and exemplary lives*  
*of good christians*, will be a continual les-  
son of instruction to the *wicked*, and, hav-  
ing shew'd them that they walk wrong,  
direct them how to walk right: by set-  
ting them, in lively colours, the exact pour-  
trait of a *true christian*, sensibly tracking  
out for them the path they are to walk in,  
and going visibly before them, and, by so  
doing, as it were leading them on by the  
hand in it. We have such a great mixture

Ser. 3. of sense with our reason, and besides are  
 so naturally prone to imitate those of our  
 own kind; that there cannot a greater  
 blessing befall us, than to be surrounded  
 with good examples; which may serve for  
 a sensible comment upon the laws of rea-  
 son and religion, the better to inform our  
 minds in them; and likewise to provoke us  
 rightly to apply this natural inclination we  
 have to imitate one another.

*Lastly, The holy and exemplary lives of  
 good christians* will be a continual encou-  
 ragement to the wicked to forsake their  
 sins, and return to their duty; by becom-  
 ing to them a plain demonstration, not only  
 of the possibility of practising their duty,  
 but also of that most desirable ease, pleasure  
 and satisfaction, that most delightful hope,  
 and joyful expectation, which constantly at-  
 tend upon the practice of it.


And what can an erring christian possi-  
 bly need or desire more, in order to his a-  
 mendment, than to be made sensible of his  
 errors, and at once instructed and en-  
 couraged to forsake them? This will be  
 sufficient for his reformation, if he will be  
 willing to be reform'd, and if he be not,  
 nothing will.

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Upon the whole then, considering the Ser. 3.  
vast influence that the *holy lives* of *christians* have, towards the propagation, not only of the true faith, but also true practice of the *christian religion*, I think I may very justly make these following inferences.

*First*, That a christian not only may, but sometimes in duty must, so do his good works, that they may be *seen of men*, or with a design to have them seen of men: and for this plain reason, because it is vastly for the honour of God and the good of mankind that it should be so. 'Tis true indeed, our blessed Lord, who to the last degree abhorr'd all self-conceit and vain-glory, has commanded us not to *do our alms*, and by parity of reason other good works, *before men, to be seen of them*; that is to be seen of them, for that end, for which the *Pharisees* (to whom our Lord plainly alludes here) desired their good works might be seen, namely, purely that they might get *the praise* and glory of men, and therewith feed and enflame their *vanity* and *ostentation*. But, as for those who have no other end in letting their *good works* be *seen*, than the glory

Ser. 3. of God and the good of their brethren;  they are so far from being concern'd in this prohibition, that they have express warrants for what they do, not only from the reason of the thing it self, but likewise from many texts of scripture, which command them *to set their candle on a candlestick; to let their light so shine before men; to be like a city on an hill, which cannot be hid, &c.*

And this I take to be, not only a plain justification, but a very high commendation of our present meeting; that at a time when many have *deny'd the Lord who bought them, and the love of almost all is waxen cold,* we are bold to make a publick shew of our faith and charity; and both by word and deed openly to prove our selves the true disciples of the blessed Jesus; that so we may, by our example, happily encourage others to become so: and by this means effectually propagate that true christian faith, *which worketh by love, and is shewn by its works.*

Secondly, Hence I infer that all the *atheism, deism, prophaneness and immorality,* that is now so rife among us, cometh very much from, and is very much encouraged

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couraged by, the ill lives of us who profess Ser. 3.  
the faith of Christ; or, at least, for want of  
that *exemplary holiness*, which is so strictly  
requir'd of all christians. It being ab-  
solutely impossible, as well from the na-  
ture of the thing itself, as from the justice  
and goodness of divine providence, that  
our Saviour's kingdom should not daily be  
enlarged, if we were but duly careful,  
by the goodness of our lives, to invite in-  
to it such as *should be saved*; and, on the  
contrary, as impossible that the devil's king-  
dom should flourish as it doth, if we did  
not, by the badness of our lives, plead for  
it, set it up, and help to support it. To  
remove therefore this grievous scandal, to-  
gether with all the fatal consequences of  
it, I infer,

*Thirdly*, That we ought all immediate-  
ly to set above reforming our own lives,  
and so making them fit means and instru-  
ments of reforming others.

And methinks the pleasure of *turning*  
souls to *righteousness* is so truly great,  
the work in it self so noble, so much for  
the honour of God and our Saviour, and  
the promises annexed to it so glorious;  
and this way of doing this work is so easy,

Ser. 3. lyeth so level even to the meanest capacities, and is withal so inoffensive, and yet so very likely to prove effectual, that these alone, abstracted from all other considerations, ought to be a powerful invitation and encouragement to us to lead holy and exemplary lives.

Besides, as we shall receive extraordinary rewards in another world, upon account of the good we have done other men by our examples, so shall we likewise undergo extraordinary punishments, upon account of the ill we have done by them; the sins of other men being justly chargeable upon us so far, as our examples have been the occasion of them. It is therefore of the highest moment and importance to us, *to abstain from every appearance of evil, to provide things honest in the sight of all men, and in all things to shew ourselves patterns in all good works.*

But this is more especially incumbent upon us, who have had the advantages of a religious and learned education, and, from our very infancy, have been instructed in the knowledge, and exercised in the practice of the christian religion: and, by  
this

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this means we are better qualified for Ser. 2. becoming *burning and shining lights*, in *the midst of this perverse and crooked generation*. If we, who have thus received many useful talents at God's hand, are not careful duly to improve them to his glory and the good of mankind (the ends they were given for) we know our doom, and cannot but own the justice of it, to be *beaten with many stripes*.

*Fourthly*, Hence it appears that we ought frequently to contemplate the examples of good men, out of which there are so many and so great advantages to be drawn. We should learn in them to see our own faults, and to mend them; to behold the divine beauties and perfections, and transcribe them; to study God in his creatures, his laws in their lives, and the direct way to heaven in the footsteps of them, who take exact care to tread right towards it. In one word, we should, as the author of the epistle to the *Hebrews* exhorts us, often *consider one another, to provoke unto love and to good works*.

And this is one excellent use we may make of our present meeting: to look  
round



Ser. 3. round about us, and see what brave and generous souls there are amongst us, who have been famous for *erving God*, and *doing good in their generation*: and immediately to take fire at their examples, and become all holy zeal and emulation: and, from this instant, to exert our utmost strength, for the overtaking, if possible, at least for the coming up to, and keeping equal pace with, these heroick faints, who have now so far out-gone us in the paths of virtue. There has been a time, when we have eagerly striven to rival one another, in matters of much less moment and concern; O let us not flag here, where all that we can desire, and more than we can conceive, even eternal life and happiness is, it self, at stake.

*Lastly*, I have but one thing more to add, and that is this: that altho' in the beginning of this discourse I told you, that by *good works* here we are not to understand only *works of charity*, yet we are certainly principally to understand those; and that for this plain reason, because the gospel always placeth *works of charity* at the head of our *good works*, these being those *good works* which God expressly prefers

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fers to *sacrifices and burnt offerings*, and which our Saviour every where declareth his value of above all others, and will at the great day of judgment lay the most particular stress upon. Ser. 3.

Let us then be peculiarly careful to excell in these good works, so acceptable to God, so dear to Christ. More especially now; when we are met together with a publick profession of doing good; when we are going to pay a debt, of gratitude shall I say, or rather of strict justice, to that *school*, to whose tender care of us most of us owe many of the temporal blessings which we enjoy, and all of us, in great measure, our hopes of those that are eternal: And, lastly, when we have the noblest instance and opportunity of doing good offered to us, that can be; the providing both for the souls and bodies of those who are unable to help themselves; those, who are not only *of the household of faith*, but, as it were, of *our own household* too; and that too in such a way, as shall make our charity extend itself to the souls of many who are yet unborn, by training up young men for the ministry, and more immediate attendance upon mens souls. Let us,  
I say,

Ser. 2. I say, having these opportunities, these encouragements, these obligations, *be glad to distribute and willing to communicate.* Let us give as freely, as we have receiv'd, and as cheerfully, as if we were receiving; let us sow plentifully that we may reap so, and make use of this opportunity of doing good, as those that are not often like to meet with such tempting ones again.

To conclude all; If we really desire to shew our love and respect for our *school*, as we pretend, and to give it a character and reputation in the world, let our *good works* become advocates for it. Let the true christian principles which we learnt there, shine forth in all our actions, and they will give it a sufficient lustre. Let us prove by the largeness of our charity, both our good will towards it, and our sense of the many advantages, which we have receiv'd from it; and, by that and all other virtues, make it plainly appear to the world, that it is indeed, what it pretends to be, and what will be its everlasting glory, a true *seminary for virtue*, and a faithful *nursery for heaven*,



## S E R M O N IV.

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Preach'd before the Society  
of the Mystery of Gold-  
smiths, *Feb. 4. 1700.*

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SELF-LOVE *the Great Cause of Bad  
Times.*

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2 TIM. iii. 1. part of Ver. 2.

*This know also, that in the last days,  
perilous times shall come; for men  
shall be lovers of their own selves.*



THE only thing which I de-  
sign to take notice of, in  
these words, is the reason  
given by the Apostle in them  
why *perilous times* should  
come in the *last days* for or because men  
*shall*

Ser. 4. *shall be lovers of their own selves.* And  
 hence I shall take occasion,

*First,* To enquire what this *self-love* is, which the Apostle here speaks of, and wherein the *nature* and *evil* of it consists.

*Secondly,* To shew, that wherever such *self-love* spreads and becomes general, there must needs be *perilous* or *bad times*.

*Lastly,* To use several arguments, to prevent mens being poison'd and over-run with this dangerous and pernicious principle of *self-love*.

*First,* Let us enquire what this *self-love* is, which the Apostle here speaks of; and wherein the *nature* and *evil* of it consists. Now all *self-love*, when taken in an ill sense, as it is plain this is here by the apostle, must come under one or other of these following notions. Either,

*First,* *Self-love* may be considered in opposition to a love of God, and a making his glory and the interests of religion the principal and ultimate end of all our designs and actions; to our loving him *with all*

*all our hearts, with all our souls, and with Ser. 4.  
all our minds, and our seeking first or be- ~  
fore all other things, his kingdom and righ-  
teousness. And then we may be properly  
said to be self-lovers in this sense, when we  
are so very intent upon our selves and our  
own interests, as not to concern our selves  
at all, or to be sure not much and chiefly,  
about God and religion; when we love  
father or mother, wife or children, houses  
or lands, nay, or our very lives more than  
them; much more, when for the sake of  
gaining any seeming advantage to our  
selves, we let go and forsake, despise and  
ridicule, prophane and blaspheme them,  
whether it be in thought, word or action.  
Or,*

*Secondly, Self-love* may be considered  
in opposition to that honest and commen-  
dable *self-love* which every man oweth to  
himself, which is a love of our whole be-  
ings, souls as well as bodies, and of every  
part of them in due measure and propor-  
tion to the excellency and worth of them;  
and then it signifieth a love only of *one*  
*part* of our selves, or at least an immode-  
rate and disproportioned love of one part  
above any or all the rest. And in this sense  
it

Ser. 4. it is to be fear'd, most men are guilty of *self-love*, they love their *bodies* without or above their *souls*; they love their carnal *selves*, the appetites and inclinations of the *flesh which lust against the spirit*, and either wholly or chiefly delight in and study how to gratify these. And agreeably to this notion, we find the word *self* us'd in scripture to signify the *sensual* and carnal part of man; for so much we necessarily understand it in all those places in which we are commanded to *deny our selves*: not to deny our *whole selves* sure, *souls* as well as *bodies*, but to deny our *bodily* and *fleshly selves*; and so is it expressed in other places of scripture by *denying ungodliness and worldly lusts*, by *mortifying the deeds of the body*, and by *mortifying our members that are upon earth*, &c. And thus *Aristotle* describes *self-lovers* to be such as indulge themselves very much, in taking care for riches and honours, and the pleasures of the body, and in the mean while slight and neglect their principal and most excellent part, the soul. Or,

*Thirdly*, *Self-love* may be consider'd in opposition to charity or a love of our brethren:

thren: and then it signifieth such a stingi- Ser. 4.  
 ness and narrowness of soul, as will not  
 suffer us to have any concern, or take any  
 care for any body but our selves, such a  
 temper as is the exact reverse of that which  
 the apostle commendeth which *seeketh not  
 its own but the things of another*, and  
 hardly ever thinks, much less acts, but for  
 it self. In one word, such a temper, as is  
 most directly contrary to the very design  
 of our present meeting (which is princi-  
 pally to shew our love to our brethren,  
 and our readiness to assist such of them as  
 need our help) and which therefore I shall  
 take leave a little more particularly to  
 prove, not only to be *unnatural* and *un-  
 reasonable*, but likewise, to the highest de-  
 gree *irreligious* and *unchristian*.

Nature has implanted in us a most ten-  
 der and compassionate sense and fellow-  
 feeling of one anothers miseries, a most  
 ready and prevailing propension and incli-  
 nation to assist and relieve them; inso-  
 much that pity and kindness towards our  
 brethren have a long time passed under  
 the name of humanity, as properties essen-  
 tial to, and not without violence to be se-  
 parated from humane nature; so that when




Ser. 4. one man refuseth to help another he is inhumane, he is not a man, doth not act like one cloathed with humane nature. Nay, he is in this instance worse than the beasts themselves, for even in them, this natural inclination to compassionate and assist those of their own kind, doth most commonly take place.

And then as to reason, what can possibly be more reasonable, than that we who, are of the *same mass*, of *one blood*, *members of each other*, and *children of the same Father*, should live *as brethren*? That we, who mutually need each others help, and cannot possibly live with any tolerable ease and pleasure without it, should most readily and freely help each other? That the poor, who are so useful to the rich, that, without their service and assistance, their riches could profit them nothing, should likewise be the better for them too? That we, who live in a very fluctuating and uncertain state, and tho' rich to day, may be poor to morrow, should act so now towards others, as we shall then wish others may act towards us? In one word, what can possibly be more reasonable, what more worthy or becoming  
man,

man, what greater respect can he shew to Ser. 4.  
 his own nature, than to support and assist  
 his poor brother, who has the same noble  
 nature that he has, who is an image of  
 God as well as he, has as intelligent a  
 soul within him, and only differs from him  
 in a few trifling outward circumstances,  
 which do really add nothing to, nor dimi-  
 nish any thing from the real and intrinsic  
 excellency of the man.

And then *lastly*; As to religion, especi-  
 ally the *christian*, besides that this doth  
 acquaint us with a new and intimate rela-  
 tion to each other in Christ Jesus, and con-  
 sequently a new ground and obligation to  
 love and assist each other; it doth like-  
 wise most plainly, most frequently, and  
 most powerfully command us *to do good*,  
*to distribute*, *to communicate* to each o-  
 ther, *to bear one anothers burdens*, *to*  
*lend*, *hoping for nothing again*, *to sell*  
*what we have and give to the poor*, if  
 occasion so require, nay, to be willing even  
*to lay down our lives for the brethren*;  
 nay, so great a value do the scriptures set  
 upon this duty of *mercy*, or *charity*, to  
 our brethren, that wherever they give us  
 either in the old or new testament, a short

Ser. 4.  summary of religion, this is sure to be mentioned, not only as a *part*, but a *main* and *principal part* of it; nay, farther yet, it sometimes stands for the *whole* of religion, has that universal name of *righteousness* given to it, is said to be the fulfilling of the *law*, is recorded as one of the chief excellencies of good men, is made the peculiar and distinguishing *character* of a true lover of God, and disciple of Christ, and so essential an ingredient of his religion, that without it, all others will profit him nothing; nay, yet once more, it is declared to be a *sacrifice with which God is well pleased*; it is preferred by God and our Saviour themselves, to *sacrifices, keeping the sabbath*, and all other positive institutions of religion. In one word, it is made the surest trial of the sincerity of our religion; for so our Lord try'd and discover'd the young man in the gospel, who seem'd to have made a considerable progress in religion, by bidding him go and sell what he had, and give to the poor; and it is taken as service done to Christ himself, *forasmuch as ye have done it unto these, ye have done it unto me.*

If then, we have not at once divested Ser. 4.  
our selves both of reason and humanity, if we will allow of any revelation of God's will, either in the old testament or in the new, we cannot but be highly sensible both of the strength and multitude of those obligations which we lie under, not to *forget to do good and to communicate*, but to be *kind and tender-hearted one towards another*, and to *open our hands wide to our brethren, and to the poor and needy in the land*.

*Lastly, Self-love* may be considered in opposition to a love of the publick, and a zeal for the common good, and then it signifieth a preferring of our own particular and private interests to those of the whole body, nation, or common-wealth of which we are members: And the natural consequence of this is, an application of our selves entirely, or at least principally to the gratifying of our selves, in whatever instance it may be, and how much soever at the expence, and to the detriment of the publick, whether in procuring *honour, riches, power, pleasure*, or whatever is desirable, either for our *selves*, our *friends*, or *parties*; I say, our *friends*, and  
G 3 *parties,*

Ser. 4. *parties*, as well as our *selves*, because whatever is done for them in this case, is done with regard, and out of pure love to our selves, either to gratify some darling passion or affection, or to procure some present or future profit or advantage. And this I take to be that *self-love*, which the apostle here means; because, tho' the other sorts of *self-love* before-mentioned do beget in us a coldness and indifferency to God and religion; nay, and even a neglect and contempt of them, and of the plainest and most useful rules of morality and common justice and charity, and by these means expose us to the judgments of God, and likewise naturally make us useless or hurtful in all relations; disobedient to governors, undutiful to parents, unkind to our brethren, unfaithful in private trusts, &c. And by consequence, disturbers of the common peace and quiet of mankind; and upon these accounts put us into great hazard of having *perilous* or *bad* times; Yet it is this last sort of *self-love*, or a love of our selves, in opposition to a love of the publick, which hath certainly the most powerful and immediate influence upon the times, and doth most directly and effectually tend  
to

to breed general disorders and calamities. Ser. 4.  
And the evil of this sort of *sel-love* seems  
to consist in this, that it is a very unfair  
and unjust valuation of things, preferring  
the interest of a *part*, and that but a very  
*small part* too, to that of the *whole body*;  
and moreover, that it is a breach of that  
general compact which men must necessa-  
rily be supposed to have enter'd into, when  
societies were first instituted, of subjecting  
their own *private interests* to that of the  
publick: This is included in the very no-  
tion of *society*, which is nothing else but  
a combination of a great many persons  
together, to protect and defend each other  
in all such ways as they are able, whether  
it be by their counselling or acting, their  
hands or heads, their lives or fortunes.

And accordingly we find all occasional  
affociations, which are but transcripts,  
and as it were remembrancers of that  
grand original, upon which all societies  
are founded, run in this stile; all which  
must be nothing else but meer jests and  
trifles, if, notwithstanding the engagements  
which men there enter into, they shall still  
be at liberty to deny the publick the use,  
either of their lives or fortunes, so far as it

Ser. 4. shall stand in need of them, and to prefer their own private interests to that of the commonwealth.

So that a *self-lover*, in the sense in which we are treating of him, is not only an unfair, and unreasonable, but a *base* and *perfidious* man; he is a *traitor* to the very fundamental laws of *society*, and, as far as he is able, dissolves the bands of it.

And this consideration alone one would think might be sufficient.

*Secondly*, To shew, that wherever such *self-love* spreads and becomes general, there must needs be *perilous* or *bad* times. But because this is a truth of very great importance, and which can hardly ever sink deep enough into our minds; I shall therefore endeavour yet farther to illustrate and confirm it, by these following considerations.

*First*, That *self-love* will make men neglect the publick, and decline the service of it, especially in times of danger, when their service is most needed. Or,

*Secondly*, If they do pretend to serve it, it will suffer them only to serve it for their own private ends, and consequently no farther or longer than these shall be advanced

ed by it, and this is but a very poor and Ser. 4.  
uncertain service, and even worse than ~  
none at all : Nay farther,

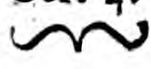
*Lastly*, It will probably turn them a-  
gainst the publick, and instead of preserv-  
ing and securing it, make them undermine  
and destroy it.

*First*, I say, *self-love* will make men  
neglect the publick, and decline the ser-  
vice of it, especially in times of danger,  
when their service is most needed. For  
this will make them so very intent upon  
their own private interests, and so closely  
wedded to them, that they will be sure  
to dedicate all, or most of their time and  
pains to them, and consequently the pub-  
lick must expect but a very small share, if  
any, in either. And for this reason, we  
always find it a very difficult task, if not  
impossible, to engage such men in any  
publick service, merely upon a prospect of  
doing publick good. They will use a  
thousand little shifts and artifices to get  
themselves excused ; run out of the way, be  
sick all on a sudden of no body knows  
what distemper, urge their want of leisure  
just at present, but promise a thousand  
great things, not one of which they ever  
intend




Ser. 4. intend to perform for the future. Nay, and which is rare in self-lovers, who have always a good stock of self-conceit, rather than fail, they will speak modestly and humbly of themselves, and plead incapacity and want of ability for their excuse.

But never is this so plainly to be seen as in times of publick danger, when there is most occasion for their assistance; O how do they then sneak and shut themselves up! how extreamly cautious and wary are they, not only not to act, but even not so much as to speak one word about the state of publick affairs, though never so seasonable and necessary, lest it should one time or other turn back upon them and bite them! how wavering and uncertain are they, always doubting which side to take, though ever inclining to that which is like to be uppermost! For *self-love* is constantly attended with a very great degree of self-fear, and this makes mere weather-cocks of such people as are acted by it, continually bandying them about, hither and thither, backwards and forwards, and never suffering them to fix any where, till the storm is over, the weather begins to clear up, and they can pret-  
ty

ty certainly discern the securest side. How- Ser. 4.  
ever, though these *self-lovers* do not care   
to serve the publick merely for its own  
sake, or in times of danger, when they  
may probably be hurt by so doing; yet  
when the danger is over, and there is any  
thing to be gotten by it, when it is likely  
to give them an opportunity of bettering  
their fortunes, increasing their honours,  
providing for their minions, protecting  
and encouraging their own parties, and  
suppressing and revenging themselves upon  
others; we must do them that right, as to  
own that they are more forward than any  
in getting into publick trusts and employ-  
ments. But then the mischief of it is,

*Secondly*, That though they do pretend  
to serve the publick, yet it is for their own  
private ends, and consequently their *self-  
love* will suffer them to serve it no far-  
ther or longer than these shall be advanc-  
ed by their so doing. And this but a  
very poor and uncertain service, and even  
worse than none at all; for their supreme  
end being their own private interest, all  
other ends must of course crouch and be-  
come subordinate to this; at least they  
must not pretend to clash or interfere with  
it,

Ser. 4. *it*, much less to invade or encroach upon it; so that as long as it is for the private interest of such men to serve the publick, the publick may be sure of them; but when once this their service becomes inconsistent with their private interest, the most powerful principle must naturally take place, and the least which can be expected from such men is, that they should desist and forbear serving the publick against themselves. And hence I make no doubt it is, that ministers of state are generally so cautious of giving a prince such advice as may be distasteful and displeasing to him, though never so much, and so plainly for his and the common good; because, in truth, they love their places much better than their prince or country, and are very loth to advise themselves out of them for the sake of gaining the thin and empty applause, as they no doubt must think it, of their God, their consciences, and all wise and good men. And what a slender and unstable service must this needs be, which has no other measure, either for its extent, or its duration, than the stingy and fickle interests of *self-lovers*? Certainly it would be much better,  
if

if such men would never pretend to serve Ser. 4.  
the publick at all, because by so doing,   
they create in us a false confidence in, and  
dependance upon them, for taking care of  
the common-wealth, and by this means  
hinder us from taking care of it by other,  
and better instruments, as we should cer-  
tainly do, had we no expectation and de-  
pendance on them; and moreover, they  
fright all those who are best capable of  
undertaking this care of the publick from  
meddling with it, none of them being will-  
ing to draw with such unequal yoke-fel-  
lows as they are: and so they not only  
serve the publick ill themselves, but dis-  
courage and fright away all such as are  
able and willing to serve it better, nor is  
this the worst of the case neither. For,

*Lastly,* Their self-love will probably  
turn them against the publick, and instead  
of preserving and securing it, make them  
undermine and destroy it; and if so, it is  
still better they should have no concern with  
it, because the more concern they have  
with it, the greater will be their oppor-  
tunity of doing mischief to it. Self-love  
is a very tyrannical and domineering prin-  
ciple, and generally makes perfect slaves  
of

Ser. 4. of her subjects, and carrieth them on to all such excesses and extravagancies as she shall think fit. And though at first conscience may struggle with her a little, and oppose her in such proceedings as are outrageously unreasonable and unjust, yet it is great odds but that she will be daily gaining ground upon us, and by degrees at last so far weaken our reason and strengthen our passions, that from straining at a gnat, we may soon come to swallow a camel. For, alas! self-love is the blindest, as well as the greediest, and least able to deny it self of all loves, and will very hardly be brought to see any objections against itself; or at least, if it must see them, it will accept of very easy answers to them, and be a wondrous gentle casuist to itself; so that if there come but a good lusty temptation in our way, it is too much to be feared, that our *self-love* will close with it, be it attended with never such hard terms, and that out of eagerness for the bait, hook and all will go down.

And hence it is doubtless, that we have so many instances in history of all manner of villanies committed against the publick, merely

merely for private interest. How often do we there read of governours, who, for a good round sum of money, have sold those very forts and castles which were entrusted with them for the security of the publick, into the enemies hand for its destruction? how often, of men who out of zeal for themselves and their party, have embrued their hands in their soveraigns blood? how often, of men, who have sacrificed both prince and country to their ambition, avarice, revenge, insatiable love of money, power, pleasure, &c. And the truth on't is, it is chiefly to this love of private interest that all publick mischiefs and disorders have been and are owing. Hence it is, that some men zealously talk and act for a government, while they are in the best places of honour and profit belonging to it, and as zealously rail and strive against it as soon as ever they are out. Hence it is, that some men are always wishing for, and endeavouring alterations, both in church and state, purely in hopes that they may be uppermost in the next change. Hence it is, that men take up opinions in one reign, which they themselves have exploded in another.

Hence

Ser. 4. Hence it is, that those in power think every thing right, and those who are out, every thing wrong; that some are for no taxes, and others think there can never be taxes enough; that some are for any king, and others, 'tis too much to be feared, for none at all; that many find fault that the publick is neglected, and yet few, very few, take any care of it. In one word, hence it is, that bribery and zeal for a party carry almost every thing, pack juries, corrupt witnesses, delay, or pervert justice, make men forget even what church or nation they are of, and set their prince, country, religion, or any thing to sale. To say all at once, hence it is, that scarce any amongst us do our duties as we ought to do, uprightly and impartially, without fear or favour, without regard to any thing so much as the true publick interest.

Upon the whole then, since it seems very plain, that wherever self-love spreads and becomes general, there the publick good will be either left to shift for it self, or made to truckle to private interest, be shamefully neglected, or horribly abused, have no guardians at all, or at least, such as will make a spoil and prey of her, that  
is

is in other words, *perilous times will come*. It is certainly highly necessary, Ser. 4.

*Thirdly* and *lastly*, To use all the arguments we can to prevent men's being poison'd and over-run with this dangerous, and pernicious principle. And,

*First*, As to ourselves, there cannot certainly be a better argument than the danger which we were brought into, by some men's immoderate love of their private interest in the late reign. We may all remember what bold attempts were then made upon our constitution, and how very near they were being successful, chiefly upon this score: while some, in hopes of getting favour to their party, to speak in the softest terms, did not think it prudence to oppose the growing violence, and others, for the same reason help'd it forwards. While some, who called themselves protestant bishops, were in hopes of better bishopricks, talking and writing down those very laws which are the fence and security of the protestant religion; and as protestant judges were dearly earning their places, by giving up at once to an illegal dispensing power, all those laws which they were bound most sacredly and invio-



Ser. 4. lably to maintain. And good God! what  
 a desperate condition must this poor nation have been in, if the temper of these men had been general, and could have made such tools of others as it did of them. But blessed be the divine providence, it was not; but in those wretched times, God raised up a sufficient number of brave and generous souls both in church and state, who never had, nor ever would *bow the knee to Baal*; but chose rather to sink with their laws and constitutions, than to swim without them. And to these, under God, and our gracious soveraign, we owe our present safety. As therefore we desire never to come again into the same danger, let us be careful to discourage and suppress that cursed principle which then brought us into it.

*Secondly*, Let us consider that this principle of self-love is a very foolish principle, and really defeats its own end. For this, I take it for granted, I may lay down as a maxim, that every man's private good is best secured in the publick; and consequently, whatever weakens the publick, doth really weaken every private man's security; and therefore, self-love, which  
 makes

makes men either neglect or abuse the publick, doth really make them neglect and injure their own security. Nay, supposing the best; that a man, by leaving the publick in the lurch, or by betraying it, might get an opportunity of making a good bargain for himself, yet in all probability this will not hold long; for when once the publick security is destroyed, and he has done all that he can for his enemies, and lies at their mercy, they will use him just as they please, and not unlikely as he deserves (for all men, even those who make use of these wretches, abhor them) and give them reason enough to wish that they had never help'd to destroy that society, under whose protection they might have been safe.

And I heartily wish that some among us would seriously consider this.

*Lastly,* This *self-love* is a most base, pitiful, and mean principle, and will certainly make us odious and contemptible in the sight, both of God and man. It is base and mean, because it is vastly below the nature of man, who was purposely made a sociable creature, and in being so, distinguished from the brute beasts, that

Ser. 4. so he might cultivate and improve the interests of society; and likewise because it naturally leads men to all such things as are base and mean, and makes them forget both their reason and religion. It must needs make us odious in the sight of God, who of all things in the world hates selfishness, and has therefore commanded us not to seek our own, but the things of another; and if of every particular man, much more of whole bodies of men; and who also, though he cannot possibly receive any benefit from the welfare of others, has out of his boundless mercy and generosity, always shewed himself mightily concern'd for it. It is likewise hateful amongst men to the last degree; there being none that have impudence enough to own and profess it, even of those who practise it; not any but what speak ill of it in whomsoever they see it. Nay, it is the very temper of the devil himself; who, to gratify himself, and please his own ambition, attempted to put even all heaven into confusion.

If then we have any remains of reason or religion, nay, of humanity in us; if we have any desire to be like God, or not to be  
like

like brute beasts and devils, let us for shame Ser. 4.  
shake off this stingy, selfish disposition; let  
us not so far disgrace christianity, as to  
make it look worse than heathenism it self,  
which inspired men with a brave and ge-  
nerous love of their country, and common-  
wealth; but let us in this, as well as in  
all other matters, approve ourselves to be  
true christians, as free from selfishness as  
the author, design, and precepts of our re-  
ligion. In one word, let us heartily and  
impartially study the publick good, and  
be truly ready, as we have often professed  
to defend it, with our lives and fortunes.

And certainly, if we will not be so now,  
we never shall be, when, both the great  
dangers we are in call so loudly to us for  
our assistance; and when moreover, we  
have such a glorious pattern of a true pub-  
lick spirit before our eyes, as we have in  
our present soveraign. A true publick  
spirit indeed, which has made his whole  
life one constant warfare for the publick  
good, and has so often exposed himself to  
the greatest dangers, merely for the sav-  
ing or rescuing of others from them. Me-  
thinks in such a reign self-love should be  
quite out of fashion, and men should be

Ser. 4. not only ashamed, but afraid to be seen with this about them, especially in places of publick trust and employment, and more especially so near his majesty, as in his court.

At least, methinks, we are bound in gratitude not to ruin him by our self-love, who has fav'd us, I may properly enough say, by his hatred of himself. For, had he hated himself never so much, he could hardly have suffered or endured more than he has done for our sakes. No, may it never be said that we have thus requited our deliverer; but let us as earnestly and as constantly endeavour to promote his interest, as he has done, and we cannot doubt, ever will do, to promote ours; and then we cannot fail of making him a glorious prince, and of becoming our selves, an happy people.



## S E R M O N V.

Preach'd at *Bishop-Stortford*  
Church, *August 17. 1703.*

*The Excellency and Usefulness of Wis-  
dom, especially to Persons of Quality  
and Estate.*

ECCLES. vii. 11, 12.

*Wisdom is good with an inheritance,  
and by it there is profit to them that  
see the sun.*

*For wisdom is a defence, and money  
is a defence : but the excellency of  
knowledge is, that wisdom giveth  
life to them that have it.*



THE word which we here trans-  
late *wisdom*, is a word of a ve-  
ry large and comprehensive sig-  
nification in the *original*; and,  
tho' chiefly us'd in scripture, especially in

Ser. 5. the writings of *Solomon*, to signify *religion* or *virtue*, which are beyond all dispute the highest and noblest instances of *wisdom*, yet frequently put likewise to signify *prudence* or *discretion*, in the conduct of our selves and our affairs; as also *human learning* and *knowledge*: and, in general, all sorts and degrees of ingenuity, skilfulness, proficiency and attainment, in any *art*, *science*, or *profession* whatsoever.

In this place I take the word to be design'd to comprehend the three first of these significations, *viz. religion, prudence, and knowledge* or *learning*. And this, not only because these are all *good with an inheritance*, and therefore the wise man's words may fairly be extended to any or all of them; but likewise because the two first of these, *religion* and *prudence*, are absolutely necessary to make even an inheritance it self good: And therefore we cannot in reason suppose, that less than these was intended here by the wise man; and then, as to the last, *knowledge* or *learning*, he himself gives us sufficient authority to take this into his meaning, by using a word in this very place, as synonymous

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mous to that of *wisdom*, which doth plain- Ser. 5.  
ly signify *knowledge* or *learning*; the ex-  
cellency of *knowledge* is, that *wisdom* giv-  
eth *life* to them that have it. Some in-  
deed there are, who would have these  
words to be translated otherwise, viz. *The*  
*excellency of the knowledge of wisdom*  
*giveth life*; and the septuagint, it must be  
acknowledg'd, as also the *Syriac* and *Ara-*  
*bic* versions, favour this translation. But  
then on the other side it cannot be deny'd,  
that the *vulgar Latin*, and many other ver-  
sions of good authority, do agree with our  
translation: And moreover some of the  
learned in the *Hebrew* tongue assure us,  
that this other translation cannot be admit-  
ted, without either altering the accenting  
of the text, or doing manifest violence to  
the known rules of grammar.

Many other such little disputes there are  
about the translation of some other parts of  
these words, one of which only I think  
worth my taking notice of, and that is,  
that what we render, *wisdom is good with*  
*an inheritance*, is capable of being ren-  
der'd, *wisdom is as good as an inheri-*  
*tance*; nay, or *wisdom is better than an*  
*inheritance*. And the reason of my taking  
notice



Ser. 5. notice of this is, that many men are so conceited, as to fancy that the wise man design'd here principally to pay a compliment to *riches*, and to shew what a vast help and advantage they are to *wisdom*. Whereas, if this translation be allow'd, the direct contrary will appear, *viz.* That the wise man's principal design in these words, was to give *wisdom* that preference to *riches* and all other worldly goods, which it really deserves ; forasmuch as it always lends and communicates to them much greater helps and advantages, than it can possibly borrow or receive from them. However, if these men can be contented to divide these words of the wise man equally between *wisdom* and *riches*, and to suppose that he design'd by them to represent on both sides the usefulness and advantage of each of these to the other, I am very well pleas'd that our translation should stand as it doth, especially considering that the wise man has taken exact care to give *wisdom* its due preference to *riches*, in the latter part of my text, altho' it should be allow'd that he had made no distinction between them in the former.

Waving

Waving therefore all farther disputes Ser. 5.  
about the translation of this, or any other  
part of my text, I shall take the words  
just as they lie before us; and think it  
abundantly sufficient for my present pur-  
pose, that they seem to offer me a very fair  
occasion of discoursing to you, upon these  
following heads.

*First*, The great excellency and useful-  
ness of *wisdom* in general. *It is a*  
*defence, and it giveth life.*

*Secondly*, The more especial ornamen-  
talness and advantageousness of it, to  
persons of *quality* and *estate*. *It is*  
*good with an inheritance.*

*Lastly*, The pre-eminence of it to *ri-*  
*ches*, and all other worldly goods.  
*The excellency of knowledge is, that*  
*wisdom giveth life to them that have*  
*it.* And,

*First*, As to the great excellency and  
usefulness of *wisdom* in general. What is  
it, I beseech ye, by which we are distin-  
guish'd, as a more honourable class of be-  
ings, from the *beasts that perish*, and o-  
ther inferiour works of the creation, but  
our

Ser. 5. our *religion*, our *prudence*, and our *knowledge*? What is it in which one man doth really, and truly excell another, is substantially and intrinsically more valuable, but in his proficiency and eminency, in some one or all of these instances of *wisdom*? What is it that even raiseth us up above our selves, and makes us almost equal to the *angels of God*, but our attaining to some good degree of perfection in these, which are their crown and glory, as well as ours? To say all at once; wherein are we capable of bearing so much as the least resemblance, much more of *drawing near* in likeness to God, the most perfect, and infinitely most excellent of all beings, but in the improvement of our intellectual and moral faculties and powers; upon account of our being endow'd with which alone it is, that God is said in scripture, to have created man *in his own image*? What is it that can make us fit to become, as it were, *Gods* among our brethren in this world, and to partake in the conversation and enjoyment of God himself, and blessed spirits in the next; but this admirable, this divine *wisdom*?

And

And accordingly, what qualifications or Ser. 5.  
accomplishments of human nature do we  
find have ever been had in admiration and  
esteem, in reputation and honour, among  
the generality of mankind, in all ages, like  
to this? What was it for which the hea-  
thens of old first exalted to earthly thrones,  
and afterwards, as far as they were able,  
to heavenly ones, the several illustrious  
persons of their respective times, but their  
excelling in *piety* and *virtue*, in *prudence*  
and *discretion*, in *knowledge* and *learn-*  
*ing*? Was it not for the *exemplariness* of  
their *lives*, and the *sanctity* of their *pre-*  
*cepts*; for the *wisdom* of their *counsels*,  
and the *artfulness* of their *conduct*; for  
the *happiness* of their *inventions*, and the  
*beneficialness* of their *discoveries*? Was  
it not for their care of the worship of the  
Gods; for their well ordering and govern-  
ing of common-wealths; for their instruct-  
ing of mankind in the secrets of nature;  
in the art of thinking and arguing metho-  
dically and closely; of judging justly and  
exactly; of writing and speaking accu-  
rately and eloquently, &c. Was it not, I  
say, entirely upon account of some of these,  
or such like instances of *wisdom*; that they  
were

Ser. 5. were respected to the utmost, whilst living; ador'd when dead; and are now, even at this great distance of time, remember'd with gratitude and honour all the world over?

And no wonder; since, as from what has been already said it doth plainly appear, that *wisdom* is the prime beauty, and supreme perfection of humane nature: So, from what I am just now going to say, it will as plainly appear, to be the most useful and advantagious endowment, both to the possessors of it and all others, that humane nature is capable of.

To the possessors of it, it will be a sure guard, and preservative, against those worst of evils, ignorance, error, doubtfulness, uncertainty, levity and inconstancy of mind, and the natural effects of these foolish and vitious actions; a sure and steady guide and director to all such things, as shall be most agreeable to our own reason and the will of God; and consequently, a sure guide to peace and complacency with our selves, to the highest contentment and satisfaction imaginable. It will secure us against idleness, that fatal occasion of innumerable evils to us, and fill up all our  
vacant

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vacant hours, both pleasantly and profitably ; it will fit us for, and recommend us to places of the greatest gain, and most exalted dignity ; it will give us a mighty character and reputation in the world, and procure us the love and esteem, the help and assistance of all that know us ; it will enable us both to protect what we have already gotten, and to add to it ; it will take care of our health, encrease our estates, give dispatch and success to our business whatsoever it be, and make us pass through this troublesome world, with as little difficulty and vexation, as we can in reason expect or hope for. In one word, it will render all circumstances, both of mind and body, easy to us, set us up above all the evils and calamities of this life, and inspire us with courage enough to defy even that *king of terrors*, death it self. Ser. 5.

And then, so communicative is its nature, so diffusive its goodness, that it will not suffer its possessors to keep its blessed influences pent up within the narrow bounds of self ; but as it fits them for, so it prompts them to become common blessings to the rest of mankind ; and renders them,

Ser. 5. them, in the highest degree, serviceable and useful, in all manner of stations and relations, whether private or publick. It is *wisdom* that furnisheth us with ingenious, innocent, diverting, and improving companions; with creditable, advantagi-ous, and desirable relations; and above all, with sound understanding, faithful and helpful friends, such as both can and will advise us in all straits, assist us under all difficulties, discharge all trusts, take care of all our affairs, execute our wills, be husbands and fathers to our widows and orphans, and manage all things for us, whether living or dead, for the best. And it is the same *wisdom* that breeds up for us able states-men, provident senators, diligent and upright magistrates, skilful and watchful commanders; and, to use but few words, ministers and officers of all kinds, proper for their respective stations, and extremely serviceable and useful to the common-wealth, in them.

To sum up all as briefly as may be: There is no state or condition of life, no posture of affairs, no concurrence of circumstances, either private or publick, in which *wisdom* is not needed; hardly any,  
in

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in which *knowledge* or *learning* may not Ser: 5.  
be of great use : But, to be sure, none at  
all, in which *virtue* and *prudence* are not  
absolutely necessary.

And may we not then, with great justice, cry out with *Tully*. “ Oh what is  
“ more desirable, what more excellent,  
“ what better for men, what more worthy  
“ of them, than philosophy ; or, which  
“ is the same thing, *wisdom* ? *Wisdom*,  
“ the greatest gift the Gods ever did, or  
“ indeed ever can bestow, both for the de-  
“ lighting of our minds, and the rendring  
“ our lives even and steady. *Wisdom*, the  
“ mother of all arts, that first taught us to  
“ worship the Gods ; to be just towards  
“ men, by observing the laws of society ;  
“ to be modest, and yet to preserve a cer-  
“ tain greatness and bravery of soul. *Wis-*  
“ *dom*, that healeth our minds, easeth us  
“ of vain cares, freeth us from inordinate  
“ desires, chaseth away all our fears, and  
“ so effectually dispelleth all darknes from  
“ our minds, as it were from our eyes,  
“ that we are able clearly to see all things,  
“ above, below ; the first, the last, the  
“ middle, the whole of them ; certainly  
“ this must necessarily be some divine  
VOL. I. I “ power,



Ser. 5. “ power, which is able to effect so many  
 “ and great things.

And, in another place, “ *O wisdom,*  
 “ thou guide of our lives, thou searcher  
 “ out of all virtue, and expeller of all  
 “ vice: What should not only we, but  
 “ even the whole life of man, be without  
 “ thee? Thou broughtest forth cities:  
 “ Thou formed'st rude and scatter'd men  
 “ into cities: Thou first mad'st them to  
 “ dwell together in houses: Thou first  
 “ joined'st them together in marriages, and  
 “ instituted'st letters and words, for their  
 “ mutual intercourse and conversation.  
 “ Thou art the inventress of laws, and  
 “ the mistress of manners and discipline.  
 “ To thee we betake our selves; from  
 “ thee we beg help in all difficulties. And  
 “ whose help should we rather use than  
 “ thine, who hast bestowed upon us tran-  
 “ quillity of life, and remov'd far from us  
 “ the terrour of death?

To heighten which glorious description,  
 (if possible) give me leave to add a few  
 words of the author of the book of *wis-*  
*dom. Wisdom reacheth from one end to*  
*another mightily; and sweetly doth she*  
*order all things. I lov'd her and sought*  
*her*

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her out, from my youth I desir'd to make Ser. c.  
her my spouse, and I was a lover of her beauty. In that she is conversant with God, she magnifieth her nobility: Yea, the Lord of all things himself lov'd her. For she is privy to the mysteries of the knowledge of God, and a lover of his works. If riches be a possession to be desir'd in this life, what is richer than wisdom that worketh all things? And if prudence work, who of all that are, is a more cunning workman than she? And, if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude, which are such things, as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: She knoweth the subtleties of speeches, and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Therefore I propos'd to take her to me, to live with me, knowing that she would be a counselor of good things, and a comfort in care and grief. For her sake I shall have estimation among the multitude, and honour

Ser. 5. *with the elders, tho' I be young. I shall be found of a quick conceit in judgment, and shall be admir'd in the sight of great men. When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: If I talk much, they shall lay their hand upon their mouth. Moreover, by the means of her, I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.*

Which words, being spoken in the person, at least, of a very great man, and shewing the sense which he had of the ornament and advantage that *wisdom* would be to him, do very naturally lead us to consider,

*Secondly*, The more especial ornamentals and advantagefulness of *wisdom*, to persons of quality and estate. And surely it must needs be a very graceful and lovely sight, to see *wisdom*, *riches* and *honour*, meet together in any person: because thus joyn'd, they fill up the character of a truly great man, and make it *perfect and entire, wanting nothing*. Riches and honour fit well upon any man, when they look like the reward of his *wisdom*; but

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but when this is wanting, they seem to be misplac'd, and, like fine cloaths on the back of an ill-bred person, they are not becoming. It is this which gives an higher reputation, a brighter lustre to them; and all people have their expectations answer'd, and are even contented and pleas'd, when they observe those, who outshine them so much in the outward gifts of fortune, as they are call'd, to surpass them as much in the inward endowments and improvements of their minds. Then they are thought fit to sit on high, and to govern and give laws, as they must in some measure do, to the rest of their brethren. But when honours and estates are in the hands of fools, almost every body grudgeth at it; and they only tend to make their folly the more conspicuous, and consequently themselves the more ridiculous. To all which add, that *wisdom* will so happily manage riches and honour, as to shew them to their best advantage, and by dispensing the one with judgment and distinction, and living up nicely to the dignity of the other, make them go a great deal farther, in the opinion and estimation of mankind, than they would otherwise do. Men are

Ser. 5.



Ser. 5. not so blindly and doatingly in love with riches and honour, when in other folks keeping, whatever they may be when they are in their own, as to admire and respect them purely for their looks or names-sake. But when they are made by *wisdom* the happy instruments of doing good to mankind, then it is that they attract the love and esteem, the honour and reverence of all the world. And I wish our experience did not so frequently convince us, what insignificant things riches and honour are without *wisdom*, and how, instead of being a glory and an ornament, they are too too often a shame and a reproach, to those that wear them.

But to proceed; if we will but give ourselves leave to reflect a little more particularly upon the advantage which *wisdom* brings to persons of quality and estate, we shall be sure (in whatsoever part of their lives, under which soever of their characters we consider them; in all their private duties, and in all their publick offices and stations) to find it of unspeakable benefit and service to them.

If we consider them in their solitary and leisure hours, as generally they have a  
great

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great many such, how easily and pleasantly will these, which are so often thought a burthen by others, pass off with them in the exercises of devotion, and the study and contemplation of reason and religion; in the review of their management of their worldly concerns, and the fore-casts and designs of *prudence*, in relation to them, for the future: and, in that infinite variety of grateful and diverting objects which *learning* and *knowledge* will be always ready to offer to them? How, not only innocently, but even usefully and improvingly, will they spend that time, which is to others, but too often, a snare and a temptation, and is generally worse than lost, by the common application of it, to thoughtless mirth, and impertinent, if not lewd and pitiful, discourse; to unreasonable gaming, and immoderate drinking (not to mention yet worse) which must needs quite spoil the temper, impair the parts, ruin the health, destroy the reputation, and confound the estate of any gentleman: wear out, by degrees, all true principles of religion and honour in him: and by this means, make him uneasy to himself, and despis'd by others here, and everlastingly miserable hereafter. I 4 Again,

Ser. 5. Again, if we consider them as masters of large and numerous families; what regular and admirable oeconomy may we there justly expect, where *religion* and *prudence* shall form and set up both perfect examples, and perfect rules of living; and *learning* and *knowledge* shall give a yet higher authority and reputation to these rules and examples? How easy, how beautiful will all things appear there! which in a great family, not govern'd by *wisdom*, are nothing else but one continual hurry, disorder, and confusion? With what uniformity, with what good husbandry will all things there proceed; where every thing shall be aforehand duly weigh'd and proportion'd by *prudence*? And how truly welcome and chearful will every guest there be, where good nature, ingenuity, and generosity, guarded by temperance and discretion, shall always sit masters of the feast? How happy must the wives be of such sober, discreet, and ingenious husbands? How blest the children of such loving, provident, and instructive fathers? How well-pleas'd the servants of such orderly, kind, able, and helpful masters? And, above all, how delighted and  
even

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even transported such masters of families Ser. 5.  
themselves, in seeing daily the good effects  
of this their *wisdom*, and the plentiful  
and advantagious returns of love, duty, and  
obedience, which it will bring back into  
their own bosoms?

Once more; Let us consider them, in  
their general acquaintance, conversation  
and friendship, with the rest of mankind:  
and how useful, how charming, how well  
respected will they be found, upon ac-  
count of these their excellent qualifications?  
Who will not court the company of that  
gentleman, who will be sure, by his de-  
portment and discourse, to oblige, to di-  
vert, to please, and yet to instruct all a-  
bout him? Who will not set a great value  
upon that man's friendship, who is always  
able and willing to understand, to advise,  
to direct, to assist in all cases, even of  
the greatest difficulty? What a publick  
blessing to his neighbourhood will such  
a gentleman be? What resort will there  
be to him, what esteem and reverence will  
all men have for him? How will they al-  
most adore him, as their oracle, their  
teacher, their common patron and bene-  
factor? How ready will they be to serve  
him



*Ser. 5.* him upon all occasions? how full will they be of the honour and greatness of such a person?

*Lastly,* If we consider gentlemen in their publick stations and capacities, as our legislators, our governours, the preservers of our peace, &c. How mean and inconsiderable do they appear; what a pitiful and sorry figure do they make, without *wisdom*? without *prudence* and *knowledge* enough to enable them to discern and judge rightly out of their own stock, upon all such matters as come before them, without *virtue* enough to keep them upright and impartial, and to make them determine and give sentence, according to the true merits of a cause, without regard to any party or by-interest whatsoever? but on the contrary, how high do they lift up their heads, not only among the people, but among those of the same rank with them? What a sway, what an influence do they bear, who are remarkable for their integrity, their goodness, their knowledge, their discretion? &c. How willingly do all men listen, while such speak? How contentedly acquiesce, where such judge? How readily follow, when such lead? But  
I must

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I must not indulge my self any longer Ser. 5.  
upon this subject; though it is a truly noble  
and pleasing one; but hasten,

*Thirdly* and *Lastly*, To shew the pre-eminence of *wisdom* to *riches*, and indeed all other worldly goods: *The excellency of knowledge is, that wisdom giveth life to them that have it. By giving life* here, three things are commonly understood.

*First*, That *wisdom* doth preserve the health, and prolong the days of those that have it; agreeably to what *Solomon* saith of it, in the *Proverbs*, *That it shall be health to the navel, and marrow to the bones, and that length of days, and long life, and peace she shall add to us.* And of this there can be no manner of doubt, because it is evident that *wisdom*, as it signifieth *religion*, doth both keep us from all those vices, which have a natural tendency to destroy our health, and cut short our days: and likewise train us up, and confirm us in, the practice of all such virtues, as do naturally tend to preserve our health, and prolong our days to the utmost; and moreover, it gives us such an happy frame and temper of mind, so easy  
and

Ser. 5. and contented under all conditions, so little liable to be ruffled or discomposed, so even and so constantly chearful, as must needs have a mighty influence upon our health; sweeten all the humours of our bodies, and preserve to our animal spirits their regular and due motion.

And then, as *wisdom* signifieth *prudence*, it teacheth us to avoid danger, and keep our selves out of harm's way, as much as is possible: it instructs us to value health aright, and to take care of it, and directs us to all such means as are most proper, either for its attainment, preservation, or recovery.

And, as for *learning*: besides, That this is generally a means of keeping men sober and temperate, and consequently a means of preserving health, and prolonging life: it is to this that we owe, in great measure, our whole knowledge of physick, of the frame and contexture of men's bodies, and of those various medicines which are so necessary for preventing and curing those many diseases which they are so liable and incident to.

So that *wisdom*, in whatever sense we take it, doth, as you see, conduce very  
much


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much to health and long life. Whereas Ser. 54  
riches and worldly enjoyments, on the con-  
trary, are generally a bait and a snare to  
our health: And, very often, by tempt-  
ing us to luxurious living, gluttony, drunk-  
eness, &c. are the occasion of our being  
cut off in the middle of our days, if not  
in the very prime and flower of them.

*Secondly*, that *wisdom* maketh our lives  
easy and pleasant to us, and so giveth us  
life even in a yet higher and more em-  
phatical sense. And here likewise we shall  
find that *wisdom* will never fail us: but,  
as it will teach us how to guard against  
difficulties and troubles, and very often to  
avoid them; and, where that cannot be,  
to bear and overcome them, with as much  
ease as is possible; so will it likewise of-  
fer none but manly and agreeable plea-  
sures to us, and of these an almost infi-  
nite variety and abundance: pleasures,  
that are proper to assuage the thirst,  
and gratify the appetites of reasonable  
beings: pleasures, that will fill our capa-  
cities, and satisfy our largest desires: plea-  
sures, that we shall never need to repent  
of, or remember with regret and shame,  
but shall always love to reflect on, and  
shall

**Ser. 5.** shall feel even in the bare reflection; a new and inexpressible pleasure. And what, I beseech you, like this, can riches or any worldly enjoyments give us? or rather, will they not be too likely to give us the very reverse of all this?

*Thirdly,* That in a state of trouble and affliction, *wisdom* doth revive our drooping spirits, and not only keep us from fainting and sinking under our afflictions, but even give us boldness, and courage enough to look them in the face, and to defy the very worst that they are able to do to us. And who, that considers the many excellent rules, or excellent examples, that philosophy and meer human learning furnisheth us with, for this purpose: or those useful lessons of advice which prudence will not fail to offer us in such a case, *Not to add to our grief by poring upon it, but to make the best we can of our condition, and by drawing all the sweets and advantages we can from it, to make ourselves some amends for the bitterness and uncomfortableness of it, &c.* Or above all, those noble arguments, those illustrious examples, those powerful assistances, those glorious and encouraging rewards,

rewards, which religion sets before men, Ser. 5.  
to excite their courage, and to make them   
*possess their souls in patience*, under the  
sharpest and severest sufferings. Who, I  
say, that considers all this, will not readi-  
ly agree, that *wisdom* giveth life under  
affliction. And that this *day of wrath*,  
when riches and all other worldly goods  
can profit us nothing, then she will be a  
sure comfort in care and grief.

Permit me to add yet one sense more,  
whether intended by the *wise-man* or no,  
in which *wisdom* may be said to *give life*;  
and that too much higher and nobler than  
any of the former, and that is, it will  
give us *everlasting life and happiness*;  
not only a name and a memorial which  
shall never perish (though even this too it  
will be sure to procure for us) but an e-  
ternal existence with God and angels and  
just men made perfect, in the kingdom of  
heaven. That is, in short, it will direct  
us to, and engage us in, such a way of  
living, as is acceptable and well-pleasing  
in God's sight, and moreover such, as he  
has promis'd by his Son to reward with  
everlasting happiness. Riches indeed may  
contribute something towards the attain-  
ment

Ser. 5. *ment of this life, we may make to ourselves friends of the mammon of unrighteousness; that so, when we fail, they may receive us into everlasting habitations.* But then it must be only when riches are disposed of, under the conduct, and according to the directions of *wisdom*; and consequently it is entirely owing to *wisdom*, that our riches shall avail any thing towards this life: they being in themselves, at least, as liable to be made the instruments of death, as of life.

Since then, upon the whole, it plainly appears that *wisdom is profitable for all things, both the things of the life which now is, and of that which is to come*; give me leave to address my self to you in the words of *Solomon*: *Get wisdom, get understanding: forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding. Exalt her, and she shall promote thee, she shall bring thee to honour when thou dost embrace her; she shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.*

And

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And because the principles 'of true *wis-* Ser. 5.  
*dom* can never be so easily and effectually  
taught, as in the soft and pliant days of  
youth, when any impression sinks deep,  
and becomes firm and lasting: Let me  
earnestly exhort you to *train up your chil-*  
*dren betimes in the way that they should*  
*go, that so, when they are old they may*  
*not depart from it.*

And more especially let me recommend  
this to gentlemen, in the good education  
and well principling of whose children,  
both our church and state, the honour and  
safety of our country and government, and  
the interest of great numbers of private  
people, as well as the reputation and ad-  
vantage of their own families, are so near-  
ly concern'd.

And, thanks be to God (and surely  
there is hardly any thing which we ought  
to thank God more for) we want no man-  
ner of opportunities for this purpose; but  
are blessed with as many useful schools,  
as improving universities, as diligent and  
able masters, as learned and as careful  
tutors, as any nation under the sun. Where,  
and by whom, the principles of true  
religion are sincerely taught, and the seeds



Ser. 5. of all virtue, prudence, and valuable learning, faithfully and skilfully sown. And, if we are so unhappy sometimes as to fail of an answerable crop, this is no more than what happens in all other ways of education; either through the badness of the soil, its impatience of cultivation, or want of due encouragement and reward for the cultivating of it. And I dare be bold to say, that if gentlemen would oft'ner appear, as you do this day, to vindicate and support the honour of learning and religion, to repair their *waste places*, and to countenance their ministers; they would soon find the good success of it: find it in the improvements of their children, who would then generally be sent home to them, from our schools and universities, more answerable to their expectations, than perhaps they now are; however, the want of good discipline at home, and the examples of imprudent, much more vicious fathers (which I wish were not so often the case) might lax and let go all afterwards.

One thing I must not omit to hint to you, upon this occasion: and that is, that since *wisdom* is so excellent and advantageous

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tagious an endowment to all that have it, Ser. 5.  
and makes such admirable provision both  
for the souls and bodies of them, we cannot better dispose of our charity, than by giving *wisdom* to those who are not able to purchase it for themselves. And yet giving it them in such a measure, and such a proportion, as they can best bear, and will most tend to their own and the common good. For surely, to breed them up for scholars, without any regard to what they are fit for, is the most preposterous and absurd thing in the world; the least likely to do themselves good, and a sure way to bring a scandal and reproach upon all sorts of learning. But yet, on the other hand, what a thousand pities is it, that a great and noble genius should not be able to rise and shew forth it self, only because 'tis clogg'd with poverty at the heels? Who, that has the least spark of generosity, that has so much as any the least glimmering of love and respect for learning and religion, and the common good in general, would not make way for it, would not lend an helping hand to lift it up and support it, till it should gain strength enough to stand by it self? Let us therefore but take

Ser. 5. heed to these rules, and we can hardly ever  
 be too charitable in this way.

And it would be hardly decent for me to part with you, without just putting you in mind of another thing, which is, that now we are met together with a profess'd design of promoting *wisdom*, and doing honour to it, we should be extremely careful, that there appear nothing in our behaviour, but what is agreeable to such a glorious design. That our feasting be not more sumptuous than our charity; that our conversation be friendly and ingenious, our mirth innocent, our thoughts chiefly intent upon the business of the day; and that, at least, no man return from this well design'd meeting, less wise than he came to it: otherwise under a pretence of paying respect to *wisdom*, we shall effectually set up folly: for our lives and examples will certainly go a great deal further, and have a more large and powerful influence, than all our solemnest vows and professions.



## S E R M O N VI.

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Preach'd before the Univer-  
sity of Cambridge, on the  
5th of November, 1705.

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*The CONTINUAL PLOTS and AT-  
TEMPTS of the Romanists against  
the Established Church and Govern-  
ment of England, ever since the  
Reformation.*

---

P S A L M CXXIX. 1, 2, 3, 4.

*Many a time have they afflicted me  
from my youth, may Israel now say.  
Many a time have they afflicted me  
from my youth: yet they have not  
K 3 prevail'd*

Ser. 6.  
~

prevail'd against me. The plowers  
plow'd upon my back: they made  
long their furrows. The Lord is  
righteous: he hath cut asunder the  
cords of the wicked.



AT what time, and upon what particular occasion this *psalm* was compos'd (whether upon *Sennacherib's* coming up against *Jerusalem*, as some think; or upon the combination of several nations to destroy the *Jews*; as soon as they return'd from the captivity of *Babylon*, as others) has never yet been agreed among learned Men. And indeed there is very little in the *psalm* itself to afford us any light as to this matter, there being but one distinguishing expression in it, which can possibly give us the least hint, towards guessing at the time and occasion of it, *viz.* that their *enemies had not then prevail'd against them*. And even that (tho' by *prevailing* we should understand, that their enemies had not then ever *led them away captive*; much more if we understand by it, that they had not then utterly

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terly *destroyed* them, and made them *cease* Ser. 6.  
*to be a nation*) is an expression of very  
great latitude, and must needs leave us un-  
der much uncertainty, in our conjectures  
as to this point.

Wherefore, not to spend your time  
fruitlessly in groundless and vain disqui-  
sitions, I shall only observe to you, that it is  
agreed on all hands, that this *psalm* was  
made, when some new calamity threaten'd  
the *Jewish nation*: and that it is plain,  
from the words of the *psalm* itself, that it  
was design'd, both for a general *recogni-  
tion* of God's manifold mercies to his peo-  
ple the *Jews*, in supporting, protecting,  
and preserving them, so often as he had  
done, against the attempts and violences  
of their enemies (who, from their *youth*:  
from the time that they *began* to be a peo-  
ple: from the time *they were in Egypt*,  
*and came out of it*, which is call'd in scrip-  
ture *Israel's youth*, had, almost continual-  
ly, grievously molested, afflicted, and dis-  
tressed them, and often reduc'd them to  
very great straits and miseries) and also,  
for a *prayer* to God to continue this his  
mercy to them for the future, to disap-  
point and blast all the *conspiracies* and

Ser. 6. *machinations*, which should from that time forward be form'd against them; and probably those more especially, which they were under apprehensions and fears of, at the time of composing this *psalm*.

And, upon all these accounts, this *psalm* is extremely well fitted for the occasion of our present meeting; which is to *give thanks* to God for our manifold deliverances from our enemies (who have *many a time afflicted us*) more especially those *great ones of this day*, and to *implore him still to be our mighty Protector*, and *so to scatter our enemies, who delight in blood, and confound their devices, that they may never prevail against us*: more particularly at this time, when we are engag'd in a War, with a great and formidable enemy, who *bates our Zion*, and would fain be *plowing upon our backs, and making long his furrows*.

But chiefly are we met together, to *give thanks* to God for our *past deliverances*, and therefore that is what I shall at present chiefly insist upon. And besides, the doing this worthily is it self a *prayer* to God, for his future favour. And, that we may not fail of doing it so, I have  
made

made choice of the former part of this *psalm*, for the words of my text; which seems to contain in it all that can possibly be necessary, to excite in us a most *sincere* and *affectionate* thanksgiving to God; suggesting to us, in a case very parallel to our own, a full and significant representation, both of the many and great dangers, which we have been under from our enemies, and the continual injuries, oppressions and afflictions, which we have suffer'd from them; and also, of the infinite goodness of God, in *delivering us out of them all*.

Accordingly I shall make the following heads (which, I think, are all naturally deducible from the words of my text, as applied to the occasion of our present meeting, and which, I hope, will take in all that is necessary for our meditation, upon this occasion) the subject of my present discourse.

*First*, The *restless* and almost *continual plots* and *attempts* of the *Romanists*, against our most excellent *church* and *constitution*, ever since our *reformation* from the errors and corruptions of the church of *Rome*. *Many a time have they afflicted me from my youth, may Israel now say.*  
*Secondly*,



Ser. 6. *Secondly, The barbarous and inhuman Cruelties, which they have exercis'd toward us, when they have had us in their power, intimated in those words, The plowers plow'd upon my back, they made long their furrows.*

*Lastly, The many deliverances which God hath graciously vouchsafed us, from all these plots and attempts, out of all these barbarous and inhuman cruelties; They have not prevail'd against us, but the Lord hath cut asunder the cords of the wicked.*

*First, The restless and almost continual plots and attempts of the Romanists against our most excellent church and constitution, ever since our reformation from the errors and corruptions of the church of Rome. Many a time have they afflicted me from my youth, may Israel now say. I say, since our reformation; because this is what we protestants are mainly concern'd to consider, and therefore, probably, what the compilers of the office for this day chiefly aim'd at, in these words; as also, because this will afford full as much matter as the bounds of my present discourse will admit: For otherwise, it were very*

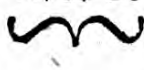
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very easy to shew how, for some hundred years before the *reformation*, the pope and his adherents had been very troublesome to this nation, and the cause of a great deal of *strife, rebellion, war* and *bloodshed* in it, as I shall have occasion to hint often in my following discourse. Ser. 6.


But first, I must be careful to prevent my being mistaken, as if I had here spoken of the *reformation*, as the *youth* of our church of *England*; a point which all the *Romanists* will be very forward to mistake me in. Let them know therefore, once for all, that by *youth* here, I mean the beginning of our *reformation*, and not the beginning of our *church*; which, as *national*, is probably as old as the Apostles time, or at least very little younger: as *christian*, as it now stands, in respect of all the essentials of a christian church, as old as *christianity* itself. And this has been so often, and so substantially made out, that one would wonder with what face the *Romanists* can ask us, as they are so apt to do, that impertinent question, *Where was your church before Luther?* But to return to my subject,

Whoever

Ser. 6.  Whoever considers how very *dangerous* and *pernicious* many of the *principles, positions* and *pretensions* of the *court* and *church* of *Rome* are, to the *peace* and *good government* of christian nations in general. Such as these, That the pope is supreme Lord of all princes, kings and emperours: That they hold their principalities, kingdoms and empires of him, and are subject to him: That they are liable to be depos'd by him (*to whom God has given power over all nations and kingdoms, to pluck up, destroy, scatter and bring to ruin*) and to have their subjects absolv'd from all manner of bonds of allegiance to them, and their dominions dispos'd of to other persons, as the pope shall think fit: That they have no power over any ecclesiastical persons within their dominions (not so much as to punish them for crimes purely civil, or to levy the least tax upon them, for the necessary support of their government) without the pope's leave: That the pope may authorize their own subjects to depose them, war against them, and, if it shall be so needful, to murder them; nay, that he may pronounce all this meritorious, and encourage it with plenary indulgence and  
pardon


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pardon of all their sins ; and yet further Ser. 6.  
(oh blasphemy to speak ! ) with promises   
of a very transcendent reward in the king-  
dom of heaven, &c.

Whoever reflects upon the horrid *prac-  
tices* of the *pope* and his *adherents*, in the  
several empires, kingdoms and principal-  
ties of *Christendom*, exactly agreeable to  
the forementioned *principles*, *positions*  
and *pretensions* : his actual deposing ma-  
ny princes, kings and emperours, and giv-  
ing away their dominions to others : his  
stirring up foreign princes to invade and  
conquer their countries : his forbidding  
their subjects, under pain of damnation, to  
assist, obey, or regard them : nay, his  
commanding them to make insurrections  
and rebellions against them, and in all pos-  
sible ways, to distress, drive them out of  
their dominions, destroy and kill them :  
his canonizing of traitors, and making a  
set speech in commendation of a regicide ;  
and the many actual outrages and mur-  
ders committed upon the persons and go-  
vernments of princes, in consequence and  
upon the encouragement of these examples  
and proceedings, &c.

More

Ser. 6. More particularly, whoever considers,  long before the *reformation*, the pope's *pretended right and title* to all the *dominions* of our *soveraign*: his haughty and tyrannical treatment of many of our kings: his actual deposition of one of them, and disposal of his crown to a foreigner: the frequent troubles which he gave these realms, by *interdicts*, *excommunications*, *obtrusions* of oaths of *fidelity* to his *see*, upon our *kings* and *bishops*, *exorbitant demands* of money from our *princes* and *ecclesiastics*, *exemptions* of our *king's ecclesiastical subjects* from their *jurisdiction*, &c.

But above all, whoever considers the *principles* of the *church of Rome*, in respect of *hereticks* (such as they constantly count us, and every Year *excommunicate* us as such, upon *Maunday Thursday*) as that there is no faith to be kept with them: that it is meritorious to extirpate and destroy them: that their goods may lawfully be taken away from them: that heretical princes are, *eo nomine* & *ipso facto*, for that very reason, actually without any judicial process, depriv'd of their kingdoms: and that subjects not only may, but are  
indif-

indispensably oblig'd, under peril of their Ser. 6.  
souls, to depose an heretical prince, and to force him from his dominion over christian men, &c.

And whoever adds to this, the *more than ordinary hatred* that the *Romanists* have to the *church of England*, above any other *reform'd church*; as having been, before reform'd, the most gainful to them of any, and consequently the greatest loss to them, when separated from them: as being the best reform'd, and consequently least liable to their objections of any; and as being every way strongest in power, wealth and learning, and consequently the best able every way, not only to *defend* it self and others, but likewise to *annoy* the *Romanists*, by making their abominable *corruptions* of the true *christian faith*, and yet more abominable *corruptions* of true *christian practice* appear, to their everlasting disgrace, in their true and proper colours, to all mankind; as, ever since the *reformation*, it has often and effectually done.

Whoever, I say, puts all these things together, will be easily induc'd to believe, even before he comes to enquire into mat-

ter

Ser. 6. ter of fact ; that the *Romanists* have been, from the very beginning of the *reformation*, incessantly contriving and endeavouring to *undermine, blow up* (proper words I am sure on this day) and utterly *destroy* our most excellent *church* and *constitution*.

And so far will he be from finding himself deceiv'd in his presumptive belief, by a close inspection into matters of fact, that, on the contrary, he will be, beyond all shadow of doubt, fix'd and confirm'd by it.

No sooner did *Henry* the eighth betray the least inclination to shake off the *pope's* yoke, but immediately the *pope* sent his brief to king *James* the fifth of *Scotland*, inciting him to make war upon him, and declaring him a *rebel* and *convict of leze majesty*, or treason, for that he had risen against him who was his *lord*. Soon after, the *pope* and *cardinal Pool* instigated divers princes in *Christendom* to invade *England*, and the *pope* actually sent assistance to the *Scotch* against our king. And these proceedings, no doubt, gave great encouragement to the commotions which happen'd afterwards, in several parts of the kingdom ; and particularly to that detestable

able conspiracy of the king's own subjects, Ser. 6. to *depose him*, and set up *cardinal Pool* in his stead.

Most of the troubles of the *next reign* were owing to, or at least very much inflamed by, the *priests* of those times, and such other zealous *abettors* of the *pope's supremacy*, and other points of *popery*.

In queen *Mary's* days, we all know, the *church* was forely *persecuted*, and the most able defenders, and most illustrious ornaments of it, condemn'd to death, and executed by *fire and faggot*, for its sake.

All the world has heard of the famous, or rather infamous *bull* of *pope Pius* the fifth, against Queen *Elizabeth*, wherein he *excommunicates* and *damns* her and all her adherents, deprives her of her pretended royal right, and all her dominion, dignity and privilege whatsoever; absolves all her subjects from allegiance to her, nay, commands and forbids them all to dare to give any obedience to her, and gives away her kingdom and dominions to *Philip* the second, king of *Spain*. And this, as Sir *Francis Walsingham* tells us, was the chief occasion of that war against her in the *north*, of several traiterous *conspiracies* to take



Ser. 6. away her *crown* and *life*, and last of all, of the great *Spanish invasion*. And, during her whole reign, *popish emissaries* were sent into *England*, to defend the *pope's* power, and proceeding by his *unchristian bull*, and to *poison* the minds of her *liege people*, and *alienate* their affections from her, by *false* and *impudent* suggestions and insinuations against her; nay, even their sacred rite of *confession* it self was made use of for these abominable purposes, and *treason* and *rebellion* were instilled into the minds of people, instead of those necessary christian duties of *submission* and *obedience* to their lawful governours.

What endeavours did the *Romanists* use (*pope Clement* the eighth by his *bulls*, and the *priests* and other his *creatures*, by the influence which they had over any of the subjects of *England*) to hinder king *James's* accession to our throne? And, when they found that that would not do, they immediately contriv'd a desperate design for seizing the king and prince *Henry* his son, even before his coronation; which failing likewise, they soon contriv'd another, which they thought it was not possible should miscarry, the *gun-powder treason plot*. A  
plot


*plot, so base, so barbarous, so devilish* in Ser. 6.  
 all its circumstances (as I shall have occa-  
 sion presently to shew) as hardly any age  
 or history can parallel; and withal so cun-  
 ningly contriv'd, so secretly carry'd on, so  
 plentifully encourag'd by those who pre-  
 tend to have the keys of heaven in their  
 keeping; that had not the special provi-  
 dence of God interposed for its discovery,  
 we, in all probability, had not been here  
 this day to worship God in the pure way  
 of the *church of England*; nay, perhaps  
 the *reformation* all over *Europe* had been,  
 long before this time, rooted up and de-  
 stroy'd.

In King *Charles* the first's reign, when  
 the *papists* boast most of their *loyalty*  
 (and when, to do them right, many of them  
 did shew themselves better than the prin-  
 ciples of their religion, in this respect;  
 oh that they would do so in many more!)  
 even then, I say, we are not to learn, who  
 first fomented the war in *Scotland*, even  
 an *holy cardinal*; who inflam'd the troubles  
 of *Ireland*, by a most horrid *massacre* of  
 the *protestants*; who conspir'd to take a-  
 way the *king's* and *archbishop's* life in  
*England*; who acted among the *rebels* in

Ser. 6. disguise ; who kept a *council* at *London*,  
 ~~~~~ and transmitted intelligence to *Rome*, and  
 by whom it was resolv'd, *that the king's*  
*death was for the good of the catholick*  
*cause* : lastly, who submitted to, courted  
 and fawn'd upon the *usurp'd powers*, and  
 gave them to understand that they might  
 be much furer of them, than of the *prela-*  
*tick party*.

All the reign of King *Charles* the second,  
 how were we continually alarm'd with  
 fears and apprehensions of *popish conspi-*  
*racies* ! What shrewd suspicious circum-  
 stances, at least, were there, that the *pa-*  
*pists* had had a hand in the *firing of*  
*London* ? What plain proof of their de-  
 signs upon the *king's* life, and the subver-  
 sion of our *religion* and *government* ? And  
 when, at last, that unhappy *prince* began  
 to open his eyes, and see the danger which  
 he was in from them, a sudden, *seasonable*  
*death for them, not very like a natural*  
*one*, seal'd up his eyes for ever.

I need say very little of the *next* reign ;  
*popery* and *arbitrary government* were  
 then bare-facedly forcing themselves in up-  
 on us ; and this *learned body* especially,  
 as also her *sister of Oxford*, had their  
 rights,

*rights, liberties, properties,* and above Ser. 6.  
 all, their most *holy religion*, invaded with   
 so much violence, and were put into such  
 imminent danger of losing all that was most  
 dear and valuable to them, that it would  
 be a severe and intolerable reflexion upon  
 us, to speak, as if we had the least need  
 to be reminded of that time.

King *William's* reign was one constant  
 struggle against *popery* and *arbitrary go-*  
*vernment*, both dangerously threaten'd by  
 a zealous *bigot* to both, the *French King*.  
 And, when the *papists* found that they  
 could not be too hard for him in *open*  
*combat*, how pitifully, how basely did  
 they contrive a *secret assassination*? How  
 dishonourably did the *French King* deny  
 his *right* and *title* to the Crown, (which  
 for a present convenience he had own'd)  
 and set up and maintain a *pretended*  
*prince* against him?

And even now, in the happy *reign* of  
 our *gracious queen*, how zealously is the  
 same *pretence* kept up, and the hopes of  
 the *popish* party here buoy'd up with it?  
 How vastly doth the number of *popish*  
*priests*, those sure fore-runners of mischief,  
 increase daily? What more than ordinary

Ser. 6. care has been taken of late, to reprint *old popish books*, set forth *new ones*; to give *pretended answers* to the writings of our most eminent divines against *popery*; to draw schemes of *catholick unity*; and, in one word, to use all means that they dare, to seduce her majesty's subjects from their *religion*, and then, by necessary consequence, from their *duty* and *allegiance* to her?

To what has been said, I shall only add the *secret arts*, that the *Romanists* have always us'd to *divide* us amongst ourselves, by keeping up, ever since the *reformation*, a pretence of the necessity of a yet *farther* and *purser reformation*, and thereby hindering us (oh that our *dissenters* would be so wise, as to see and disappoint this their contrivance!) from uniting in one bottom. By creeping into the *assemblies* of our *dissenters*, nay, even into their *pulpits*, and there blowing the coals of contention, between *them* and the *church of England*, &c. But, I fear, I have been too long already upon this head, and therefore hasten to my

*Second*, The *barbarous and inhuman cruelties*, which the *Romanists* have exercised


cis'd towards us, when they have had us in Ser. 6. their power, intimated in these words, *The plowers plow'd upon my back, they made long their furrows.* And here, when we reflect upon what has been just said concerning the principles of the *Romanists*, in respect of their dealings with *hereticks*, and their more *particular* hatred of us *English hereticks*, above any other; as also, upon their *barbarous* usage of *princes*, *deposing* some and *murdering* others; and withal cast our eyes abroad into other parts of the world, indeed almost into all parts of it as well *pagan* as *christian*, and see what unheard of *cruelties* they have there exercis'd, more especially upon those of the *reform'd* religion; we cannot expect to find but that their usage of us, when they have had us in their power, has been *barbarous* and *inhuman* enough of all conscience.

And so our *histories* and *martyrologies* do abundantly prove it to have been; so the *hellish design of this day*; so our *own too convincing experience*, in a late reign, do plentifully vouch for it.

But I need not insist upon these things. Queen *Mary's bloody reign*; the hardly

Ser. 6. to be parallel'd *Irish massacre*; the *invasion* of all our *rights sacred and civil*, in the reign of a late prince, and the hasty steps that were then taken, towards the utter ruin and destruction of all the *protestants* of these *kingdoms*, are full well known, and, I hope, will never be forgotten. But the master-piece of even *popish* cruelty it self (had it succeeded, and we are not to thank the *Romanists* that it did not) would have been the *conspiracy* of this day, which design'd, at one blow, to have cut off our *prince* and whole *royal family*, all our *nobility spiritual and temporal*, the *flower* of our *commons*, and so far to have involv'd the rest in war and bloodshed, that *root and branch*, had it succeeded, must have been the *word*; and the whole *English church* and *English government* must have been bury'd in one *common grave*.

Oh the more than *inhuman*, the even *diabolical* designs of these men! I say strictly and properly *diabolical*; for surely none but that malicious spirit the *devil*, who had before destroyed all mankind in the loins of their fore-father, could ever have been capable of forming such a detestable  
design

design as this, of cutting off a *whole church* Ser. 6.  
*and nation* at one blow. *Blessed Jesu!*   
 that ever thy most beloved name (a name  
 of *peace* and *charity*, and *universal sal-*  
*vation*) should be made a cover for such  
*horrid villanies* as these! That ever thy  
*holy religion*, the natural fruits of which  
 are *love, joy, peace, long suffering, gen-*  
*tleness, kindness, &c.* should be made a  
 pretence for *persecutions, treasons, rebel-*  
*lions, slaughters of whole kingdoms,* and  
 what not! That ever mankind, who are  
 so excellently well fitted for one another's  
 mutual *assistance, relief and comfort*, should  
 become *beasts of prey*, and, instead of  
*helping and supporting, bite and devour*  
 each other! But let us pass off from this  
*melancholy* scene, to a much more *plea-*  
*sing* one, viz.

Lastly, The *many deliverances* which  
 God hath *graciously* vouchsafed us, from all  
 these *plots and attempts*, out of all these  
*barbarous and inhuman cruelties* of our  
 enemies: *they have not prevailed against*  
*us, but the Lord hath cut asunder the*  
*cords of the wicked.* Of all the *numerous*  
*plots and attempts* of the *Romanists*, which  
 I have had occasion to mention, but very  
 few



Ser. 6. few have succeeded at all, and those too  
 but for a very *short time*: not one of them  
*entirely*, and, as they doubtless design'd,  
 for our *utter subversion and ruin*. And I  
 dare say that, in this place, I need not  
 spend any time in proving, that it is ow-  
 ing to the divine providence, that they  
 have not succeeded. However there are  
*three* of them more especially, in our *de-*  
*liverance* from which the *hand* of divine  
 providence did so *remarkably* appear, that  
 I fear I should be thought too regardless of  
*the finger of God*, if I should not take *par-*  
*ticular* notice of them. And they are, *the*  
*Spanish invasion*, the *gun-powder plot* of  
 this day, and *the arbitrary proceedings*  
*and threatening designs of a late reign*, our  
 deliverance from which did likewise begin,  
*as on this day*.

As to the *Spanish invasion*, I need say  
 no more of it, than what the *admiral* of  
 their own (to all human appearance, as it  
 was then stil'd, *invincible*) *armado*, and  
 their own *king* said of it; when they saw  
 how unexpectedly God had made the *wind*  
*and storms to fulfill his word*, in the scat-  
 tering and breaking of their navy: the  
*first*, impiously and prophanely, that he  
 fear'd

*fear'd Jesus Christ was turn'd Lutheran*; Ser. 6.  
the latter, with a more becoming sense of  
God's over-ruling providence in this affair,  
*that he did not send his fleet to fight a-*  
*gainst God, but against men.*

The *gun-powder treason* was a *plot* so  
much out of the way, and above the  
thoughts and apprehensions of any honest-  
minded man, nay, even of any ordinary  
proficient in villany; and it was contriv'd  
and carry'd on in such a secret and invisible  
way, brought so very near to effect, and  
yet at last discover'd in so very odd a man-  
ner (by a letter directed by the *conspira-*  
*tors* to one of their *own religion*, and  
that too so dark and uncertain, that the  
person to whom it was directed, could  
make nothing of it (which perhaps if he  
could have done, it had prevented its be-  
ing instrumental in the discovery) and yet  
so immediately *unriddled* and *fully ex-*  
*plain'd*, as it were by some secret inspira-  
tion, by our then *gracious sovereign*,  
whom it most nearly concern'd) that we  
must be very ungrateful and injurious to  
the divine providence, if we will not ac-  
knowledge *that* to have contriv'd and  
brought about this *train* of happy circum-  
stances,

Ser. 6. stances, for our *deliverance*. Especially considering, that one of the *conspirators* themselves own'd that the discovery was more than *humane*, and, tho' his wicked heart would not let him give God the glory of it, ascrib'd it to the *devil*.

Then, for our late happy *revolution*, it was wrought for us, in a way so full of wonder and astonishment; so directly contrary to our enemies expectations, and so much above our own: with so little difficulty and opposition, so little effusion of christian blood: in so short a time, and yet in so perfect a manner (translating us, as it were in a moment and all at once, from a state of fear and almost despair, as to the enjoyment of our *liberties, properties, lives*, and above all, our *religion*, into an absolute security, as to all these) that whoever believes that there is a God, *that judgeth in the earth*, and who in a more especial manner takes care of his *church and people*, and interests, and concerns himself in the *great turns and changes* of human *government*, will readily acknowledge, That *this was the Lord's doing, and that it is marvellous in our eyes*.

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To this I might farther add the providential discovery of the intended horrid *assassination* of our late *sovereign, of glorious memory*: which was made by one of the *associates* in it, whose heart God had so far touch'd, whose conscience he had so deeply affected, with a quick and pungent sense of the *baseness* and *detestableness* of such a design, that he could no longer keep it within his own breast, but was, in a manner, inwardly constrain'd to discover it to those, in whose power it was to prevent it. But I am unwilling to tire your patience, especially in so plain a case: and shall therefore choose rather to conclude, what has been already said, with a few words of *practical application*. And,

*First*, Since the *plots* and *attempts* of the *Romanists* against us, and their *cruelties* towards us, when they have had us in their power, have been so *many* and so *great*; and all acted too upon certain *principles* avow'd and maintain'd by them; we cannot but learn from hence, *what judgment we ought to make of their religion*, and how *fearful we ought to be of being seduc'd to it*. A religion indeed, which *outwardly* bears the name of *christian*,

Ser. 6. *stian*, and pretends to deserve that of *most christian*: but which *inwardly* and *really*, when follow'd according to the rigour of its principles, has very little of the *true spirit of christianity* in it (that *blessed spirit*, which never fails to *encourage* and *promote peace* and *love* and *universal beneficence*) but, on the contrary, a great deal of that *antichristian devilish spirit*, which breathes forth nothing but *revenge*, *malice*, *envy*, *anger*, *hatred*, *war*, *bloodshed*, *confusion* and *destruction*.

And, from the same consideration of the *greatness* of the *dangers* which we have been in, and the cruel *sufferings* which we have undergone, from the *Romanists*; we learn how, *duly* to estimate our *manifold deliverances* from them; as deliverances, not from *trivial* and *common* evils and afflictions, but from the most *terrible* and *dreadful* ones, that can well be imagin'd: and consequently deliverances, which call loudly upon us, for the utmost joy, most grateful acknowledgments, and most hearty thanksgivings to the author of them.

But chiefly we learn from hence to *watch*, and *be upon our guard*, and use our utmost endeavours to prevent the *designs*

*signs of the Romanists against us, for the* Ser. 6.  
*future.* Since, as appears from what has  
 been said, they have been from time to  
 time continually *plotting* and *contriving*  
 our *ruin*, and that too upon *principles*:  
 and since *their principles are still the same*,  
 we have a great deal of reason still to fear  
 the same *ill designs* and *ill usage* from them.  
 And consequently it cannot but be highly  
 reasonable for us, to make the most pru-  
 dent provision, which we can against them.  
 And not against them only, but against all  
 others also who, like them, have been wont  
 to *turn religion into rebellion, and faith*  
*into faction*; against all, I say, by what  
 name soever they are call'd, who maintain  
 the same *sedition principles* as to govern-  
 ment, and have been guilty of the same  
*treasonable practices* of *deposing* and *mur-*  
*dering princes*, with them. And, in or-  
 der to this, *three things* more especially  
 seem to be necessary, as our affairs stand  
 at present.

*First, To beware of divisions amongst*  
*our selves*; for these naturally tend to  
 weaken us, and to lay us open to the de-  
 signs and assaults of our *common enemy*.  
 And the readiest way which we can pos-  
 sibly

Ser. 6. *W*isibly take to prevent these is, for all *parties* and different *sects* amongst us, to give each other all manner of *assurances*, that in reason can be desir'd, of their *fidelity* and *steadfastness* to our present *constitution*, as happily *established* both in *church* and *state*. Without this, we must necessarily be troubled with perpetual *suspensions*, *jealousies* and *fears* of one another, and, the natural effects of these, *distractions* and *confusions*; and with this, I think, it is plain that we have all the ground for *peace*, and *love* and *unity* amongst our selves, that can possibly be desir'd.

And oh! that a deep sense of the danger, which we are in at present from the *common enemy*, might be an argument to all our several sorts of *dissenters* (I could wish also to all *protestants* in general) to *unite* in one *common bottom*, the *church of England*. How much it would be for our interest to *unite* somewhere, we are all sensible. And where can we be so likely ever to unite, as in that *church*, which must be own'd by all to be the *head* of the *protestant* interest: to have nothing *unlawful*, but a great many things very *excellent*, in its communion: and which  
has

has abundantly *more suffrages* of all *parties* and *denominations* of *protestants* whatsoever, for a proper *centre of union*, than any other *church* or *society* of *protestants*. Ser. 6.

Secondly, *Chearfully and heartily* to contribute, *all we can*, towards the *maintaining and carrying on the present war*, against the *French king*, with the *utmost zeal and vigour possible*. To pay our taxes willingly and freely: to give all due respect and encouragement to those, who are entrusted with the administration of our affairs, and have been found diligent and faithful in it; and above all, to let our *loyalty and zeal*, for the *person and government* of our *gracious sovereign*, so *conspicuously* appear, that the *hopes* of our enemies against us may be thereby *dash'd*, and their *practices discourag'd*. But what is more especially incumbent upon us in this place, in this respect, is, frequently and earnestly to *pray* to God, that he would be pleas'd to give *success* to all her majesty's *counsels and undertakings* for us, and to *possess* all such, as are committed to our respective charges, with a *just and grateful* sense of the many inestimable



Ser. 6. blessings, which they enjoy under her *majesty's* most *happy* and *auspicious* government: all which they must be sure to lose, if ever the French *king* should prevail against us, which God forbid.

Lastly, *Firmly and affectionately* to adhere to the *protestant succession*, as by law establish'd. Whoever doth not this, let him go under what *profession* or *denomination* he will, is a certain enemy both to our *church* and *state*, and sets open a door, as far as he is able, for *popery* and *arbitrary power* to enter in at; against both which the *protestant succession* is the only *humane* bar, after her *majesty's* life, which God long preserve. Nay, and which makes it yet *much more valuable*, it is a *very great security* to that most *important life* too, which we all, with so much reason, earnestly *wish* and *pray for* the *long long continuance of*. We are all sure abundantly convinc'd by our *own late experience*, as well as by the reason of the thing it self, how impossible it is for us to be in any *manner of safety*, under the government of a *popish prince*: and therefore methinks, we cannot but be firmly *resolv'd* and *united* against such an one; especially

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especially one, *that must bring a French Ser. 6.*  
*power along with him*, and has been all along  
*educated and form'd according to the French model.* But sure I shall not  
need to insist any longer upon this point,  
which we are all oblig'd, by the strictest  
ties of *law and solemn oaths*; nay, and if  
we understand our own *interest*, by that  
too, to be true to.

These things if we are careful to do, I  
make no doubt (considering the *glorious*  
*successes*, with which, God has been pleas'd  
*hitherto* to bless the *arms* of our *gracious*  
*sovereign* and her *allies*, against the *com-*  
*mon enemy*: and the encouragement which  
he has hereby given us to *hope* for his future  
favour: especially if we take this ready  
way to obtain it, *by doing what we can*  
*for our selves*;) but that we shall be able,  
not only to hinder our *common enemy* from  
*prevailing against us*, but even so far to  
*prevail* against him, as shall be for the  
good of our common cause; which is all  
that we desire.

*Secondly*, Has God done all these *great*  
things for us, wrought all these *glorious*  
*deliverances* for our *church* and *govern-*  
*ment*, whereof we rejoyce? Let us then

Ser. 6. be fure to *ascribe* to him all *possible praise* and *thanksgiving* for the same; saying, both in our *publick* and *private* devotions, with our *hearts* as well as with our *voices*: *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake; for if the Lord had not been on our side, when men rose up against us; they had swallow'd us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us over, a prey unto their teeth. Our help is in the name of the Lord, who made heaven and earth.*

And let us (which is one part of our *thanksgiving* to God, and a very acceptable part too) remember with *honour* and *gratitude* him, whom God was pleas'd to make his *chief instrument* in one of our *great deliverances*, begun as on this day, our late *sovereign of glorious memory*; at least let us forbear, as the custom of some men is, to *speak ill of him*, even for his *deliverance* of us. How meanly soever some men may now give themselves leave to think and speak of *his part* in this *deliverance*; there was a time, we may well remember, when every good *protestant* and

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and true *Englishmen* spoke, and therefore we ought in charity to hope, thought quite otherwise of it ; and would have been willing to have purchas'd the *happy effects of it*, at any rate. Ser. 6.

And, above all, let us look upon the *goodness of God*, in his repeated *deliverances and continu'd preservation of our church and government*, as a *token of his approbation and good liking of them*: and consequently a most *powerful argument* to us, to *think well of and heartily value and esteem them*, and to do all, that is in our power, towards *securing and promoting the safety and well-being of them*. To become *dutiful, useful and loyal subjects* to the one: *obedient, pious and exemplary children* to the other. This, this is the most acceptable way of *paying our thanks to God, for his past favours*: This the most certain way to *obtain a continuance of them, for the future*.

And to this we have nothing to add, but our *earnest prayers to God* (which, when *joyn'd with this*, can hardly fail of being *effectual* ; and which we have the greatest encouragement, from the consideration of *God's past favours*, to offer,

Ser. 6. with some fort of *confidence*, at the throne of grace) that he would still continue to be our deliverer and mighty protector. And this I shall do, in the latter part of this *Psalm*, with the words of which I will conclude :

*Let them all be confounded and turn'd back, that hate Zion. Let them be as the grass upon the house tops, which withereth afore it groweth up. Whereof the mower filleth not his hand, nor he that bindeth sheaves his bosom. Neither do they, which go by, say, the blessing of the Lord be upon you, we bless you in the name of the Lord. Let them curse, but bless thou, O Lord : When they arise, let them be asham'd : but let thy servants rejoice evermore.*



## S E R M O N VII.

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Preach'd at the PARISH-  
CHURCH of *St. Giles's* in  
the *Fields*, Nov. 17. 1706.

---

*The Nature and Excellency of the Du-  
ty of Alms-giving.*

---

I TIM. Chap. vi. ver. 18, 19.

*That they do good, that they be rich  
in good works, ready to distribute,  
willing to communicate.*

*Laying up in store for themselves a  
good foundation, against the time to  
come, that they may lay hold on  
eternal life.*



THESE words are part of that  
*charge*, which *St. Paul* com-  
mands *Timothy*, in the verse  
immediately preceding my text,  
to lay upon *them that are rich in*

Ser. 7. *this world.* And they do both fully and emphatically *teach* such their *duty* of *beneficence* or *charity* towards their poor indigent brethren, and most pathetically and powerfully *invite* and *stir* them up to the *practice* of it. Their *duty* cannot possibly be set forth in fuller terms, than those of the text, *That they do good*; a very large expression and which comprehends under it all those various ways, by which they may be helpful and serviceable, either to the *souls* or *bodies*, the *temporal* or *eternal* interests of their brethren. *That they may be rich in good works*, not only do an act of *charity* now and then, but constantly embrace all opportunities of doing such acts, to which their capacities will extend; and by this means become as rich in the *exercise*, as God has made them in the *power*, of *doing good*. And lastly, that they be *ready to distribute*, and *willing to communicate*, that is in other words, that they do, *plentifully* in proportion to their worldly circumstances, and *cheerfully* without the least grudging or reluctance, contribute towards the relief of their distressed brethren. And then the *invitation* or *motive* to this duty

is certainly the greatest that can possibly be propos'd, even the promise of everlasting happiness and glory: *Laying up in store, or treasuring up, for themselves a good foundation, stock or pledge against the future, that they may lay hold on eternal life.* Which words, I think, do likewise fairly intimate to us, what ought to be our *principal end, in doing good*, with respect to our selves; namely, the obtaining, not the favour or applause of men, or any other such worldly advantages, but advantages of a much higher and more *spiritual* nature; such as the favour of God and our blessed Saviour, and through that, the hope of eternal happiness in another life. Ser. 7.

The duty of *doing good* in general is so large a subject, that it would be impossible for me to do it any tolerable Justice, within the limits of so short a discourse, as I must now be confin'd to. And therefore I shall single out, for my present subject, that particular instance of *doing good*, mention'd in my text, the *distributing and communicating* of our worldly goods, or *giving alms*, to our poor brethren: this being an instance of *charity*



Ser. 7. *charity* very proper to our present occasion, such as of all others men have most need to be put in mind of (for that *charity* which is most *costly*, is always most *neglected*) and yet, at the same time, such as is one of the surest *signs* and *proofs* of our being *true christians*, such as our blessed Lord has in a most *especial* and *extraordinary* manner recommended to us in *scripture*, and such as he himself has assur'd us, he will at the great day of judgment lay the most *particular* weight and stress upon.

But before I proceed to treat of this duty, I think it needful to premise, that although in the charge here given by the *apostle*, the *rich* only are mention'd, yet men of *all ranks and circumstances* (the very *meanest* only, who are so *poor* themselves as to be under an *absolute* incapacity of giving *alms*, excepted) are concern'd in it. For, as the obligations from *nature* and *reason* to this duty, do as strongly bind those of *moderate* and *mean* fortunes, in proportion to their abilities, as those of *plentiful* and *great ones*: so do the *scriptures* as well command those of a *low* condition, *to work with their hands*

1 John 3.  
18, 19.

Luke 11.

41. 12. 33.

Mat. 25.

35, 36, &c.

Ephes. 4.  
28.

hands, that they may have to give to *Ser. 7.*  
 him that needeth, as the rich to be rea-  
 dy to distribute, and willing to communi-  
 cate, out of their abundance. And we  
 find there, that neither did the poor wi- *Luke 21,*  
 dow think herself excused from giving, *1, 2, 3.*  
 though her whole substance was but two *Mark 12.*  
 mites, but freely gave it all to pious and *4<sup>1</sup>.*  
 charitable uses; nor did the deep poverty  
 of the Macedonians hinder them from  
 ministering to the necessities of their poor  
 brethren: but to their power, yea and be- *2 Cor. 8.*  
 yond their power, did the riches of their *2, 3.*  
 liberality abound. So that I would not  
 be thought to be speaking to the rich  
 only, though indeed principally to them,  
 while I am pressing this duty of alms-giv-  
 ing; but my design is, to exhort all men to  
 be merciful, after their power. If they  
 have much, to give plenteously. If they  
 have little, yet still to do their diligence  
 gladly to give of that little: well know-  
 ing that by so doing, they shall all ga-  
 ther themselves a good reward in the day *Tob. 6. 8.*  
 of necessity. *9.*

This being premis'd, I shall now pro-  
 ceed (in order to make my discourse as  
 useful as I can, both with respect to the  
 subject

Ser. 7. *subject* which I am to treat of, and the *occasion* which call'd me hither to treat of it) in the following method.

*First*, I shall endeavour to shew wherein the true *nature* of this duty of *Alms-giving* consists; and in what *manner* it may best be performed by us.

*Secondly*, I shall briefly lay before you the *various* and most *powerful* motives that there are, to invite us to the practice of this Duty. And,

*Lastly*, Represent to you the *excellency* of that *particular charity* which I am this day to entreat your *alms* for.

*First*, I am to shew wherein the true nature of this duty of *alms-giving* consists; and in what manner it may best be performed by us. Now *alms-giving* is generally divided, by those that treat of it, into *spiritual* and *corporal*: *Spiritual*, which, consists in instructing the ignorant, advising the doubtful and perplex'd, comforting the afflicted, censuring such as do amiss, pardoning those that have offended us, supporting the weak, praying generally for all men, &c. *Corporal*, which consists in feeding the hungry, giving drink to the thirsty, cloathing the

the naked, lodging strangers, visiting the Ser. 7.  
 sick, redeeming captives, burying the dead, and all other charitable offices of the like nature. But, as for the first branch of this division, *viz. spiritual alms-giving*, I look upon it to have the name of *alms-giving* only *figuratively* and by way of *analogy*, and that, strictly speaking, *alms-giving* always signifieth, both in *scripture language* and our *common usage* of the word, *the giving some part of our worldly goods to those that are in want*. At least, it is plain that it is this sort of *alms-giving*, which St. Paul had respect to in my *text*, and which I shall therefore *solely* insist upon at present.

And this *alms-giving*, consider'd as it is a *christian* duty, may be properly enough design'd to be, *a free and willing communication or distribution of some part of our worldly goods, to our poor brethren, for the relief and supply of their wants, whether of soul or body: and this too, upon the true principles of the gospel*. For your better understanding of which definition, and shewing you the justness of it, I must beg leave to explain my self,  
 as

Ser. 7. as to the several parts of it, in the following particulars.

*First* then, when I say that *alms-giving* is a communication or distribution of *our* worldly goods; I mean of such goods only, as are truly and properly *our own*. For he who gives away the goods of another, is so far from doing an act of *charity*, which will render him *acceptable* to God, that he plainly doth [an act of *injustice*, for which he must expect to be *punish'd* by him; and consequently he, who gives to the poor only his ill-gotten goods, the fruits of his oppression and violence, fraud and couzenage, &c. cannot be truly said to give an *alms*; because, in doing this, he either gives to the poor that, which ought to be *restor'd* to those from whom he has wrongfully taken it, if it be in his power to find them out, and so is guilty of *injustice*; or otherwise, he gives to the poor no more than is due to them, as God's *receivers* of that which, for want of a possibility of finding out the true owners, he cannot return to them, and so at best he doth but an act of *religion*. As little can he deserve the name of an *alms-giver*, who gives to the poor that, which he

he knows himself certainly to be *indebted* Ser. 7.  
 to another person, nay, or which he has  
 reason to believe, all accounts being fairly  
 stated between him and others, is not *his*  
*own*, but *theirs*. This is manifest and  
 palpable *injustice*: and it is an established  
 rule in divinity, that *justice* must be done, Luke 11.  
 before we can have any room for *charity*. 41. vid.  
 And accordingly divines explain the τὰ Poli Synop.  
 ἐόντα, which we translate *such things as*  
*we have*, and which our Saviour commands  
 us to *give alms of*, to be such goods as re-  
 main to us clear, after full *restitution* made,  
 and *justice* done, to all such as we have  
*wrong'd* or stand *indebted* to. in locum.

*Secondly*, I say, it must be a *free* and  
*willing* distribution; because *alms-giving*  
 is a *religious* act, and every *religious* act,  
 consider'd as such, must come from the  
*heart*, and have the full consent of the Exod. 25.  
 whole *will* and *affections* along with it; 2. 35. 5.  
 otherwise it will never be *pleasing* in God's Prov. 23.  
 sight, as he himself has frequently declar'd 26.  
 in *scripture*. And, for this reason, I fear, Ifai. 29.  
 that we often give to the poor, what can-  
 not properly be call'd *alms*; as when we  
 pay our *parish rates* for them, only because  
 the *law* has commanded it, but with all  
 the

Ser. 7. the *unwillingness* and *reluctancy* imaginable: much more, when, as is but too commonly seen, we use all manner of *indirect* and *trickish* means to avoid paying even a *just* and *neighbourly* proportion towards these *rates*. Surely that which is thus squeeze'd out of us, whether we will or no, is not *giving as a man is disposed in his own heart*, but *giving grudgingly* and of *necessity*, and consequently such giving, as God has aforehand declared, he will

2 Cor. 9. 7. not be *pleas'd* with.

Matt. 25. 35, 36. *Thirdly*, I say our *worldly goods* in ge-

neral; because not only our *money*, but our *meat*, our *drink*, our *clothing*, our *lodging*;

and in fine, whatever part of our *worldly substance* our poor brother is *sustain'd* and *comforted* by us with, have always been reputed to deserve the name of *alms*. And I say, *some part* of our *worldly goods* only, because there is no case in which we are bound to give the whole; but we may always reserve enough for the *necessary* sustenance of our *selves* and *families*. There

Acts 11. 29. Acts 4. 37. may indeed happen *extraordinary* cases, such as those of *famine*, *extreme persecution*, &c. in which we may be obliged, as the first christians thought themselves, not only

only to give according to our utmost abilities, with respect to the *profit* or *income* of our estates, but even to part with some of the *principal*, nay, to *sell* the *whole*, as they did, and divide amongst others what, most strictly speaking, is not *necessary* for the *support* of *our selves* and *our families*. But beyond this no man can be oblig'd to go; and that, for this plain reason, because we are no where oblig'd to love others *better than*, but only *as our selves*. Ser. 7.

*Fourthly*, I say to our *poor brethren*, for the *relief* and *supply* of their *wants*; because whatever is given by us to those whom we have not sufficient reason to believe to be really *poor* (I do not mean only *poor*, so as to want *necessaries*, but so as to want wherewith to subsist with tolerable *ease*, *conveniency* and *comfort*) may be called by the name of *liberality*, or *generosity*, or *friendship*, but can, in no propriety of speech, be call'd *alms*. Nay, and tho' we give to those whom we know to be really *poor*, but yet do not give for this end, the *relief* of their *wants*, but for some *worldly end* or *interest* of our own; this will never pass in the sight of God, who chiefly minds the *intention* in every action, for *charity*



Ser. 7. to the poor. Nay farther yet, if we give  
 to those, who we have reason to believe,  
 at the time of our giving to them, will not  
 apply what we give to the end for which  
 we design'd it, *the relief and supply of  
 their wants*, but make it minister to their  
*vices*, and spend it upon their *lusts*: this  
 will be so far from being true *alms*, a great  
*christian virtue*, that it will be in some  
 sort an abetting and encouraging of sin,  
 which is a most *unchristian crime*. And  
 therefore it stands us in stead to be very  
 careful, either not to give to such people  
*at all*; or at least, if their wants be *very  
 great*, to give to them in such a *manner  
 and measure*, that we may be satisfied that  
 what we give shall be applied to the *re-  
 lief* of their *necessities*, not the *feeding* of  
 their *vices*.

Jam. 4. 3.

I add *whether of soul or body*; because  
 the *souls*, as well as *bodies* of our brethren,  
 are capable of being benefited by *this sort*  
 of *alms*. As is seen in the redemption of  
 captives out of the hands of *infidels*, and  
 thereby rescuing them from the temptati-  
 ons, which they were expos'd to, of *dis-  
 sembling* or *renouncing* their most *holy  
 faith*; easing persons in exceeding strait  
 and

and difficult circumstances ; and, by so doing, preventing their falling into the sins of *lying, perjury, theft, uncleanness* ; nay, and perhaps *self-murder*, which they might otherwise probably enough have been drawn by the devil to, &c. And indeed then our *alms* seem to have attain'd a great degree of perfection, when they are thus made *doubly* serviceable, to the *souls* and to the *bodies* of men.

*Lastly*, I say all this must be done upon the *principles of the gospel* ; because, whatever other virtue there might be in our alms-giving, *without* this, it is certain, that *without* this, it can never be look'd upon as a *christian duty* ; for all *christian duties* must be perform'd upon *christian principles*. Now the principles, upon which the gospel recommends this duty of *alms-giving* to us, are such as these ; a love of, and regard to the commands, examples and honour of *God*, and our blessed *Saviour* ; a desire of doing good to the *bodies*, but especially the *souls* of our poor brethren, and an earnest hope and expectation of those *spiritual* benefits and advantages, which may probably accrue to ourselves, from our performing this duty

Ser. 7.



Vid. St. John's epistles throughout.

Ser. 7. as we ought to do. These must be the chief and principal ends aim'd at by us, in our *alms*; or else, tho' we give all our goods to feed the poor, it will profit us nothing.

1 Cor. 13.  
3.

I do not say, that the consideration of those *worldly* advantages, which our *alms* are likely to procure for us, may not be a motive and encouragement to us to give *alms*; undoubtedly it may, or it would never have been propos'd as such in *scripture*. But then it must be a motive, in its proper place and order, after those infinitely more noble and *weighty* ones before mentioned.

And thus, I hope, I have sufficiently both explain'd and vindicated my definition of *alms-giving*, consider'd as it is a *christian duty*. I am to proceed in the next place, to shew you, in what manner this duty may be best perform'd by us. And, in order to this, be pleas'd to observe the following rules.

First, To dispense your *alms* with judgment and discretion: discretion, I mean both as to the choice and preference of the fittest and properest objects of them; and the

the due *proportioning, sorting* and *timing* of them. Ser. 7.

I have already told you, that it is *essential* to *alms-giving*, that we give to such as we have reason to believe are really *poor*, and will rightly apply what we give them to the *relief* of their *poverty*. And such every private christian may easily *find* out if he doth but heartily *search* for them, as he ought to do. Or at least, if he cannot by *himself*, yet he may by advising with *others*, more especially his *spiritual guide*; whose advice and direction in this case, if he be but careful to follow, he acts, in this respect, as becomes a sincerely good and wise christian, and whatever the success be, what he thus gives will certainly be plac'd by God to his account, as true *alms*.

But this is not all; it is not enough, that we give to those that are really poor, but both *reason* and *religion* require, that we make a distinction amongst these, and according to the merits of their respective circumstances, prefer one of them to another. A man who is in extreme want, and just ready to perish, let his other circumstances be what they will, is to be relieved before any

Ser. 7. other person, that is not so; both because *life* is the *dearest* and most *valuable* of all *earthly* blessings, and consequently ought first to be taken care of, and because the sustaining of this is absolutely necessary, even in order to have it in our power to do good to the *souls* of men. An *alms*, by which our brother is like to receive any *spiritual* benefit, is to be preferr'd before one, that will only bring him a *corporal* one; and one that will bring him both *spiritual* and *corporal*, before one that will bring him but one of these. Generally speaking, a *very* poor man is to be reliev'd before one *moderately* poor; a *good* man before a *bad* man; a *fellow christian* before an *infidel*; a *parent, relation, friend, benefactor, neighbour* or *companion*, before a *stranger*; a *gentleman* or person of *fashion* fallen to *decay*, before such as have been born and *bred up* in *poverty*; an *honest* and *industrious housekeeper* before an *idle vagrant beggar*; one that providence has brought to a low condition, before one that his *own vices* has brought so, &c. These and such like are distinctions founded in the very *nature* and *reason* of things, and give a *right* to the *poor* to demand propor-

Gal. 6.10.  
1 Tim. 5.  
8.

2 Thess. 3.  
10, 12.

tionable distinction in the distribution of Ser. 7. our *alms*. And consequently we cannot, without the greatest *unreasonableness and absurdity*, and without manifest *injustice* to the poor themselves, overlook such distinctions as these.

And much the same may be said, as to the *proportioning* of our *alms*. Sometimes, by feeding the poor only from *hand to mouth*, and giving them but *little* at a time, we keep those *continually* poor, who, by a large sum at first, might have been set up in the world, and put in a condition of living comfortably *ever after*. At other times, the *profuseness* of our *alms* ministers to *idleness, wantonness, intemperance*, and other vices. Now, to prevent the mischiefs arising from these two *extremes*, we shall do well to consider before-hand the *circumstances, tempers and qualifications* of the persons who are to be *reliev'd* by us; and then to parcel out our *alms* to them in such quantities, as may be likely to do them the *most*, and the most *lasting* good. Always taking this caution along with us, that except in very *extraordinary* cases indeed, *we must never give so much at one time, as to leave our*

Ser. 7. *seives nothing more to give.* For *charity* is to be the work of our whole lives; and it will be a very uneasy thing to a good man, to see the most *moving* objects continually before his eyes, and not to have it *in his power* to assist and *relieve* them.

Next, As to the *sorting* of our *alms*, we know by daily experience, that not always *money*, but sometimes *meat* and *drink*, sometimes *clothing*, sometimes *physick*, sometimes a *stock* for work or trade, sometimes *employing* them in our *own business*, is the *propereſt* and *best charity* to the poor; falls in best with their *present* wants, or provides best for their *future* well-being, as need most requires. And therefore these are things well worth our thinking on, in the distribution of our *alms*.

And then as to the *timing* of our *alms*, or giving them in due season, this is a mighty beneficial circumstance of them, both with respect to those who *receive* and ourselves who *give* them. The *receiver* is hereby preserved from greater mischiefs, nay often from utter ruin and destruction, which might otherwise have ensued; and has therefore a *double* joy, *present* relief, and hope of *future* ease  
from

from our *alms*. The *giver*, besides the Ser. 7.  
 unspeakable *pleasure* of so *seasonably* re-  
 lieving his poor brother, doth hereby be-  
 come a *good husband* of his *alms*; and doth  
 that for a little, which, if it had been de-  
 lay'd any time, must perhaps have cost  
 him ten times as much.

Thus much will *discretion* do, towards  
 the making the utmost of our *alms*; it will  
 dispose of them to those, who have the  
 most *just* and equitable title to them; it  
 will render them most *effectual* for the ends,  
 for which we design them; and yet both  
*spread* them as *wide*, and make them *last*  
 as *long*, as can reasonably be expected.

*Secondly*, Another rule shall be, *to give*  
*as much as we can conveniently spare, in*  
*our own lives time; and generally with*  
*our own hands too.* Besides that the giv-  
 ing away part of our worldly goods,  
 while we are alive, and in health, and ca-  
 pable of enjoying them our selves, is a  
 much surer proof of our love to *God* and  
 our *neighbour*; and consequently a much  
 greater satisfaction to our own minds, than  
 the giving them, when we can have no  
 farther use and enjoyment of them; be-  
 sides this, I say, this is the surest way to  
 have



Ser. 7. have our *alms* obtain the end, for which we give them; and which they but too often fail of, when left to the management of *executors, trustees, &c.*

And then, as to *giving with our own hands*; this is not only the securest way of conveying to the poor, what we design for them, but likewise carrieth with it a very commendable appearance of *tendernefs* and *regard* for them: and, which is most of all, will naturally lead us to be acquainted with them, to *inquire* into their true *state* and *condition*, to see the miseries which they are expos'd to, perfectly to understand their wants, and the best ways of relieving them: and by these means, bring us to a true *sense and fellow-feeling* of, a true concern and compassion for, all their *grievances* and *necessities*. And this will most excellently prepare us for another qualification of a true christian *alms-giver*, which is,

Thirdly, *To give cheerfully and liberally*. I put both these together, because one is ordinarily the effect of the other.


Rom. 12. 8. What we do with a *pleas'd* mind, we  
 2Cor. 9. 7 generally do with a *liberal* hand: God has  
 Deut. 15 8, 11. expressly told us, that he will have *mercy*  
 shewn with *cheerfulness*, and that he lov-  
 eth

*eth a cheerful giver?* He has commanded Ser. 7. us frequently, to *open our hands wide to* <sup>Jam. 1. 5.</sup> *the poor and needy in the land,* and to be <sup>I Tim. 6.</sup> *merciful as he himself is merciful,* who <sup>17.</sup> *giveth liberally, giveth even all things richly to enjoy.* And indeed it is hardly to be conceiv'd, that a man can love his brother as he ought to do, and yet not *delight to relieve, ease and comfort him,* as occasion requires, and most readily part with, what is *abundantly sufficient* for this purpose.

What *proportion* of our worldly goods it becomes us to *set apart,* for *charitable* uses, it is not possible nicely to determine; by reason of the infinite *variety* of men's circumstances, which may make it more reasonable for one man to give a *fifth* part, than another a *twentieth*. But thus much I cannot help observing. *First,* that most of us might give a great deal more than we do, and, either from our *vices* or our *vanities,* our *superfluities,* or at least *needless* expences, pare off abundance, for the relief of our poor brethren. *Secondly,* that as far as we can learn from *scripture,* the proportion of our Estates set apart for these uses, ought to be very great. *God* <sup>Exod. 23.</sup> *himself*<sup>4.</sup>

Ser. 7. himself set it very *high* to his own people  
 the *Jews*: and the examples of good *men*  
 and *women*, mention'd upon this account  
 in scripture, carry it yet *higher*. *Dorcas*,  
 we read, *was full of good works and alms-*  
*deeds which she did*. *Cornelius gave much*  
*alms*: *Zaccheus*, tho' a publican, gave  
*half of his goods to the poor*: and the  
*first christians sold all their possessions,*  
*and divided the price to every one as he*  
*had need*.

*Fourthly*, We must give with *modesty*,  
*humility*, and *all convenient privacy*. Our  
 blessed Lord abhorr'd nothing more in  
 mens *alms-giving*, than *pride* and *ostenta-*  
*tion*; and therefore he particularly caution'd  
 us against these, and declared that they  
 would hinder our alms from being  
 accepted by God. And indeed there are  
 no two things, in their own natures, more  
 inconsistent than *alms-giving* and *pride*;  
 the one naturally tending to *humble* us, by  
 putting us in mind of the *mean*, and *poor*,  
 and *insufficient* condition of mankind in  
 this life, without the *divine favours* and  
*assistance*: the other tending to puff us up,  
 as if we had something of *our own*, ab-  
 stracted from God, which was really *praise-*  
*worthy*,

worthy, and fit for us to *please* our selves Ser. 7.  
with, and make our *boasts* of. 

And, that we may lie under as little temptation as possible to *pride* and *vain* Mat. 3. 5. *glory*, in the giving of our *alms*, we are commanded to give them with all *convenient privacy*, I say all *convenient privacy*, because there may be times, when *privacy* is not *convenient*. When the *exemplariness* of our alms happens to be needful, for the setting forth of *God's glory*, Mat. 5. 16. and the *provoking one another to love and* Heb. 10. 24. *good works*, then *privacy* would be a *fault*. Then we are commanded to *let our light shine before men*; but even then, we must be careful to the utmost, not to be too much *pleas'd* with, or *conceited* of the *brightness* of it our selves.

*Lastly*, We must distribute our *alms*, with all *imaginable tenderness, compassion and kind regard, to our poor brother*. We must give so, as not to leave the least *umbrage* for his suspecting, that we any way *despise* or *reproach* him, for his *poverty*: so, as we would wish others to give, if we our selves were to be the receivers: so, as becomes men that are sensible that it is *God* that hath made this difference between

Ser. 7. tween us and our poor brethren, and may  
 alter it, by putting them into our condi-  
 tion, and us into theirs, when he pleaseth.  
 He, who doth not this, but the contrary,  
 is *uncharitable* even in his *charity*, and  
 instead of *relieving* and *comforting*, grieves  
 and *provokes* his poor brother, who has al-  
 ready but *too great* a weight of *Affliction*  
 upon him. And this, as it is a certain sign  
 of a *base* and *abject* spirit, so will it fare  
 with us accordingly. It will prevent all  
 our poor brothers *thanksgivings* to God,  
 on our behalf, which would have been of  
 no small *advantage* to us: it will be con-  
 stru'd by God himself, as a *reproaching*  
 of him: it will deprive us of all that in-  
 ward *joy* and *satisfaction*, which we might  
 otherwise have had in our *alms* here: and  
 instead of *rewards*, it will treasure up for  
 us most dreadful *punishments* hereafter.

And thus I have fully instructed you,  
 both in the nature of this duty of *alms-*  
*giving*, and the *best manner* of performing  
 it. And now, what would I give, that it  
 were but as easy to *engage* you to the *ha-*  
*bitual practice* of it, as it is to *instruct*  
 you in it. And yet certainly, this can be  
 no very hard matter, if we consider

*Secondly,*

Secondly, the various and most powerful Ser. 7. motives that there are, to invite us to the practice of this duty. But where shall I begin, or when end, upon this head?

Shall I put you in mind of the plain and manifold obligations, which you lie under to this duty, from nature, reason and revelation? Shall I fend you to the Old and New Testament, to see how particular a value God and our blessed Saviour put upon this duty, preferring it even to the duties more immediately belonging to themselves? Shall I tell you, that this is the distinguishing badge of our christian profession; and that, without this, no other christian graces or virtues, not even the supernatural ones of the spirit, will profit us any thing?

Shall I shew you how many particular graces and virtues this one of alms-giving includes in it, and those too the brightest and most difficult to be obtain'd of any, in the whole system of christianity? Such as, the loving God above all things, and our neighbours as our selves: in indifferency for the things of this world, and a readiness of faith to exchange them, for the invisible ones of the other: a resolution to obey

Jam. i. 17.  
See my Sermon against Self-love.  
Hosea 6. 6.  
Mat. 12. 7.  
1 John 3. 18, 19.  
1 Cor. 13. 3.

Ser. 7. *obey and please God, whatever present self-denial and mortification it may cost*  
*Gen. 15. 1. us: and a firm trust and dependance upon him, that he will become our exceeding great reward for so doing.*

Shall I propose to you the *examples* of the *holy angels*; who are continually *ministering* for our good? Of the *son of God*, who made it the whole business of his life here upon earth, *to go about doing good*; and thought it *more blessed to give than to receive*? Of *God himself*, the *author and giver of every good gift*, the *Father of mercies, and God of all comfort*, who at first *created us*, and has been ever since *sustaining and preserving us*, thro' each moment of our lives? And shall I need to observe to you, that we never do our selves so much *true honour*, as when we endeavour to *copy* after these *great and perfect* examples, and by so doing, become in some sense, *Gods* to our *brethren*.

Shall I call to your remembrance the *pleasure* that attends the performance of this duty? What a *natural* gratification it is to our *own bowels*: how perfectly agreeable to our *reason*: how exactly answerable to the true spirit and temper of  
 our

our *religion*: and consequently what in-ward *peace* and *joy* it must needs fill our *consciences* with. Ser. 7.

Shall I attempt to reckon up the many *worldly* advantages, that flow from it; how will it make *us* and *ours* *belov'd* and *esteem'd* by all men; gain us a mighty *name* and *reputation* in the world, and that too such an one as shall endure when we are dead and gone, through many generations: be a steady security and protection to us, against all dangers, both in *private* and *publick* changes and revolutions: help us to *enjoy* what we have with the *better* relish: make it both *spend* and *hold* well: be a very likely means of increasing it, and the surest way of entailing it, even to our children's children. For so saith the scripture, and our experience generally confirms the same. That the *merciful man* is never forsaken, nor his *seed* forc'd to beg their bread: that he shall be in everlasting remembrance, and his horn shall be exalted with honour: that he shall either be taken away from the evil to come, or, let what will happen, he shall not be mov'd, or be afraid of evil tidings; but he shall see his desire up-



Ser. 7. *on his enemies, and even in the days of famine he shall be satisfied. He shall eat*  
*his meat with gladness and singleness of heart: wealth and riches shall be in his house, his seed shall be mighty upon earth, and his inheritance shall be for ever.*

Or rather, shall I endeavour to win you to the practice of this duty, by promises of *spiritual* blessings? By assuring you that the alms are an *odour of a sweet smell, a sacrifice acceptable and well pleasing to God*: that your blessed Lord will vouchsafe to accept of them, as *kindnesses* done unto *himself*; that they will make way for your *prayers* to the throne of grace: that they shall help to *cover a multitude of your sins*, of your *smaller* and more *excusable sins*, that hereby ye may *know yourselves to be of the truth, and assure your hearts before God*; that the remembrance of these will be a sure comfort to you, when you shall most need comfort upon your *sick* and *dying* beds: nay farther, that these shall *follow* you even beyond the *grave*, and become *powerful advocates* for you, at the day of Judgment. And though no man shall be then saved for the sake of any *single* grace or virtue, yet

Acts 2. 45,  
46.  
Psal. 41. 1.  
2:

Phil. 4.  
16.

Phil. 4.  
18.  
Mat. 25.  
40.  
Acts 10.  
4.  
1 Pet. 4.  
6.  
Prov. 10.  
12.

yet it seems very plain (from our Lord's <sup>Ser. 71</sup> insisting so particularly upon this of *bounty to the poor*, and seeming to make it the greatest upon which our *everlasting* <sup>1 John 31</sup> *sentence* is to turn, as he doth in his description of the day of judgment) that <sup>19</sup> *more regard shall be had, more favour* <sup>Isal. 41.</sup> *shewn, to this grace or virtue singly, than* <sup>3.</sup> *to any other.* <sup>Rev. 14.</sup> <sup>13.</sup> <sup>Mat. 25.</sup> <sup>34.</sup>

Oh! how delightful would it be, to dwell upon the contemplation of these *glorious* things, and to raise our selves up with it, into that *angelical*, that *divine* frame and temper of mind, *a love and desire above all things, to be continually employed in doing good.* But the time will not allow me to insist any longer upon this, at present. However I am satisfied that I have mentioned, though but barely mentioned, all these motives; not doubting in the least, but that in this vast variety, one or other of them has so effectually *touch'd, soften'd and open'd* the hearts of every one of you, that I need not beg your patience, or fear your attention, while I am going on.

*Lastly,* To represent to you the *excellency* of that *particular* charity, which I

Ser. 7. am this day to intreat your *alms* for; and that is, *the maintaining of schools, for the religious and useful education of poor children, both boys and girls.* The excellency I say, for (besides that this is undoubtedly a true charity, bestow'd upon those who are really poor, and faithfully applyed to the ends for which it is given) it has the farther happiness to be attended with many such *peculiarly* advantagious circumstances, as make it preferable to most other charities. As

*First,* It is a *charity* of the best kind: a double charity as I before call'd it, which doth good both to the *souls* and *bodies* on whom we bestow it. It not only provides *convenient raiment* for them, and breeds them up in the most likely way of getting a *comfortable subsistence* in this world (though these are very great and valuable blessings, such as, it is to be feared, great part of mankind, not to say the greatest, make their principal aim and end) but, which is infinitely more valuable, it throughly informs their minds, in the knowledge and understanding of the most *useful* and *necessary* principles of their most *holy religion*: it teaches them early to *sub-*  
*due*

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*due* and govern their *passions* and *disorderly* appetites and affections; it keeps them out of the way of all manner of *temptations to evil*; and trains them up, so *carefully* and *constantly*, in the sure paths to *piety* and *peace* and *everlasting happiness*; that we have all the reason in the world to hope, that *when they are* Prov. 22; *old they will not depart from them*, but <sup>6.</sup> be evermore reaping the blessed fruits of our charity, *to all eternity*: So that *this* charity doth all, that charity possibly can do; it takes care of the *whole* man both *body* and *soul*, and soweth sure seeds of *present* and *future* happiness, even for *ever and ever*.

*Secondly*, This is a charity, the good effects of which, will be of a most *diffusive* and *lasting* nature. Not only these *poor children themselves*, and the *parents, relations* and *friends* of them (to whom it must needs be a matter of unspeakable joy and comfort, to be eas'd of the charge and trouble of their education, and to see them put into a very likely way of becoming happy both here and hereafter: nay, and perhaps of assisting and supporting them in their old age, if

O 3 there

Ser. 7. there shall be occasion) but every *master*, every *family*, every *parish*, every *town*, every *kingdom*, to whom these poor children shall hereafter become *serviceable* and *useful*, will have reason to *call* those *blessed*, who, by their charity, have been the main instruments of their becoming so. And that too so much the more; because generally, before the settlement of these *charity schools*, the education of the *children* of the *poor* was very much neglected, and they were so far from being likely to do any good in their generation, that they were the very *burden* and *plague* of society; given to *idleness*, *beggary*, *swearing*, *thief*, *lewdness*, *violence*, *murder*, and every *evil work*.

And then, as to the *lastingness* of the good effects of this charity, besides that they will probably hold the *poor children* themselves, as long as they live (it being no very easy matter to break loose from the restraint and power of a virtuous and religious education) besides this, I say it seems highly probable that they being themselves truly sensible of the great and manifold advantages of such an education, will make it their utmost care to give  
their

their children the same: and so on, till Ser. 7. all *future generations* shall in some measure, at least, partake of the *benefits* of *this* charity.

*Thirldly*, This is a *charity* which doth most immediately aim at, and will very much contribute to, the honour of God and our blessed Saviour, and the reforming of mankind, and establishing a true sense and practice of religion amongst us. I have but just observed to you, how devoid of all true sense of God and religion, how dissolute in their manners, how extreamly vicious in all their practices, the *children* of the poor have generally been for want of a *religious* and truly *christian education*; and consequently a great deal of that *immorality* and *prophaneness*, which so much abounds amongst us, must necessarily have been owing to this cause. If therefore we in earnest desire that *reformation of manners*, which so many of us profess our selves passionately concern'd for, we cannot do a better piece of service, for this end, than entirely to remove this cause of immorality and prophaneness, out of the way. And since, by the blessing of God, there is a proper method al-

Ser. 7. ready begun, and has been for some time successfully carry'd on, for the effecting of this, we shall be utterly inexcusable, if we suffer this method to fail, for want of our *charity* to support it: nay, if we do not to the utmost of our power, *encourage* and *improve* it. When is our money ever so wisely laid out, when will it ever turn to so good account, as when laid out for the honour of *God* and *our blessed Saviour*, for the *increasing* of virtue, and *propagating* of true religion.

*Fourthly*, This is a *charity* to those, who above all others are the *propereſt* objects of our *charity*, I mean *children*. *Children*, whose utter incapacity to help themselves ought the more effectually to recommend them to our *kindness* and *assistance*. *Children*, whose *spotless innocence* deserves all, that we can possibly do for its preservation. *Children*, whose *soft* and *tender* tempers render them susceptible of the very *best* and most *lasting* impressions, from virtue and religion. *Children*, whose whole scene of life is yet before them, and who therefore may be made the instruments of doing *very much good* in the world. *Lastly*, *children*, whom our *blessed Saviour* has

Mat. 19.

13.

Mark 10.

16.

Luke 18.

15.

has express'd so much concern, such a tender regard for, that we can hardly ever enough manifest our love of, or be careful enough for them. Ser. 7.

Dearest Jesu! What a ravishing and transporting sight is it, to behold such little children, as thou graciously vouchsaf'd'st to suffer to come unto thee, put into the right way of coming unto thee for ever? To behold those, whose *angels do always behold the face of God in heaven*, and of whom *is the kingdom of heaven*, so early and carefully train'd up in the paths of virtue and goodness; that, morally speaking, they can hardly fail of becoming one day *angels* themselves, and inheriting that kingdom, which they are so well fitted for? To behold those, whose *unhappy* circumstances must probably have expos'd them to innumerable hazards and difficulties, wants and temptations, rescu'd by christian charity from all these: and as effectually invited and determin'd to the tide of *virtue and religion, happiness here and hereafter*, as they were likely to have been to that of *immorality and profaneness, everlasting ruin and destruction*. O thou dear lover of *children*, thou dear lover

er

Mat. 18.  
10.



Ser. 7. *er of souls*, what an acceptable fight must this needs be to thee? How precious in thy eyes shall all those be, who have any hand in promoting this *glorious* this *God-like* work?

*Lastly, This charity will not fail of having its peculiar rewards, both in this life, and that which is to come.*

This reward we are immediately sure of *in hand*, that, by breeding up those to be *honest* and *faithful*, *diligent* and *industrious*, who before were usually the *quite contrary*; we shall not only secure ourselves from many *dangers* and *troubles*, which we were expos'd to from them: but even reap *services* and *advantages*, in their stead. And we can have no reason to doubt, but that God will fully recompense, even in this world, all our care for the children of *others*, by blessings upon our own. Nay, and is not this a very likely way to procure a *blessing* even upon the *barren* womb, and to have her made a *joyful mother of children*, who shews by her affectionate concern for the children of *others*, how well she is dispos'd to take care of her *own*, if God shall think fit to send them.

But

But however this may be, our reward Ser. 7. in the *next* life is *infallibly* certain. There he, who was a *dear* lover of *little children*, will not fail particularly to *remember* and *reward* all our kindnesses towards them. These, we are assur'd by him who *cannot lye*, they, who have been instrumental in turning many to righteousness, *Dan. 12.* shall shine forth in the kingdom of their *Mat. 13.* Father, with a distinguish'd lustre, as *43.* stars for ever and ever.

What then shall I say more to you? You have a glorious opportunity of *doing good* before your eyes: O make haste to embrace and encourage it; and be sure that the *proportion* of your alms riseth up to the *worthiness* of it. Measure them not, by the stingy custom of this world, or the examples of a covetous neighbour; but by the love of *God* and *Christ* to you, by the examples of the *apostles* and first *christians*; by your *hopes* of heaven, and *2 Cor. 9.* the *greatness* of those rewards which you *6. Luke 6.* there expect. For, assure your selves, *be 38.* that *soweth sparingly, shall reap so, and with what measure we mete it will be measured to us again.* Let us seriously consider, that we can *carry nothing with 1 Tim. 6. 7.*  
us

Ser. 7. *us* out of this world, and that only so much, of what we have in it, will do us any good in the other, as we shall have sent thither before us in works of *mercy* and *charity*; and that it would have been better for us never to have been *rich*, than to have *the rust of our riches be a witness against us, and eat our flesh as it were fire, and bring such miseries upon us, as shall make us howl and weep everlastingly.*

O let us not, like the rich man in the *gospel*, have all our good things in this life. But let us lay up for our selves a never fading substance in heaven, and make to our selves friends of the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations.



## S E R M O N VIII.

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Preach'd before the **QUEEN**  
in **Passion-Week**, at **St.**  
*James's-Chappel*, 1707.

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*Times of War, Times of National  
Humiliation and Repentance.*


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DEUT. XXIII. 9.

*When the host goeth forth against thine  
enemies, then keep thee from every  
wicked thing.*



IN the twentieth chapter of this  
book of *Deuteronomy*, we find  
*Moses* delivering several precepts  
to the *Jews*, concerning their  
management of themselves, in the time of  
their

Ser. 8. their wars. And, in the Words of my *text*  he seems to shut up all that he had to say to them, material upon this Head, with one very short, but very significant precept, relating to their moral behaviour of themselves at such a time. A precept, which was to secure the success, and crown the event, of all the rest; and, upon the due observation of which, both the certainty and measure of all their future prosperity were chiefly to depend. For so *Moses* himself tells them, but a little after,


*Deut. 29. 9. Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.*

Whether these words were spoken to the *host* only, as some think, because they stand immediately before other words, which were peculiar to them, or only to the rest of the people, who were not to go forth against the enemy, as others think, because the *host* is here spoken of in the third person, and the precept is given in the second, is surely a very needless enquiry. The matter commanded in them was so evidently proper and necessary, both for the *host* and all the rest of the people, that I cannot see the least reason to doubt, but that

that it was design'd for both. They both Ser. 8.  
 made up but one common body, and there-  
 fore must both certainly be obliged to the  
 observation of every thing, that so nearly  
 concerned the good of that common body,  
 as the observation of this precept did. There  
 are indeed reasons peculiar to the *host*, and  
 so likewise to the rest of the people, of any  
 nation, which ought more especially to  
 move each to a careful observance of this  
 precept. The *host*, who are more imme-  
 diately expos'd to many great and sudden  
 dangers, and who, as the scripture expres-  
 seth it, *put their lives in their hands*, and Judg. 12.  
 know not how soon they may be taken<sup>3</sup>  
 out of them, have these reasons, more than  
 the people, to keep themselves from every  
 wicked thing. And the people, who, by  
 staying at home, are free from that hurry  
 and confusion, and those manifold tempta-  
 tions to looseness and licentiousness, which  
 do naturally attend an army, have these  
 obligations, more than the *host*, to a strict  
 and exact observance of all the duties of  
 religion. But the reason which I first men-  
 tion'd, for the *Jews* observance of this  
 precept, *viz.* that, as a nation, they might  
 prosper in all that they did, will always  
 be

Ser. 8. be a reason common both to *host* and people, in any nation; and ought always to put both upon using their best endeavours for the performance of this precept.

As little need, I think, is there to dispute, whether by *every wicked thing* here we are to understand all sin in general, or only every sin of that particular kind, which *Moses* was here speaking of, *viz.* sins of *uncleanness*. The words, you see, are general, and do fairly extend to all sorts of wickedness; and the reason of the precept likewise will take in all, because every sin, of what kind soever, is apt to provoke God, and hinder the prosperity of any nation. However, if, because the sins of *uncleanness* are several times mentioned in this chapter, and because these are the unfittest of all others for a time of war, as naturally tending to indispose and utterly incapacitate a people for bearing the hardships and fatigues of that; if, for these reasons, I say, any are perswaded, that these words, besides their regard to sin in general, were design'd to have a particular respect to the sins of *uncleanness*, I am very ready to admit this, as a secondary sense of them. And accordingly I shall, in my following discourse

discourse, take occasion from this double Ser. 8.  
sense of the words, to represent to you, 

*First*, The more than ordinary reason that any nation has, *When its host goeth forth against its enemies*, to keep itself from every wicked thing in general.

*Secondly*, The *particular* sins, which it ought more especially to be careful to keep itself from, at such a time.

*First*, The more than ordinary reason that any nation has, *When its host goeth forth against its enemies*, to keep itself from every wicked thing in general. And this will evidently appear, from considering,

*First*, That wars are generally sent by God, upon nations, as punishments of their sins; and no time surely can be so proper, for a nation to keep itself from sin, as that, in which it is under actual punishment for its sins.

*Secondly*, That times of war are naturally apt to be times of more than ordinary looseness and licentiousness; and therefore a more than ordinary care is necessary, for a nation to keep itself from sin in such times.



Ser. 8. *Thirdly*, That war is an appeal to God, praying to shew himself as soveraign Judge between nation and nation, and to determine the controversies, that are betwixt them. And certainly it must ill become any nation ; it must be highly imprudent and unpolitick, as well as irreligious, to affront and provoke God, by its sins, at that very time, when its cause more immediately lies before him, and awaits his sentence, as its judge.

*Lastly*, That the issues and events of war are of the last importance to any nation ; and consequently it stands every nation engag'd in war, in more than ordinary stead, to be careful so to behave itself, as may be most likely to procure from God prosperous success in, and an happy issue of, its wars.

*First*, That wars are generally sent by God upon nations, as punishments for their sins : and no time sure can be so proper for a nation to keep itself from sin, as that in which it is under actual punishment for its sins. Not only the seeds of war within us, hatred, variance, emulations, wrath, strife, &c. are the unhappy consequence and punishment of the original sin of our first parents :

rents : but moreover, actual war is commonly inflicted by God upon nations, as a positive and more immediate punishment from him for their sins. And accordingly we find in scripture, that when God threatened his people the *Jews* with war, it was always upon account of their sins. *If ye walk contrary unto me, saith God, and will not hearken unto me, I will bring a sword upon you.* And therefore, saith *Isaiab, is the anger of the Lord kindled against his people, and he will lift up an ensign to the nations from far, and make them come with speed swiftly: because his people drew iniquity with cords of vanity, and sin as it were with a cart-rope: because they called evil good, and good evil, as it there follows, &c.* And, on the contrary, *peace* is always promis'd by God, to his people, as a reward of their righteousness and obedience to him. I will not say, that war is always sent by God, as a particular punishment for the sins of those people, whom he is pleas'd to permit or appoint to be engaged in it: but, I say, it is frequently so; and moreover, that war is always one of those general judgments of God, by which he designs to put the

Ser. 8.


Ser. 8. *inhabitants of the earth* in mind of their  
 ~~~~~ sins, and to make them *learn righteousness*.

And therefore every religious nation ought to fear the worst, and to behave itself so humbly and penitently, as if its wars were really sent by God for the particular punishment of its sins. At least, it should be sure not to forget, that God can easily make them so: and, for this reason, it should be cautious to the utmost not to provoke God by its sins, while he is brandishing this rod of his vengeance over its head; this general instrument of correction for sin, if not more especially of its particular sins.


But, if any nation should be so stupidly obstinate and harden'd in its sins, as not to  
*Micah 6. 9.* *hear the rod, and him that hath appointed*  
*Isa. 1. 5.* *it, but, even when it is stricken, to revolt*  
*Micah 6. 13.* *more and more: then will the Lord make*  
*Jer. 7. 28,* *that nation sick in smiting it, in making*  
*34.* *it desolate because of its sins; he will*  
*Zeph. 3. 2,* *cause the voice of mirth, and the voice of*  
*8.* *gladness to cease from it: and he will*  
*pour out his indignation, and even all his*  
*fierce anger upon it.*

Secondly, Times of war are naturally apt to be, times of more than ordinary  
 loose-

loofeness and licentiousness: and therefore Ser. 2.  
a more than ordinary care is necessary, for  
a nation to keep it self from sin, in such  
times. The business of war is always a  
business of such great and immediate  
importance, and many times of such  
a vast compass too, that it is apt to  
fill the thoughts, and engross the whole  
care, of the governors of any nation. At  
least, it is sure to take up great part of  
their time and care, and, by so doing, in  
some measure to take them off from their  
usual intentness, upon the great work of  
reforming and regulating the manners of  
their subjects. And besides, in order to  
sweeten all parties, at such a time, and  
make things go on evenly and smoothly,  
some faults must almost necessarily be con-  
niv'd at; and a great many more, than  
need to be, generally are. And subjects  
are but too ready to make advantage of  
this, be it necessary or voluntary con-  
nivance of their governors, and to indulge  
themselves to the full in all that wicked-  
ness and licentiousness, which they see  
them either negligent, or fearful, or not a-  
ble, to correct. And this licentiousness,  
thus bred at home, is sure to receive no

Ser. 8.  small addition from abroad, when the corrupt manners of the camp come to join those of the city : and both thus join'd make that worst of plagues, the plague of wickedness, spread much wider, and run much higher, than it would otherwise have done. So that, putting all these things together, we shall find it a very hard task, to prevent times of war from becoming times of great corruptness of manners. And corruptness of manners, we all know, naturally begets looseness of princes. And, when once a nation is set free from all restraint of principles, and is gotten into the high road of wicked practices, what degree of wickedness is there so great, that we have not just reason to fear from it?

And is it not then of the utmost moment, for a nation to look to it self, at such a time as this? A time when, notwithstanding all that can be done to prevent it, there will still be a very wide scope left, for *iniquity to abound* in: A time when, if all be not done that can be, the very foundations of religion, and, if so, to be sure of civil government likewise, will be too likely to be pluck'd up  
by


by the roots : and there will be great dan- Ser. 8.  
 ger of having *confusion and every evil*   
*work*, like an ungovernable torrent, break  
 in upon, and utterly overwhelm, any peo-  
 ple. Ought not governors, at such a time,  
 more especially to be afraid of all unne-  
 cessary connivances at publick indecencies  
 and immoralities, when the necessary ones  
 will be but too many : and the rather to  
 keep the reins of discipline as tight as  
 they can, because they cannot keep them  
 as tight as they would ? And ought not  
 every good subject to assist his governors,  
 at such a difficult time, and to be careful,  
 not only not to give them any trouble,  
 by his own ill behaviour, but to do all  
 that in him lies, to procure and promote  
 the good behaviour of his fellow-subjects ;  
 not only to take no advantage of the re-  
 missness of the government, occasion'd by  
 the necessity of affairs, but rather so much  
 the more to be a law unto himself, by  
 how much he perceives himself to be less  
 under the check and controul of outward  
 laws, than he us'd to be ; not only to keep  
 himself from being drawn in, by the op-  
 portunities and temptations, which, at  
 such a time, may probably enough invite  
 P 4 him,

Ser. 2. him, to *commit iniquity with greediness*, but to grow zealous and exemplary in the business of religion, and to *provoke*, as many as he can, to *good works*, and to make some sort of atonement for those whom he cannot: that so God may *spare* his nation, for the *sake* of him and such other *righteous* persons, that are therein?

*Thirdly*, War is an appeal to God, praying him to shew himself as soveraign judge between nation and nation, and to determine the controversies, that are betwixt them. And certainly it must ill become any nation, it must be highly imprudent and unpolitick, as well as irreligious, to affront and provoke God, by its sins, at that very time, when its cause more immediately lies before him, and awaits his sentence, as its judge. *Grotius* tells us, that, *where human judicatories end, there war begins*; when controversies are too great, to be determin'd by them, as are those between soveraign princes and states, then presently recourse is had to arms, and God is invoc'd, as *king of kings and lord of lords*, to judge these mighty causes, and, by giving success and victory to one of the contending parties,

Prolegom.  
de Jure  
Belli &  
Pacis.

to

to put an end to these troublesome contro- Ser. 8.  
versies. And can any thing then be more   
irrational and absurd, as well as presump-  
tuous and prophane, than for a nation to  
affront and provoke God, by its sins, at  
this very time, when it is intreating his fa-  
vour, as its judge? Could we have folly  
or impudence enough, to ask a favour,  
more especially if of very great moment,  
of any earthly prince, and yet fly in the  
face of his authority, and trample upon  
his laws, at the same time? and how  
then shall we dare to do that, towards  
the infinite majesty of heaven and earth,  
which would be thought a most intolerable  
affront to, and worthy of, the severest  
punishment from even our fellow-crea-  
tures? But it will be said, that God is *no*  
*respector of persons*, that the cause, and  
not the persons, is the thing which he re-  
gardeth: and that therefore, if a nation  
has but a good cause, it may be sure of  
blessing and success from God, whatever  
the persons are, to whom the cause belong-  
eth. But let us not so deceive our selves.  
God has many other ways of doing right  
to a good cause, than by prospering it,  
just at this or that particular time, or in  
the



Ser. 8. the hands of this or that particular people.

~ And it is necessary sometimes, in God's ordinary way of governing the world, to permit a good cause to suffer, for the punishment of a sinful people: it being impossible, in some cases, without a miracle, to separate a nation and its cause, and to punish that and prosper this. And accordingly we find, both from scripture and church-history, that God has frequently permitted a good cause, even the very best of causes, the cause of true religion, to languish and almost wholly to fail, amongst such people, as have not been careful to live, as became so good a cause. Thus the prosperity of the *Jewish* religion was often eclips'd, and sometimes near totally overcast, by reason of the wickedness of the *Jews*. And thus the light of the gospel has been almost quite extinguish'd, in

*Rev. 2. 5.* some nations, because they *fell* from their *good works*, and would not *repent*, and walk worthy of so glorious a light. It is plain then, that there is no other way, for a people to make sure of God's favour, than, by adding the goodness of their lives to the goodness of their cause, and so rendering

dering themselves, every way, proper objects of God's mercy and blessing. Ser. 8.


*Lastly,* The issues and events of war are of the last importance to any nation: and consequently it stands every nation, engag'd in war, in more than ordinary stead, to be careful so to behave it self, as may be most likely to procure from God, prosperous success in, and an happy issue of, its wars. The blessing of God is indeed always necessary, for the making of any nation prosperous; but hardly ever so much so, as in times of war; because then the affairs of a nation are brought to a very considerable *crisis*, and the smiles or frowns of providence upon them may probably signify nothing less, than lasting peace, security and happiness, or total ruin and destruction. We of this nation have lately had a very ample proof of all this. We have seen (blessed be God, we have seen) one glorious battle, the transaction but of a few hours, quite change the face of a war, that before look'd most black and formidable to all *Europe*. We have seen in the short space of half a day (oh happy, ever memorable day!) a dreadful host of enemies quite  
scat-

Ser. 8. scatter'd and broken to pieces, war driven  
 ~~~~~ out of a country all at once, an ambitious  
 prince, who invaded the dominions of  
 others, punished with the loss of his own,  
 a tottering empire supported and fix'd,  
 and the languishing and drooping interests  
 of a whole quarter of the world, revive,  
 gain strength, smile and look flourishing  
 again. And, to add even to this, we  
 have seen a second, nay and a third, glo-  
 rious battel, the immediate consequences  
 of which were no less, than rescuing  
 towns, cities, provinces, whole nations,  
 from oppression and violence, and restor-  
 ing them, in peace, to their rightful lords:  
 no less, than intimidating the invincible  
 himself; shaking the monarchy of him,  
 who had been long grasping at, and had  
 in his thoughts, no doubt, taken posses-  
 sion of, an universal monarchy over all o-  
 thers; and putting him hard to it to de-  
 fend his own dominions, against whom, all  
 his neighbours join'd together had long  
 found it very difficult, to defend theirs.  
 And, as our happy experience of all this  
 must be abundantly sufficient to convince  
 us, of what vast advantage it is to any na-  
 tion, to have God its friend, in its wars:  
 fo

So the very thought that God could as easily have sent the reverse of all this upon us, if he had pleas'd, nay, that he can yet do it, whensoever he pleaseth, will, I hope, be sufficient to convince us, without running the risque of experiencing it, what a terrible thing it is, for any nation to have God its enemy in its wars. Ser. 8.


And can a nation then possibly be too careful, to please God and make him its friend in a time of war? When he is ordering the mighty issues and events of that, just as he pleaseth, can it possibly do too much, to procure from him a favourable share in them? When a nation's peace and security, its liberty and property, its very constitution and being, and, which is yet above all, its religion is at stake, has it not all the reason that can be, to *take heed to its ways and its doings*, and to demean itself so piously and religiously, that God may not be provok'd to *pluck it down and to destroy it*, but may *delight in it, to bless it*, and to *do it good, and to set it on high, above all nations of the earth?*

Upon the whole then, if there be more than ordinary reason, for a nation to behave

 Ser. 8. have it self humbly and penitently, when it is under God's actual correction for its sins; to beware of sin, when the opportunities for, and temptations to it, are more than ordinarily great; and to be careful to please God, at a time, when it is appealing to him as its judge, and depending upon him for a favourable determination of its controversies; and when, moreover, the posture of its affairs is so very nice and critical, that the least turn of providence, for it or against it, may make it either unspeakably happy or miserable; if all this be so, I think we cannot need any farther proof, than we have had, of the more than ordinary reason that any nation has, *when its host goeth forth against its enemies, to keep it self from every wicked thing* in general.

But, because some sins are of much more dangerous and fatal consequence to a nation than others, especially at such a time, and ought, for this reason, to be the more heedfully avoided; I shall therefore hasten to shew,

*Secondly,* What particular sins a nation ought more especially to keep it self from,

from, in times of war. And these I shall Ser. 8.  
reduce to the two following heads. 

*First*, Such as are more immediately apt to anger and provoke God. And, *Secondly*, Such as have a tendency, in their own natures, to obstruct the business, and hinder the success, of war.

*First*, Such as are more immediately apt to anger and provoke God: and of this sort are,

*First*, All sins of prophaneness and irreligion; as, calling in question the being or providence of God, doubting of the truth and authority of his reveal'd will, neglecting or lessening the *great salvation* offer'd by his Son, denying his Son and his holy spirit their due honour, slighting their ordinances, prophaning his day, taking his name in vain, vilifying his ministers, &c. These are at all times, but more especially in times of war, when nations usually make more than ordinary professions of religion, such abominable and crying sins, such flagrant and outrageous provocations of divine vengeance, as can hardly be supposed


**Ser. 8.** ed to leave any room for mercy, towards that nation, which shall dare to be guilty of them.

*Secondly,* Unthankfulness for past mercies. When God has graciously been pleas'd to deliver any people from great and imminent dangers, and that too, often and in a very wonderful and astonishing manner, he may very reasonably expect that these his deliverances should make so deep an impression upon such a people, as may long preserve in their minds a most grateful remembrance of them. But if, instead of keeping up in their minds such a lasting and thankful remembrance of God's mercies, a people shall

*Numb. 14.* begin to murmur at their very deliverances, and, with the foolish *Jews*, to speak evil of the instruments of them, and to wish that they had never been deliver'd

*Psal. 78.* out of *Ægypt*; if, with them, they forget his works, and his wonders that he had shew'd them: if they remember not his hand, nor the day when he deliver'd them from their enemy, but murmur and despise the pleasant land in which God has settled them; can they have the least reason to hope, that God will deliver them

any

any more, or that he will not deal with Ser. 8.  
 them, as he did with that base people,   
 for their ingratitude, be *wroth with*  
*them and abhor them*, so as even to *give*  
*up their strength into captivity, and their*  
*glory into their enemies hand?*

*Lastly*, Abuses of former mercies and judgments; not only not suffering them to *lead us to repentance*, which is the great end of all God's mercies and judgments, but even turning them to a quite contrary end, by making them occasions of abounding more and more, in sin and wickedness. It is but too common a thing to see the *grace of God*, towards any na- Jude 4.  
 tion, *turn'd into lasciviousness*, and us'd Gal. 5. 13.  
*for an occasion to the flesh*, as St. Paul expresseth it. Thus, how often have we seen the blessings of peace and plenty made to minister to all sorts of intemperance and luxury? And so likewise as to God's judgments: no sooner is the rod of them taken off from a nation's back, but it is too apt to forget them, or, which is much worse, to remember them only, to make itself the more secure in sinning as having smarted now for a great while, and so not being likely soon to be pu-  
 nish'd,



Ser. 8. nish'd, again. This was almost constantly the case of the *Jews*, and as constantly the reason of God's deserting them in their wars, and *delivering them up to the will of their enemies*. And this, I fear, has been very much the case of this sinful nation, to which we belong, which, within these threescore years, has tasted as deep of, and as much abus'd and perverted, both the mercies and judgments of God, as almost any nation ever did. And, for this reason, I make no doubt it has been, that God has so often withdrawn *the light of his countenance* from us, and has suffered us to be brought even to the very brink of ruin and destruction. And yet then again he, in infinite mercy, hath *pluck'd us, like brands, out of the fire*: That so he might shew his great willingness to save us, if either his mercies or his judgments could make us a people fit for him to save. And all this, I hope, will at last prove a sufficient warning to us, to be *willing to be reform'd by those corrections, wherein God dallieth with us*, as the author of the book of *wisdom* expresseth it, that so we may not, in the end, *feel a judgment worthy of God*.

Wisd. 12.  
26.

Second-

*Secondly*, There are other sins which have a natural tendency to obstruct the business, and hinder the success of war. Of which sort are, Ser. 8.

*First*, All sins of luxury and effeminacy; such as the scripture reckons up, *adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings, riotings, banquetings, costly array, &c.* For, besides that these must necessarily by degrees impair the courage, and break the spirit of any people, and consequently render them very unfit, both for the counsels and actions of war; besides this, I say, these are all very expensive vices, and will render a people utterly unfit to bear the necessary charges belonging to a state of war, especially with that easiness and cheerfulness with which they ought. And what will then follow? but that the affairs of war will go on sluggishly and heavily: the vast supplies of money which it continually calls for, and which a moderate degree of frugality and good husbandry would easily spare, will come in but hardly: and so, at last perhaps, a most hopeful war will be balk'd, in the midst of its glorious career; nay, and it may be (for this we have seen)

Ser. 8. even forc'd to an unseasonable, unsafe and dishonourable conclusion, purely to gratify a people in their vices and luxuries.

*Secondly*, All sins of contention and division, of wrath and anger, strife and envy, hatred and ill-will, &c. Never certainly is union so necessary in any nation as in times of war, especially if it be a war against great and powerful enemies. Without this, publick designs will be cross'd, publick business retarded, the enemies of a government encourag'd; nay, and but too likely, fatal opportunities put into their hands of bringing about those ends, by factions at home, which they could never have obtain'd by their arms abroad. For so experience frequently sheweth us, that when once contending parties and factions are well warm'd, and exasperated against each other, they are wholly taken up with the thoughts of ways to wreck their malice and revenge upon one another: and the publick all the while is left to shift for it self, and doth oftner become a prey to its enemies, by these means, than any other whatsoever.


*Lastly*,

*Lastly*, All sins of sedition, undutifulness, Ser. 8.  
 disrespect, or even coldness and indifferen-  
 cy towards governors. When the weighty  
 business of war lies upon the shoulders of  
 any government, subjects should do all that  
 is in their power, to make it sit as light and  
 easy there, as is possible. And it will very  
 much help towards this end, for them to  
 shew themselves perfectly well satisfied  
 and pleas'd with what their governors do  
 in this arduous affair, and to return them  
 the utmost thanks, praise and honour for  
 their care about it. But if, on the con-  
 trary, they grow uneasy under the ma-  
 nagement of affairs, oppose and clog the  
 administration of them, and much more,  
 if they let this their uneasiness break out  
 into open discontents, revilings, reproaches  
 and *railing accusations* against their go-  
 vernors: this will be a sure way, both to  
 discourage and obstruct the proceedings of  
 their governors, for the common good; and  
 likewise a sure way to give hopes and ad-  
 vantages to the enemies of their govern-  
 ment, who always stand ready to embrace  
 and cherish seditious subjects, in order to make  
 them their tools: and, God knows, they

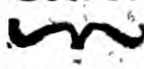
Ser. 8. but too often find them very effectual ones  
 for their purpose.

And thus I have done with those two heads of discourse, which I at first propos'd to speak to ; and, I hope, have said enough upon them, both to convince us, how much more than ordinarily it imports us at this time, *when our host is going forth against our enemies*, to abstain from all manner of sin in general, and likewise to warn us against some particular sins, which would be more especially unseasonable and dangerous to the publick, at such a time. Give me leave to enforce all that has been said, with one single consideration, proper to us as a nation, and taken from the present happy posture of our affairs, and I have done.

We are now, by the wonderful blessing of God, upon the arms of her majesty and her allies, put into a very near prospect of all that happiness which we have been so long wishing and contending for. The great disturber of the peace, and invader of the rights and liberties of us all, is already so far humbled by our repeated glorious successes against him, that we are out of all present danger of harm from him ;  
 and

and there is nothing wanting to compleat Ser. 8.  
 our security, but the humbling of him a   
 little further, which, by the continuance of  
 God's favour to us, we are in a very fair  
 way of effecting. And then a bright and  
 pleasing scene will open, of universal peace,  
 and liberty, and trade, and wealth, and  
 plenty; and this too, likely to endure, for  
 the benefit and comfort of after-generati-  
 ons. Oh! let not us then, who stand upon  
 the brink of all this happiness, and seem  
 just ready to take possession of it, provoke  
 God, by our sins, to remove it further from  
 us, or to increase the difficulty of obtain-  
 ing it, nay, or it may be (oh dreadful  
 thought) to hide it from our eyes for ever.  
 Let not us, like the foolish *Jews*, when we  
 are within a few days journey of the land  
 of *Canaan*, tempt God, by our rebellion a-  
 gainst him, to *swear* concerning us, as he  
 did concerning them, that we shall not *see* Num. 14.  
*this pleasant land, not enter into this* <sup>23.</sup>  
*glorious rest.*

Oh! let not the distinguish'd arm of our  
 victorious general, which has never yet  
 been lifted up in vain, miscarry in its last and  
 finishing stroke, thro' our wickedness.

Ser. 8.  Let not those treasures, which, by their having been so freely given, and so prudently manag'd, have of late, more than ever, effectually made good their character of being the *sinews of war*, be, at this critical juncture, disarm'd by our sins, of all their force, and render'd weak and unsuccessful, just now, when their success is so much needed, to crown all that we have been doing.

But above all, let not the pious prayers, and incessant endeavours of the best of soveraigns, for the common welfare and happiness of all her people and her allies, which have hitherto so wonderfully prevail'd, fail of their wonted power and efficacy, purely through our fault. Let not our sins hinder her of that glory, which she so justly deserves, of perfecting that great and illustrious work, of recovering and re-establishing the almost lost liberties of *Europe*, which she has already brought so near to perfection. Rather, much rather, let us use our utmost diligence to join our prayers and endeavours to hers : and, thus join'd, let us make our utmost efforts, to obtain from heaven the sealing and compleating of this mighty work. Let us live like a people  
that

that are sensible, that all our hope of happiness must be from heaven; and that the only way to draw it down from thence, is, to forsake our sins and amend our lives, and to become a *willing and obedient* people to the Lord our God. Ser. 8.


And when shall we ever be persuaded to forsake our sins, if not in this *great and holy* week, which is purposely set apart by our church, for the commemoration of the Son of God's being made a bloody sacrifice for sin? When shall we be persuaded to *follow after holiness*, if not now, when we are in a more especial manner professing our selves the servants of him, *who Tit. 2. 24. gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Oh! that a due sense of the extreme indignation of God against sin, and of his readiness to the uttermost to save penitent sinners, both so plainly manifested in the death of his Son, may so far affect and influence us, as to make us abhor and detest sin for the future, and *bring forth fruits meet for repentance*; that so we may *lay hold upon the hope set before us.* And,  
in



Ser. 7. in order to its doing so, let us be sure to quicken our sense of these things, all we can, by spending great part of this holy week, in a devout contemplation of our Saviour's passion and death, in a constant attendance upon the publick offices of the church, which are purposely design'd to imprint a deep sense of these things upon our minds: and, above all, in an habitual exercise of self-denial, mortification, humility, repentance, faith, charity; and, in one word, of all such christian graces and virtues, as are necessary to fit us for that great and solemn commemoration of our Lord's death, now approaching, in his *holy supper*.

There let us meet, and humbly prostrating our selves before our God, earnestly beg of him, that the *blood of Christ* may *cleanse us from all our sins*. There let us sincerely renew our vows of better obedience to him for the future, and heartily implore such measures of his divine grace, and assistance, as may be sufficient to enable us to make good these vows. To say all at once, There let us fix all our hope, both of our private and publick happiness, upon its only true and proper basis, the  
 merit

merit of Christ's death, and of all that he Ser. 8.  
has done and suffered for us. 

If we are careful to do this, *The blood of Christ* will *speak* as good and comfortable things to us, as we our selves can possibly desire. It will indeed be a sure pledge, a never-failing spring of all manner of goods and blessings to us: for so saith St. Paul, with whose words I shall conclude, *He Rom. 8. that spared not his own Son, but deliver-32. ed him up for us all, how shall he not with him also freely give us all things?*





## S E R M O N IX.

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Preach'd before the SOCIETY  
for the Propagation of the  
Gospel in foreign Parts,  
*Feb. 18. 1708.*

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ACTS XXII. 21.

*Depart: For I will send thee far  
hence, unto the Gentiles.*



*Ver. 17,  
18.*

*Acts 9. 15.*

THESE were the words of our blessed Lord to St. *Paul*, in a *vision at Jerusalem*, commanding him to enter upon that great work, for which he had principally made choice of him, *viz. to bear his name before the Gentiles*: and not only before the *Gentiles*, who were *nearest to Jerusalem*, the place where the christian religion was first planted, but before the *Gentiles*

*tiles far off*, at the remotest distance from Ser. 9.  
*Jerusalem*, nay even at the *uttermost parts* Acts 1. 8.  
*of the earth*; to which our blessed Lord  
 had foretold, just before his *ascension*, his  
 religion should be propagated, and to  
 which, it is highly probable, *St. Paul*  
 himself afterwards carry'd it.

In the words are two things very well  
 worthy our observation.

*First*, Our blessed Lord's great concern  
 for the *Gentiles* world, and his care to have  
 his religion propagated through all, even  
 the most distant parts of it. *I must send* 1 Tim. 2.  
*far hence unto the Gentiles.* 7.

*Secondly*, The means which he used, in  
 order to have his religion thus propagated  
 among the *Gentiles*, *viz.* sending to them  
*St. Paul an apostle, preacher, teacher of*  
*them in faith and verity. I must send thee*  
*unto the Gentiles.*

And from these two things observable  
 in my text, I must beg leave to form the  
 design of my following discourse; taking  
 occasion from them, as I think I naturally  
 may, to represent to you,

*First*, The obligations which all christi-  
 ans lie under, to do their utmost towards  
 propagating the christian religion in the  
*Gentile*


Ser. 9. *Gentile* world, even in the remotest parts of it; as well, by planting it where it has not yet been planted; as by cultivating and improving it, where it has.

*Secondly*, The proper ways and means, in which all christians, in their respective ranks and stations, may be serviceable to this great end.

*First*, The obligations which all christians lie under to do their utmost towards propagating the christian religion in the *Gentile* world, even in the remotest parts of it; as well by planting it where it has not yet been planted, as by cultivating and improving it where it has. Now these obligations are both so plain and so many, that, as there will be no need, so neither will there be any time to do more, than almost barely to mention them. And,

*First*, We are oblig'd to this, out of a general regard to the honour of God, our blessed Saviour, and his holy religion.

*Secondly*, We are more especially obliged to this, in compliance with the great end and design of our Lord's coming into the world: in imitation of his example; in conformity to our own professions and  
practices;

practices; and in obedience to the com- Ser. 9.  
mands of God. 

*Thirdly,* We are oblig'd to this, by all the strictest bonds of love and charity to mankind; and,

*Lastly,* We are oblig'd to it, in regard to our own spiritual, and everlasting interests.

*First,* We are oblig'd to this, out of a general regard to the honour of God, our blessed Saviour, and his holy religion; which all christians are bound to advance, to the utmost of their power, and which can no way so effectually be advanc'd, as by thus propagating the christian religion. For,

*First,* As to God; how can we possibly, any way, so much advance his honour, as by making the gospel of his son (the most perfect and infinitely most glorious manifestation of himself, that ever he made to mankind) known and believ'd, all over the world? Is not this the surest, nay, is not this the only way, to possess mens minds with right and just notions and apprehensions of God: of his infinite goodness and loving-kindness to them, of his divine nature and attributes, of his will and way of  
worship,

Ser. 9. *w*orship, and, in one word, of every thing necessary to be believ'd or done, in order to render themselves most acceptable in his sight? And consequently is not this the only way, to have God admir'd, esteem'd, belov'd, reverenc'd, fear'd, worshipp'd and obey'd, by all his rational creatures, upon the whole face of the earth, as he ought to be? Nay, is not this the very way, by *Mal. 1.11.* which God himself design'd to *make his name great among the Gentiles, from the raising of the sun, even unto the going down of the same, and in every place to have incense offer'd unto his name, and a pure offering.*

*Next,* As to our blessed Saviour: Is it not from the gospel alone, that a clear and full account is to be had of *the honour due unto his name?* of the divinity of his person: of the supereminent dignity of his offices: of the infinite value of all that he did and suffer'd for us, and God's acceptance of it, to the full effect of our redemption and salvation: of the reasonableness, wisdom and perfection of his doctrine: of his being appointed, by God, sole mediator, lord and judge of the world, having *Mat. 28. 18.* *all power in heaven and in earth given to him,*

*him, being able to save to the uttermost Ser. 9.  
all that come to God by him, and being to* <sup>Heb. 7.25.</sup>  
*be honoured by all men, even as they ho-* <sup>John 5.23.</sup>  
*nour God the Father himself? And will  
not our Saviour's honour then naturally  
spread and grow, in proportion to the  
spreading and growth of the gospel? Will  
not the propagating of this be the surest  
way, to make his praise to be glorious; Isa. 49. 7.  
and to have kings see and arise, princes Dan. 7.  
also to worship, and all people, nations<sup>14.</sup>  
and languages, to serve him.*

And then, As to our holy religion:  
When doth that ever appear so glorious,  
as when it is enlarging its borders, and ex-  
tending its conquests over the world? As  
when it is beating down ignorance, super-  
stition, error, profaneness and irreligion?  
As when it is triumphing over the preju-  
dices, lusts, passions, and vices of mankind,  
and setting up its rational and holy empire  
upon the ruins of them? And what is the  
ready way for it to do all this, but to  
make the *light of the glorious gospel of* <sup>2 Cor. 4.</sup>  
*Christ shine into all the dark corners of* <sup>4, 6.</sup>  
*the earth? shine into the very hearts of  
all those, who sit in darkness and the sha-  
dow of death, and so effectually convince*



Ser. 9. them of its wisdom, power and excellency, that it may *turn them from darkness unto light, and from the power of satan unto God*; and so at length, *all the kingdoms of this world may become the kingdoms of Christ, and he may reign for ever and ever.*

Acts 26.  
18.

Rev. 11.  
15.

*Secondly*, We are more especially oblig'd to this, in compliance with the great end and design of our Lord's coming into the world; in imitation of his example; in conformity to our own professions and practices; and in obedience to the commands of God.

We all know, that the great end and design of our Lord's coming into the world was, that *the world through him might be sav'd*; that *all men, Gentiles as well as Jews*, might come unto the knowledge of *the truth*, and so not any perish, but all *repent and believe, and have everlasting life*. And can we possibly know this, and yet not do all, that is in our power, towards the accomplishment of it? Can we, with any face, call our selves disciples and servants of the blessed Jesus, and yet not do our utmost towards carrying on and perfecting this his main end and design?

John 3.

17.


I Tim. 2.  
9.

Rom. 9.

34. 12. 32.

2 Pet. 3. 9.

Especially

Especially considering, that herein he Ser. 9. has set us a most illustrious *example*, that  so we should *follow his steps*. For tho', during his stay upon earth, he did not openly declare his gracious design of offering his salvation to the *Gentile* world, for fear of offending and prejudicing the *Jews* against him and his doctrine, before it was absolutely necessary: yet, even in that time, he did, in *parables*, and more re-Mat. 8. serv'd speeches, not obscurely hint at it. 11. 21. 41. Luke 13. And just before his ascension into heaven, 29. he gave his apostles such a very large commission, to *preach his gospel, to all nati-Mat. 28. ons, and to every creature*, as might very 19. Mark 16. well have been construed to extend to the 15. *Gentiles*, as well as the *Jews*. But finding, after his ascension, that his apostles did not so understand it, he farther explains himself, from heaven, in favour of the *Gentiles*, by a *vision* to *St. Peter*. Nay, Acts 10. and that nothing might be wanting on his part, he, in a very miraculous manner, converts *St. Paul*, and makes him *the apo-Acts 9. stle of the Gentiles*, sets him apart, chiefly for this very purpose, *to bear his name, to preach his gospel, before them*: And all along afterwards was *mighty*, in this apo-  
R 2 stle,

Ser. 9. ftle, as he himself tells us, *towards these*  
 Gal. 2. 8. *Gentiles*, did most powerfully and miracu-  
 lously assist him, in his endeavours to con-  
 vert them.

Farther, Do not we our selves constantly *profess*, that we earnestly *desire* the *conversion* and *salvation* of the *Gentiles*, and both in publick and private, put up our *prayers* to God accordingly? And how extremely *absurd*, and *inconsistent* with our selves, must we then be, if we will not act *agreeably* to these our *professions* and *prayers*? How *hypocritical* will those *professions*, how *abominable* those *prayers* be, in the sight of God, which we will not do our utmost to make effectual?

Above all, *lastly*, The commands of God will surely move and determine us to do our best in this case. I say, the commands of God; for, tho' I do not remember that God has any where, in just so many express words, commanded all christians to do their utmost, towards the propagating of the gospel: yet I think it very plain, that, when he has so expressly commanded his ministers, *to teach all nations,*  
 Mat. 28. 19, 20. *and to preach the gospel to every creature,*  
 Mark 16. 15. *even unto the end of the world;* he has  
 in

in effect, and by necessary consequence Ser. 9.  
commanded all other christians to be aid-  
ing and assisting to his ministers, so far as  
they are able, and as it is proper and re-  
quisite for them, in this great work. And  
besides, there are particular precepts in  
scripture given to private christians, en-  
joining them to do several things, in order  
to this very end of bringing over unbelie-  
vers to the christian faith; as to avoid all  
occasions of *giving offence to them*, to <sup>1</sup> *Cor.* 10.  
*have their conversation honest among them*, <sup>32</sup> <sup>1</sup> *Pet.* 2.  
and so carefully to discharge all *relative* <sup>12</sup>  
duties towards them, that by these means, <sup>1</sup> *Tim.* 6. 1.  
they might *win and gain* them to Christ. <sup>1</sup> *Pet.* 3. 1.  
And tho', in these precepts, such instances  
only of what they were to do, in order to  
the conversion of unbelievers, are men-  
tion'd, as were in those times most likely  
to be in their power; yet there can be  
no doubt, but that the general reason of  
these precepts did extend to all other  
ways, in which the christians of those  
times, or any in after-ages, should have it  
in their power, to become serviceable to  
this great end.


*Thirdly*, We are oblig'd to this, by all  
the strictest bonds of *love*, and *charity* to

Ser. 9. mankind. As *men*, much more as *christians*, we are oblig'd to do all the good, that we can, and that is proper for us, to every man. And the greater the good is, which it is in our power to do, the greater are our obligations to the doing of it. And consequently, the very greatest good of all, we must be most strictly oblig'd to do. Now who can doubt, whether the greatest good, that we can possibly do to unbelievers, is not, to make known the *gospel*, that is, in other words, the *true* and *only* way of eternal salvation, to them? And how *unchristianly* and *inhumanely* then must we act, how altogether *inexcusable* shall we be, if we refuse, or even neglect, to do any thing, that is in our

Eph. 3. 6. power, towards making *the Gentiles fellow-heirs, and of the same body, and partakers of the promises in Christ, by the gospel?*

*Lastly*, We are oblig'd to this, in regard to our own *spiritual* and *everlasting* interest. And this is a thing, which, after all that has been said, naturally proves it self. For since, as has been shewn, our doing this doth so highly tend to the honour of God, our blessed Saviour and

his

his holy religion; is so perfectly agreeable, Ser. 9.  
to the great end and design of our Lord's   
coming into the world, to his example,  
our own professions and practices, and the  
commands of God; and is moreover such  
a full proof of our true love and charity to  
mankind; it will necessarily follow, that  
it must be, to the highest degree, *accepta-*  
*ble* and *well pleasing* in God's sight, and,  
consequently, sure to be greatly *reward-*  
*ed* by him. Besides, that there are several  
express promises in scripture, of tran-  
scendent degrees of bliss and glory to all  
such, as shall be happily instrumental in  
*converting sinners from the errors of their* James 5.  
*ways, and turning many to righteousness.* <sup>20.</sup> Dan. 12. 3.

Upon the whole then, since which way  
soever we turn our thoughts, whether to  
God, our blessed Saviour, our most holy  
religion, our brethren, or our selves, our  
obligations to this duty appear so abun-  
dantly plain and cogent, I shall forbear  
saying any thing farther upon this head,  
and hasten to that, which, I hope, what  
has been already said upon this has made  
a fair way for, *viz.*

*Secondly,* The proper ways and means,  
in which all christians, in their respective

Ser. 9. ranks and stations, may be serviceable to this great end. And here it will be convenient for us to distinguish between such christians, as, by reason of their stations and circumstances of life, have particular and special opportunities of being serviceable in this work, and such as have not.

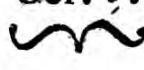
Of the first sort are,

*First*, All ministers of the gospel. I mention these *first*. because to them *chiefly* is the care of propagating the christian religion, committed, by our Saviour. And I mention them *all*, because to *every* order of them this care doth, in some proportion, more or less belong. The bishops indeed, who succeed the apostles, in the government of the church, have the greatest share in this care. It is their proper business, to be the first movers in all designs, for this end; to watch for, and lay hold of, all opportunities, that may offer themselves for this purpose, and to advise among themselves, and with such others of their brethren of the clergy, and of the laity likewise, as they shall think best, about the most likely means of improving these opportunities to the utmost. To form schemes, and draw up rules, from time to time,

time. for the management of this whole Ser. 9,  
affair : and, when they have done so, hum-  
bly to lay them before, and earnestly re-  
commend them to, their civil governours,  
for their approbation, confirmation, and  
encouragement. More especially to pro-  
vide a competent number of fit and able  
*pastors* and *curates* to minister in this  
great work, to direct them how they  
ought to comport themselves in it, and to  
contrive ways for their comfortable substi-  
tance under it. And lastly, both exem-  
plarily to contribute themselves, and to  
procure contributions from all others that  
they have any interest in, more especially  
the great and the rich, and to excite the  
clergy, under their care, to do the same  
likewise, towards the charge of carrying  
on such an expensive work, as this must  
needs be.

And the subordinate clergy may be,  
several ways, very helpful to the gover-  
nours of the church in this great work.  
Some of them, by attending on, and join-  
ing in, their consultations and deliberations  
about it: others, by looking out, from a-  
mong themselves, and recommending to  
their superiours, proper persons to mini-  
ster



Ser. c. *fter* in it: others, by composing useful  books of instruction and devotion, for the forwarding of it: others still, by freely offering themselves to be employed in any, even the most difficult and dangerous parts of it; and all, by carefully obeying the directions of their governours, in relation to it, and zealously recommending it to the charitable assistance of their respective flocks, and all others that they have any influence over, and promoting it, by their own charity, to the utmost of their ability.

*Secondly*, All civil governours, professing the faith of Christ, more especially the supreme governours, in any nation, have it very much in their power to help forward this great work. By readily hearkening to, and encouraging, such proposals, as the governours of the church shall offer to them, for this end: by establishing *societies*, for the more regular carrying it on, and endowing them, from time to time, with ample powers, of all kinds, requisite for this purpose, and by earnestly recommending it to all inferior governours, more especially those, who live in the very countries in which this great work

work is to be attempted, to give all possible assistance and encouragement to it. Ser. 9.

And great is the assistance and the encouragement which such inferior governours, especially those last mentioned, have it in their power to give to this work, by communicating intelligences, concerning the true state and condition of the people among them, who are either to be converted to, or perfected in, the christian faith: by advising, what will be the most proper and likely means of doing this, and by using all their power and interest, to facilitate and expedite the execution of these means, that so this great work may go on prosperously, and, in God's due time, be fully accomplish'd.

*Thirdly,* All persons of quality, wealth and character, have very particular opportunities of being serviceable to this great work. Their very owning it, and appearing in it, will be a sure way to make it both taken notice of and esteem'd in the world: But their appearing zealous and exemplary in it, can hardly fail of bringing all mankind in to its assistance and encouragement. It is a vast deal which their stations and circumstances enable

Ser. 9. able them to do, even of themselves, for  
 ~~~~~ the promoting of such a work as this;  
 and a vast deal more, when the influence  
 of their examples would lead others to  
 do likewise.

*Fourthly*, All persons having any trade  
 or commerce with those nations, where  
 the christian religion is design'd to be  
 propagated, must have many special op-  
 portunities of helping on the propagation  
 of it. By procuring informations, as  
 to all such particulars, as the societies,  
 which have the management of this affair,  
 shall desire to be inform'd in; by assist-  
 ing them, in the transporting of their  
 missionaries, and distributing them into,  
 and settling them in, the most proper  
 places for their work; by recommend-  
 ing these missionaries, their pious work,  
 and the measures which they are order'd  
 to pursue, in the prosecution of it, to the  
 assistance and encouragement of all their  
 agents and correspondents. And, in one  
 word, by obliging all those, whom they  
 have influence over, in their respective sta-  
 tions, to countenance, support, and carry  
 on this great work, to the utmost of their  
 power,


*Lastly*,

*Lastly,* All christians dwelling among these unbelievers, whose conversion is to be attempted, may do a great deal towards the effecting of it. By readily falling in with those measures, which are concerted and agreed upon, by these societies for this end; and by making use of all their interest and acquaintance, in the country where they dwell, for the rendering them effectual. By sending their own unbelieving servants to the ministers of the places, where they live, to be fully instructed in the christian faith: by taking great care of their christian servants, that they may both believe and do, as becometh their christian profession; and above all, by leading holy and unblameable lives themselves before these unbelievers, and, in all their dealings with them, treating them with so much Justice, equity and candour, that they may hereby be induc'd to believe, that God is among them of a truth, and may, *by their good works which they shall behold,* be persuaded to glorify God, by turning to his Son, in this their *day of visitation.*

*Secondly,* As to all other christians, whose particular stations and circumstances of life,

Ser. c. life, do not give them any special opportunities of doing service to this great work: yet even they will meet with general opportunities of promoting and encouraging it, to a pretty great degree. Many of them, that have not these special opportunities themselves, may have an interest in others that have, and by exciting and soliciting them to make use of them, for the forwarding of this work, as far as ever they can, may almost do as much good to it, as if they had these opportunities in their own hands. And all christians have it in their power, to be frequently speaking well of this good work, and recommending it to one another; and zealously to embrace and improve all accidental opportunities, that may fall in their way, of being serviceable to it; and more especially, by their alms and prayers, very much to promote it, and help towards the securing the success of it.

I say alms and prayers; because the success of this work must very much depend upon both these. The vast expensiveness of it will necessarily require the one; and both will be very useful towards the obtaining the blessing of God upon it, without

out which it is impossible it should ever Ser. 9.  
succeed. And surely this great work can   
never want alms and prayers to help it  
forwards, whatever other helps it may  
want; since one, or both of these, is in  
the power of every christian upon the face  
of the earth; and since, whatever other  
helps christians may give to this good  
work, yet they can none of them be dis-  
pens'd with from giving the assistance of  
their alms, or prayers, or both, to the ve-  
ry utmost of their power.

And for the more effectual securing the  
alms and prayers of all good christians,  
towards the carrying on of this great  
work, give me leave humbly to propose  
a few things to you by way of question:  
as whether it would not be proper to re-  
commend it to our governours (especi-  
ally since they have been already pleas'd  
to countenance and authorise this work)  
to set apart a day once in the year by  
publick fasting and prayer to implore God's  
blessing upon it? and, to make this as ea-  
sy to all persons as may be, whether *Good-  
Friday*, which is already appointed to be  
publickly kept holy, with fasting and  
prayer, in commemoration of the Son of  
God's

Ser. 9. God's dying for the redemption of all mankind, *Gentiles* as well as *Jews*, might not be a proper day for this purpose? especially considering that our church itself has led us to this thought, by making one of its collects, for that day, a prayer for the conversion of all *Jews, Turks, Infidels* and *Hereticks*: and whether one or two collects more added, of the same kind, would not sufficiently accommodate the service of that day to this use? and farther, whether if a publick collection were to be made in all churches, especially in the churches of these two great cities (*London* and *Westminster*) on that day, for the promoting of this work, it would not be both a very proper and very great help and encouragement to it?

And thus I have, as briefly as I could, put all christians in mind of the proper ways and means, in which they may be serviceable to this great work. I shall now shut up all with a few words of exhortation, taken wholly from considerations proper to us of this nation, and our present circumstances.

And *first*, Let us remember, that there was a time, when our fore-fathers of this  
 nation

nation were in the very case of these Ser. 9.  
poor *Gentiles*, whom I have been now  
pleading for, *without Christ, aliens from* <sup>Eph. 2. 12.</sup>  
*the common-wealth of Israel, and stran-*  
*gers from the covenants of promise, hav-*  
*ing no hope, and without God, without*  
*the worship of the true God, in the*  
*world.* Nay farther, when they were  
*Gentiles far off*, at a mighty distance from  
that part of the world, where the chri-  
stian religion was then planted, and yet  
that, even then, God did graciously vouch-  
safe to *visit* them, and all us their poste-  
rity in them, *with his salvation.* And  
oh! How can we any way better shew  
our true sense of, and abundant thankful-  
ness to God, for this his unspeakable mer-  
cy and goodness towards us, than by our  
carefulness to make all others, within our  
power, partakers of them: and doing our  
utmost that all mankind may join with  
us, *and with one mind and one mouth, glo-* <sup>Rom. 15.</sup>  
*rify God, even the father of our Lord*<sup>6.</sup>  
*Jesus Christ.*

Again, Let us remember that we are  
*protestants*, and as such are bound both to  
wipe off that foul reproach of wanting a  
*missionary* zeal, for the conversion of in-



~ Ser. 9. fidels, which our adverfaries of the church of *Rome*, have been caſting in our teeth: and likewise to prevent infidels from being made a prey to the church of *Rome*, that moſt unfound and corrupt part of the chriſtian church, and which, ſo induftriouſly *compaſſeth land and ſea to make profelytes* to it, by uſing our utmoſt diligence to profelyte them to our *own* church, the *beſt reform'd* and *moſt pure* part of the chriſtian.

And ſure I ſhall not need, in this place, to inſiſt upon our obligations, of another kind, to do all the good we can to theſe *Gentiles* in particular, for whom we are more immediately concern'd: I mean the obligations ariſing from thoſe great advantages, which we receive from our trade and commerce with theſe *Gentiles*. It will be enough barely to put you in mind, that we cannot make them a more rich amends, for all theſe advantages, for all theſe their *carnal things*, than by letting them *reap our ſpiritual ones*. And that this conſideration ought more eſpecially to quicken the zeal of ſuch among us for the helping on of this work, as do moſt immediately partake of theſe advantages

vantages, arising from our trade and commerce with these *Gentiles*. Ser. 9.

And it would be endless to do more, than just mention to you, the many other considerations that there are to provoke us to the utmost zeal, in this great and good work now before us. As,

That the proper measures have been all along hitherto taken for beginning, settling and carrying on this great work, and that therefore it may be with great ease continu'd by us.

That these measures have been hitherto very successful, and that therefore we have great reason to promise our selves success, in the prosecution of them for the future.

That, at this time especially, we have the highest encouragement to be zealous in this good work, when we have a gracious queen upon the throne, who has given us her royal word, that *she shall be always ready to do her part, towards promoting and encouraging so good a work.*

That the carrying on of this work *abroad* will be perfectly uniform and all of a piece, with those other good works, which we have of late happily been carrying on here at *home*: with her majesty's

Ser. 9. *bounty to the poor clergy*, with our endeavours for *reformation of manners*, and with our erecting and maintaining of *charity schools*, for the religious education of poor children.

*Lastly*, That this will be a very proper way of returning our thanks to God, for those many glorious *successes* and *victories*, with which he has of late been pleas'd to bless us: and a most sure way to engage him, to continue to us like glorious *successes* and *victories* for the future; and more especially to continue to us that trade with these *Gentiles*, which we shall be so careful to improve to his and his Son's glory.

And oh! that any, or all of these considerations, may have that good effect upon us, as to provoke us to zeal in this good work. That, as *men*, as *christians* as *protestants*, as *Englishmen*, we would lay hold of this blessed opportunity now before us, of doing the *greatest good* to those of our *own* kind; of doing the *highest honour* to God, our *blessed Saviour*, and our holy *religion*; and of procuring the most *desirable* and *lasting* blessings, upon our *church*, our *queen*, our *government*,

*ment, our nation, our selves, and our posterity.* Ser. 9.

I shall conclude all, with that excellent collect of our holy church, which I before mentioned to you, appointed to be us'd on *Good-Friday*.

*O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be sav'd among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, with thee and the holy Spirit, one God world without end. Amen.*



## S E R M O N X.

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Preach'd before the LORD-  
MAYOR, on *Monday* in  
*Easter-Week*, *April 25.*  
1709.

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LUKE xiv. Verse 12, 13, 14.

*Then said he also to him that bad him,  
when thou makest a dinner or a sup-  
per, call not thy friends, nor thy  
brethren, neither thy kinsmen, nor  
thy rich neighbours; lest they also  
bid thee again, and a recompence be  
made thee.*

*But*

But when thou makest a feast, call Ser. 10.  
 the poor, the maim'd, the lame, the  
 blind.

And thou shalt be blessed; for they can-  
 not recompense thee: for thou shalt  
 be recompens'd at the resurrection of  
 the just.



THESE were the words of  
 our Saviour to one of the  
 chief Pharisees, into whose  
 house he had enter'd, as the  
 context tells us, in order to  
 eat bread, or make a meal, with him. Vcr. 1.  
 And, finding there a great many guests of  
 the richer sort invited, and probably the  
 Pharisee himself not a little pleas'd and  
 proud to see so much, as he thought, good  
 company about him, he takes occasion  
 from hence, in the words of my text, both  
 to humble the Pharisee, as to his high  
 thoughts of his then present felicity, and  
 to put him into a way of making himself  
 much happier, for the time to come.  
 When thou makest a dinner or a supper,  
 saith he, when thou shalt hereafter be dis-

Ser. 10. pos'd to do any act of liberality or generosity, *do not*, as thou hast now done, *call thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours*, do not principally make these the objects of thy bounty; *lest* the utmost which thou gainest, by so doing, be, that these *bid thee again*, be bountiful to thee in like manner as thou hast been to them, and so a *recompence be made thee*, thou have all thy reward in this present life. *But* rather, when thou art thus bountifully dispos'd, *call the poor, the maim'd, the lame, the blind*: make choice of these for the chief objects of thy bounty. *And then thou shalt be blessed*, thou shalt be truly and greatly happy; *for these cannot recompense thee*, thou art not likely to have thy reward from these, in this life: *But thou shalt be recompens'd*, thou shalt be sure of a much better reward, in the life to come, *at the resurrection of the just*, at the great day of recompence, when those who have done any, even the very *least*, offices of charity, to their poor brethren, *shall in no wise lose*, that is, shall infallibly have, *their reward*.

Mat. 10.  
42.

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The words, thus explain'd, offer three Ser. 10.  
things to our consideration, very agree-  
able both to the time and occasion of our  
present meeting. As,

*First*, That *charity* to the *poor* is to be  
preferr'd before *hospitality* to the *rich*.

*Secondly*, That our *chief* motive, to be  
*charitable* to our poor brethren, should  
not be the prospect or hope of any *world-*  
*ly* advantage, but of the *rewards* of *ano-*  
*ther* life.

*Lastly*, That, at the general resurrecti-  
on, all those, who have been *thus* chari-  
table, *chiefly* with regard to the *rewards*  
of *another* life, shall receive a full and am-  
ple *reward*.

*First*, That *charity* to the *poor* is to be  
preferr'd before *hospitality* to the *rich*.  
For, though I do not suppose, for reasons  
which I shall mention by and by, that our  
Lord design'd, by the words of my text,  
wholly to condemn this sort of *hospitality*,  
as the words themselves, at first sight, seem  
to do; yet I think nothing can be plainer,  
than that he did design, by them, to give  
*charity* an undoubted preference to *it*.  
Nay, this is the very *mildest* and most *fa-*  
*vourable* sense, which we can put upon  
such



Ser. 10. such passages of scripture as this, where  
 ~~~~~ one thing is, in the letter, forbidden, and  
 and another thing commanded in opposi-  
 tion to it, to make them only signify the  
 preference of the thing commanded to the  
 thing forbidden. And this way of explain-  
 ing scripture is very often necessary, as  
 every body knows, from that famous text,  
 Mat. 9. 13. so commonly quoted upon this occasion, *I*  
 Prov. 8. 10. *will have mercy and not sacrifice*, that is,  
 Mat. 6. 19. mercy rather than sacrifice, and the like.

And that this preference of *charity* to  
*hospitality* is justly due to it, methinks the  
*reason* of the thing it self plainly enough  
 speaks to us. For whether is more *rea-*  
*sonable*, out of our worldly goods, to re-  
 lieve and assist one that is in want, and  
 unable to help himself, or to add to the  
 store of one, who is so far from wanting,  
 that he has plenty of these worldly goods  
 at his own command? Which of these uses  
 do we, in our consciences believe, God first  
 design'd the abundance, which he has trust-  
 ed us with, for? which of these should  
 we judge fittest to be done, if we were  
 really in want our selves? which of these,  
 think we, would our natural affection first  
 prompt us to? which will best answer the  
 ends,

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ends, preserve the peace, and promote and Ser. 10.  
continue the well-being of humane socie-  
ty? is it not much more necessary, for these  
ends, to have the natural wants of all sup-  
ply'd, and so all made tolerably easy, than  
to have some only have superfluity added  
to superfluity, whilst others are suffer'd to  
labour under, that most grievous and pro-  
voking of all wants, the want of common  
necessaries?

And accordingly, which of these stands  
*first*, in the order of *God's* commands?  
Doth not the *scripture* constantly enjoin  
us, *after* having made a competent provi-  
sion, for the subsistence of our *selves* and  
our *families*, out of those worldly goods  
which God has been pleas'd to bless us  
with, to make it our *next* and *immediate*  
care to provide, out of the remainder of  
them, a supply for the wants and necessi-  
ties of our *poor brethren*? Did not the *law*  
oblige the *Jews*, at the very same time,  
*when they reaped the harvest of their* Lev. 19.  
*land, and gather'd the grapes of their* 9, 10. 23.  
*vineyards, for their own use, to leave* 22.  
*some corn in the corners of their fields,* Deut. 24.  
*and the gleanings of their harvest and of* 20, 21.  
*their vineyards, for the use of the poor?*

Nay,

Ser. 10. Nay, did it not oblige them quite to fore-  
 go the harvest of their *land*, and the fruits  
 of their *vineyards* and their *oliveyards*,  
 every seventh year, that so their *poor*  
 might have the benefit of them? And had  
 it not several other *special* ways of pro-  
 viding for the *poor*; as by giving them  
 the *torgotten sheaf*, or the *sheaf* that was  
 left behind in the field, through forgetful-  
 ness; by obliging the *rich* to pay them  
 their *wages* duly, to *lend* them *money*  
 without *usury* not to be *rigorous* in *ex-*  
*acting* it again, nay quite to *release* it,  
 every *seventh* year? And, after all these  
*particular* provisions made on behalf of  
 the *poor*, did it not moreover leave a *ge-*  
*neral* command upon the *rich*, to *open*  
*their hands wide unto their brethren, to*  
*the poor, and to the needy in the land?*  
 And doth not the gospel every where press  
*charity* to the *poor*, as one of the *first* and  
 most *acceptable* duties in *God's* sight?  
 Doth it not strictly command *all* christi-  
 ans, to be *requent* and *liberal* to the ut-  
 most, in giving of *alms*? Doth it not re-  
 quire them, continually, from time to time,  
 as *God prospers* them, to let their *poor*  
 brethren *share* in their *prosperity*? Nay,  
 and

Exod. 23.  
11.

Deut. 24.  
15.

Exod. 22.  
25, 26, 27.

Deut. 15.  
11.

1 Cor. 15.  
11.  
Eph. 4.  
28.

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and doth it not oblige them even to *work* Ser. 10.  
and *labour* hard, beyond what is necessary  
for the sustenance of themselves and their  
families, rather than not to *have, to give*  
*to him that needeth?* And doth not all  
this plainly shew the high value which  
*God* has for *charity* to the *poor*, and the  
sense which *we* ought to have of our more  
than *ordinary* obligations to *this* duty?  
But where do either *law* or *gospel* give  
any *commands* like these, or take any *care*  
like this, about *hospitality* to the *rich*?

'Tis true indeed, there is an *hospitality*  
frequently mention'd in *scripture*, and  
that too always with great *commendati-*  
*on*: I mean the *hospitality* of entertaining  
*strangers*, particularly such as were in  
*want* and *distress*, and yet more especial-  
ly such, as had been made *strangers* (had  
been forc'd to leave their country, their  
relations, lands, houses and worldly goods)  
*for righteousness sake*. But alas! This is  
a very *different* sort of *hospitality*, from  
that which we have been discoursing up-  
on, and so has no relation to our present  
argument.

Wherefore, to return to that sort of  
*hospitality* which I was before speaking  
of:

Ser. 10. of: as the *reason* of the thing it self, and  
 the commands of God in *scripture*, do  
 plainly declare for the preference of *cha-  
 rity* to this sort of *hospitality*, so likewise  
 do the *laws* of our own *land*. For,  
 whereas they take little or no care about  
*this*, unless it be to restrain the excesses  
 of it, they take a most strict and exact  
 care about *that*. Infomuch that, as sure-  
 ly as we receive part of our rents and o-  
 ther worldly incomes, for the *subsistence*  
 of *our selves* and our *families*, so surely  
 we leave part of them in the hands of  
 proper persons appointed by our laws for  
 the *subsisting* of *poor brethren*: and that  
 every house-keeper amongst us, who has  
 any thing above what will serve the ne-  
 cessities of his own family, tho' it may be  
 but very little, is bound, even out of that  
 little, without being allow'd any thing for  
*hospitality*, to minister to the necessities  
 of such as are *poorer* than himself. And  
 doth not this manifestly speak the sense  
 which our *laws* have, of the much great-  
 er need of *charity*, than of *hospitality*?  
 And do not they hereby instruct us what  
 it is our duty *voluntarily* to do of our-  
 selves, in cases which they have either *to-  
 tally*

*tally* omitted, or but imperfectly provided Ser. 10. for? (and many such cases there are, and always must be) *viz.* *first* and *immediately*, after having set apart such a portion of our worldly goods, as is necessary for the support of *our selves* and our *families*, to apply the *residue*, so far *at least* as our *proportion* requires, towards the raising an *adequate* and *full* supply, for making good the deficiencies of these *omitted*, or but *imperfectly* provided for, cases of our *poor brethren*. And, when we have *done* this, and not till *then*, will it be *reasonable* and *lawful* for us to consider, what we may properly do, in the way which we call *hospitality*.

I say, in the way which we call *hospitality*, because I have already observ'd to you, that *this* is very *different* from *that*, which passeth under the name of *hospitality* in *scripture*. However, I am far from denying, that even *this* sort of *hospitality*, which consists, as that of the *Pharisee* in my text did, in entertaining our *friends*, *brethren*, *kinsmen* and *rich neighbours*, may be sometimes *lawfully* and *honestly* used: provided always, that it be contented to take its place *after* *charity*, and  
to

Ser. 10. to contain it self within the bounds of *temperance* and *sobriety*. Nay, when I consider that it is for the *honour* of *God*, to have men rejoice in a *moderate* and *thankful* use of his *good* creatures, and that it is for the ease, comfort and interest of *human society*, to have *relations*, *friends* and *neighbours*, meet often and converse, with *innocent cheerfulness*, together: that all nations have approved of *sober* feasting: that even our *blessed Lord* himself did *adorn* such as these with his *presence*: and that many excellent purposes of *civil government* and *religion* have been, and *maybe*, serv'd by them; when, I say, I put all these things together, I cannot forbear pronouncing, that there is a great deal of good, in *prudent* and *sober hospitality*: especially if, as *charity* goes before it, so it doth all along *accompany*, *season* and *sanctify* it: if the *poor* are generally, in some sense or other, the *better* for it, often have a *share* in the *good cheer* which it makes, and partake of the *bounty* of the *good company* which it calls together: if it be us'd as a *means* to carry on *charitable* designs, and be made an *occasion* of *improving* the condition of our *poor brethren*,

*thren*, as well as of *cultivating* our friend-  
*ship* with our *rich* ones. And this *was* the  
*old christian*, this *was* the *old English*,  
 way of *hospitality*. Ser. 10.

I am sorry that I can only say that it  
*was* so; but alas! it is too too plain, to be  
 deny'd, that it *is not* so *now*. That lit-  
 tle *hospitality*, which is now left amongst  
 us, is so far from being contented to take  
 its due place *after charity*, that it will  
 hardly allow *any* place for *charity* at all:  
 so far from *beginning*, *going on*, and *end-*  
*ing* with it, that, on the contrary, it very  
 often intirely *prevents* and *hinders* it, from  
*beginning* to *end*. It is preposterously made  
 an excuse, by some men, for their *not* be-  
 ing *charitable*, even tho, it, at the same  
 time, proves their *ability* and their *obli-*  
*gations*, so to be: and, by their way of  
 managing it, instead of *keeping*, they quite  
*invert*, the *order* of our blessed Lord's  
 command in my text; instead of inviting  
 the *poor* rather than the *rich*, they invite  
 the *rich* *principally* to be sure, if not *on-*  
*ly*; little considering, all the while, how  
 terrible the doom, how dismal the final con-  
 dition, of those shall be, in another life,  
 who, like the *rich man* in the *gospel*, fare *Luke 16.*



Ser. 10. *sumptuously themselves every day, but neglect their poor brethren, like Lazarus, ready to starve for want.*

But, blessed be God, the true christian order and beauty of this present day's solemnity, speaks much better things, than these. Here *charity* appears in such a decent pomp, as proves it to be one of the *first* and *greatest* cares of this most renown'd city. Here all *those* guests, who were so earnestly recommended to us, by our blessed Lord, in my text, *the poor, the maim'd, the lame, the blind*, find the good effect of their Saviour's recommendation. Here *charity* to the *poor*, and *hospitality* to the *rich*, meet together, without *struggling* for *precedency*, or *invading* one another's *places*; for as *hospitality* is here very willing, to let *charity* go *before* it, so is *charity* no less willing to let *prudent* and *temperate hospitality* follow *after* it. And oh! That it may ever be the glory of this great city, to have its *charities* much *better* taken care of, than its *feastings*: and that the governors of it may be always *much more* solicitous and industrious, to keep up, increase and improve *those*, than *these*. And this, not so much with an eye to their own  
worldly

worldly interest or grandeur, as to the re-  
*wards of another life*: which, as I am  
 to shew, Ser. 10.

*Secondly*, Ought to be our *chief* motive to be *charitable* to our *poor brethren*. So very much concern'd was our Lord, lest christians should make any *worldly* consideration their *chief* motive to be charitable, that he pronounceth those *blessed* in my text, who should do their charity in such a manner, as should leave no room for any *such* consideration. *Call the poor, the maim'd, the lame, the blind*, saith he, *And thou shalt be blessed, for these cannot recompense thee*. By which words, I do not suppose that our Lord designed, *absolutely* to forbid our having *any* regard to our *worldly* interest, in the performance of our *charity* (for this would be to make the scripture *inconsistent* with it self, which in *other* places, plainly enough proposeth *worldly* considerations, as *proper motives* to us to be *charitable*) but only to forbid this *comparatively*: so, that we should not make this our *chief* motive, but that *that* should always be *the rewards of another life*. *Thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just*. And

Ser. 10. And that it is our *duty*, thus *chiefly*, and before *all worldly* considerations, to have respect to *the rewards of another life*, as our *principal* motive and encouragement to be *charitable*, is, I think, very evident for these following reasons.

*First*, Because this is most *agreeable* to the *natures* of things themselves.

*Secondly*, It is most for the *honour* of God, our *blessed Saviour*, and our *holy religion*.

*Thirdly*, It is most for our *own interest*:

And,

*Lastly*, Most for the *interest* of *charity* it self.

*First*, Because it is most *agreeable* to the *natures* of things themselves. The *rewards of another life* are, in their own *nature*, so much *better* than, so infinitely *preferable* to, all that we call *the good things of this life*, that when we make *them*, rather than the *things of this life*, our motive to do good, we only do them *justice*, only pay them that respect, give them that pre-eminence, which their *nature* deserves. Nay, the *rewards of another*  
*ther*

*ther life* are so truly the *chief* happiness Ser. 10.  
of man, that these ought to be his *prin-*  
*cipal* aim, in *all* his actions: and espe-  
cially as to *charity*, or parting with some  
portion of his present *worldly* goods, for  
the relief of his *poor* brethren, he cannot  
have any motive so *proper*, any so *power-*  
*ful*, as *this*, that, by so doing, he secures  
to himself infinitely *better* goods, nay the  
very *best* which it is possible for him to  
enjoy.

*Secondly*, This is most for the *honour*  
of God, our *blessed Saviour*, and our *he-*  
*ly religion*. For, besides that this is in  
*this* very particular, an instance of our  
*obedience* to them, who have plainly  
*commanded* this; it is likewise a proof, in  
*general*, of our acting upon true *christian*  
principles; of our *walking by faith*, and <sup>2 Cor. 5.</sup>  
*not by sight*, of our believing in *him that* <sup>Heb. 11.</sup>  
*is invisible*, and of our taking him for our <sup>27.</sup>  
*exceeding great reward*: of our putting <sup>Gen. 15. 1.</sup>  
the *same* value upon things, which our <sup>Mark 8.</sup>  
*religion* has put, and suffering nothing to <sup>36.</sup>  
come into *competition* with *those* things,  
which, *that* has assur'd us, are infinitely  
above *all* competition: whereas doing good  
*chiefly* upon a *worldly* principle, is the

Ser. 10. very *reverse* of *all* this. And accordingly we find, that this is the great *commendation*, given in *scripture*, of the *first christians taking joyfully the spoiling of their goods*, that they did so, chiefly on this consideration, that they had a *better and an enduring substance in heaven*. And as to this very duty of *alms-giving*, God himself has assur'd us, that if we *do it before men to be seen of them*, chiefly out of *vanity or ostentation*, or any other *worldly* principle, he will have no manner of *regard* to it; it shall have *all its reward* in this life; but if we *do it in secret*, or in *any such way as may testify our chief hope of being rewarded for it in another life*, then God will have *regard* to it, and *reward* it accordingly. And this plainly shews,

Heb. 10.  
34.

*Thirdly*, That this is most for our *own interest*. If we are charitable *chiefly* upon a *worldly* principle, we see what we are to expect, only a *worldly* reward: but if we are charitable upon a principle of *heavenly-mindedness*, we are sure of a much *better* reward, an *heavenly* one. Nay, we are sure of being rewarded *doubly*, this way, both in *this life*, and *that which is*

to

*to come*: For, besides that our Saviour has Ser. 10. promis'd us a reward at the *resurrection of the just*, he has promis'd likewise, that *all these things* the good things of this world, *shall be added unto us, if we thus first seek his kingdom.* So that one way we make sure of the rewards of *both* worlds, the *other* of the rewards but of *one*, and those infinitely the *worst*, too.

*Lastly*, This is most for the *interest* of *charity* it self. A principal of *worldly* interest will, at best be but a very *uncertain* and a very *slender* support, for *charity* to *rest* upon: never lending it any *more* help, than just it *must*, and even withdrawing *that*, as soon as ever it can get opportunity of doing it *safely*. Nay, a principle of *worldly* interest, for the very *same* reasons, for which it may sometimes be for *charity*, will at other times be *against* it: and its inclinations must *ever* be against *charity*, because *charity* is in its own nature *opposite* to it; as depriving it of part of those *good* things, in which it makes its happiness *chiefly* to consist. But a principle of *heavenly-mindedness* will be a *never-failing* and most *plentiful* spring of *charity*. This will effectually

Ser. 10. wean us from an *immoderate* love of the things of *this* world, and set both our hearts and treasures wide open to *charity*: this will *always* be on the *side* of *charity*; and the *more* we grow and improve in *this* principle, the more will our *charity* naturally grow and improve too: the more earnestly shall we pant after the things of *another* life, the more willing shall we be to exchange the things of *this* life for them.

And thus, we see, with what great reason our Lord has made the *rewards of another* life our *principal* motive and encouragement to be *charitable*. I say, our *principal* motive; because, as I observ'd before God has *sometimes* propos'd, even the *rewards* that charity is like to meet with, in *this* present life, as a motive to it, of a *lower* degree. And I see such excellent charities now before us, from which we may reasonably expect some rewards, even in *this* world, that I am loth to exclude this motive its *proper* place. But then I hope, that as I am willing to *give* it its *proper* place, so you will be sure to *keep* it in this place, and never let it get before that infinitely *more glorious* motive

motive, the recompence *at the resurrec-* Ser. 10.  
*tion of the just*; when, as I hasten to  
 shew,

*Lastly*, All those who have been *thus*  
 charitable, *chiefly* with regard to the *re-*  
*wards of another* life, shall receive a full  
 and ample reward. By the *resurrection*  
*of the just* here is meant the general re-  
 surrection, which shall be, as *St. Paul* tells  
 us, of the *unjust*, as well as of the *just*. *Acts. 24.*  
 But our Lord mentioned only *that* part <sup>15.</sup>  
 of the resurrection, which was necessary  
 with relation to the *argument* which he  
 was upon: otherwise, the resurrection of  
 the *unjust* would have afforded likewise  
 a most *powerful* motive to stir us up to  
 charity, *viz.* that, in *that*, *he shall have* James 2.  
*judgment without mercy, who hath shew'd*<sup>13.</sup>  
*no mercy.*

And of this general resurrection, both  
 of the *just* and *unjust*, we have such a  
 plain and incontestable *proof* in the resur-  
 rection of our *Saviour* from the dead, who  
 dy'd and rose again as the *representative*  
 of *all* mankind, and are so fully assur'd in  
 scripture that *all* mankind *are risen*, vir- *Ephes. 2. 6.*  
*tually and potentially risen, with him:* <sup>1 Cor. 15.</sup>  
*that I shall not enter into any farther*  
 proof



Ser. 10. proof of it, at present. Especially considering that we have all so very *lately* been commemorating our *blessed Lord's resurrection*, and, I hope so *effectually* too, as not in the least to doubt of its being an infallible *pledge* of our own.

But my present business shall be to represent to you the *happy* part, which the *charitable* man shall be sure to have in *this* resurrection. And, in order to make you sensible of this, one would think it should be enough only to put you in mind, that *charity* was our Lord's *own commandment*, the *peculiar badge* of his *disciples*, his *own* constant *employment* on earth, that in *this* men most *nearly* imitate *him* and his *father*, that *this* naturally tends to work us up into a temper *meet* for heaven: and consequently, that this doth both in its own nature *qualify* us to become the *happy children* of the *resurrection*, and give us very *particular* encouragement to *hope*, that we shall be *made* so by *God*.

But, besides this, there are very *express* promises, in *scripture*, of *great* and *glorious* rewards to *charity*, at the general resurrection. For let us but consider the description,

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description, which our *Lord* himself has Ser. 10.  
there given of the *day of judgment*, and  
that will soon shew us, what a *particular*  
regard will then be had to *charity*: how  
this will be enquir'd after, *more* than any  
*other* christian grace or virtue: how our  
judge will, in a more *especial* manner, Mat. 25.  
vouchsafe to accept *this*, as an *immediate*  
honour and service done to *himself*: how  
he will make *this* the *chief* test of our  
having been his faithful followers and dis-  
ciples: and reward *this*, with a *beautiful*  
crown, of most *transcendent* brightness  
and glory.

Oh blessed resurrection, thou *distin-*  
*guishing hope* of a christian, thou *sum* of  
all his *wishes*, and *completion* of all his  
*joys*, what encouragement can we have to  
be charitable, *comparable* to thee? How  
exceeding *light* and *trifling* are all *other*  
considerations, when set *against* thee?  
Of what *vast* and *eternal* moment art  
*thou* to us? How did the wise *St. Paul*  
count *all things but loss and dung*, in Phil. 3. 8,  
comparison of this one thing, *that he* 11, 14.  
*might, by any means, attain unto the re-*  
*surrection of the dead*, unto an *happy*  
part in that resurrection. How earnestly  
did

Ser. 10. did he *press towards the mark*, through  
 2 Cor. 6. 4. all manner of *afflictions, necessities* and  
*distresses, for the prize of the high call-*  
*ing of God, in Christ Jesus?* And what  
 did not the old patriarchs most gladly *do*,  
 what did they not most willingly *suffer*,  
 Heb. 11. that they might *obtain a better resurrec-*  
*tion?* And shall the hope of this, which  
 was so *powerful* a principle in *them*, as to  
 carry them *cheerfully* through the greatest  
*difficulties, temptations* and *afflictions*,  
 not have *power* enough in *us*, to *provoke*  
*us to love and to good works;* to the *na-*  
*tural, easy and pleasant* duty of relieving  
 the wants of our brethren? Shall *this*  
 hope, upon which the *primitive christi-*  
 Acts 2. 45. *ans* readily *sold their goods and possessions,*  
*and parted them to all men, as every man*  
*had need,* not have *influence* enough over  
*us*, to make us *ready to distribute and*  
*willing to communicate,* even what we  
 can well spare out of our *abundance* and  
*superfluity, to the necessities of the saints?*  
 God forbid. For oh! how justly will they  
 deserve to *come forth to the resurrection*  
*of condemnation,* who will not do this  
*small thing to obtain the resurrection of*  
*life?*

*But,*

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But, beloved, we are persuaded bet- Ser. 10.  
ter things of you, and things that accom-  
pany salvation, tho' we thus speak. For Heb. 6. 9,  
God is not unrighteous, to forget your<sup>10, 11, 12.</sup>  
work and labour of love, which ye have  
shew'd toward his name, in that ye have  
ministred to the saints, and yet do mini-  
ster. And we desire that every one of  
you do shew the same diligence, to the full  
assurance of hope unto the end: that ye  
be not slothful, but followers of them,  
who through faith and patience inherit  
the promises.


[Here a true report was read.]

Thus far I have been exhorting you to  
charity in *general*. Give me leave now  
to say a few words, in behalf of those *par-*  
*ticular* charities, of which you have had  
an account just now read to you. And a  
very *few* words, sure, will serve, to re-  
commend *these* charities, the blessed *ef-*  
*fects* of which do of themselves speak so  
*loudly* for them.

The first, which comes in the *order* of *Christ's*  
your report, is *Christ's Hospital*. And *Hospital*.  
justly it is call'd by *that* name, since it is

Ser. 10. a receptacle of those poor, innocent, helpless *Children*, who are so *dear* to *Christ*: an house of support, maintenance, and lasting provision, for *his little ones*: a school, for the educating of them in *his* faith, and to *his* service and glory, and which *he himself* has graciously allow'd, the *next* place to their *own* present and eternal welfare, and the true benefit and comfort of *mankind* in general. For oh! how many are *hence*, every year, sent out into the world, likely to become *blings* to it? How many have *actually* prov'd so, and by the great advantages of that *religious* and *ingenious* education, which they *here* receiv'd, render'd themselves most *useful* and *credible* members of this *great city*, nay and even *rais'd* themselves to the very *highest* places of *trust* and *honour* in it? More particularly, how many are here *purposely* train'd up for the *immediate* service of the *publick*: for the service of it in its *best* and most *important* part, its *navigation*; that which is to be not only its *chief* defence and security, but almost its *whole* trade, wealth and plenty? And how *much* of these do we all owe, to those many *brave* and *skilful*

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*ful* seamen, who have been educated in Ser. 10,  
the *mathematical school* of this hospital,   
and sent out *thence* into her *majesty's fleet*  
so well accomplish'd, as if they were *all*  
design'd, one day, to be *commanders* in it?

Then, as to the *wounded, sick* and St. Bartho-  
*maim'd*; as these were our *Lord's* pecu- lomew's  
liar care, so surely ought they to be *ours*. and St.  
As *he* thought it one of the *highest* proofs Thomas's  
of an *unmerciful* temper, to behold a man Hospital.  
*naked, wounded* and *half-dead*, and yet Luke 10.  
not *to take care* of him, so surely ought 31, 32.  
*we*. And we shall not be able to help  
thinking so, if we will but attend the  
*yernings* of our own *bowels*, which *natu-*  
*rally* plead with us, and that very *strong-*  
*ly* too, for *all* in this *miserable* condition;  
inasmuch that, I believe, it could be hard-  
ly possible for any man, who has an heart  
of *flesh*, and not of *stone*, to pass through  
our hospitals for the *sick* and *wounded*, and  
view the many *sad* and *moving* sights there  
to be seen, and yet not *put on bowels of*  
*mercy and compassion* towards them. Espe-  
cially, when he should consider, how ma-  
ny of the miserable objects, which he  
should there see, had been made thus mi-  
serable, for *his sake*; had received all their  
*wounds*

Ser. 10. *wounds and bruises, and broken and lost*  
 their precious *limbs*, in his *defence*: in defence of *his* liberty, *his* property, *his* life, and which is still *more* than *life* itself, *his* religion. And Lord! what a *worthless* wretch then must *that be*, who can think much to contribute, towards the healing of *those* wounds, which have kept him in *a whole skin*: towards setting *those* broken bones, and repairing, as far as he is able, the loss of *those* mangled limbs, which have so *dearly* purchas'd *his* peace and security, all *his* happiness and enjoyments? What a *sorry christian* must he be, who can hear his Saviour himself commanding him, to take care of *the maim'd, the lame, and the blind*, and yet not immediately do his utmost, to shew his *care* of them?

*Bridewell  
Hospital.*

*Prov. 29.  
15.*

Your famous *house of correction* next bespeaks our assistance; and well may it do so, since both our *religion* and our *government* are so much indebted to it. *The rod and reproof*, saith the wise man, *give wisdom*, very often are means of bringing men to the *best* sort of *wisdom*, a sense of *religion*: and hardly ever fail of giving them *worldly* wisdom, in *some* degree or *other*:

*other* : if, not enough to make them *diligent* and *industrious*, for the future, and so consequently *useful* and *profitable* members of the commonwealth, in which they live, yet, at least enough to make them *less hurtful* and *less troublesome* members of it, by making them more *cautious* of their *outward* behaviour, more *fearful* of *provoking* those laws, which they have *felt* the *smart* of. Besides, here are *kind* and *gentle* ways, as well as *harsh* and *rugged* ones, of doing good, to them that *deserve* them. Here children are brought up to *honest arts and trades* : here *indigent* and *miserable* people, and such as are in *great distress*, have *cloathing*, and such *other* relief as their necessities require : nay, here even those, who formerly us'd to be appointed to die for their Crimes, find *preservation* from *death*, certain preservation from *temporal* death, and, if it be not their own fault, from *eternal* death also. And oh ! what a *glory*, what an *happiness*, would it then be, to this great city, if *these* charities could be so *enlarg'd*, that, as they have already in *part*, so they might hereafter *entirely*, ease it of its *vagrants* and *common beggars*, its *lewd* and




Ser. 10. *disorderly* persons, its *idle* and *dishonest* servants, its *pilferers*, *shoplifters*, *thieves*, *pick-pockets*, &c. that is, in one word, of its greatest *burthens* and *reproaches*.

London  
work-  
house.

And, blessed be God, these excellent charities have of late been very much *enlarg'd*, by the setting up of a *new*, and most useful *work-house*: which I choose to mention here, though not perfectly in its order, because of its relation to the charity, which went before. A most useful *work-house*, I say, because I hardly know of any thing more truly for the *service* of the *publick*, and more for the *benefit* both of *poor* and *rich*, than *this* is. For it is a *school* of true christian *instruction*, and all sorts of *proper education*, for the *children* of the *poor*: a school of *discipline* and *reformation*, for the *lazy* and the *slothful*, the *loose* and the *dissolute*, the *turbulent* and the *unruly*: and consequently a school of *terror* and *discouragement* to all manner of *evil-doers*, and of *praise* and *encouragement* to all such as are inclin'd to *do well*. It is a *nursery* of *honest*, *skilful*, and *industrious* servants and apprentices: a *cure* of publick *nusances* and *grievances*: a *preserver* and *promoter*

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*motor* of the common *peace* and *happi-* Ser. 10.  
*ness* of *society*. And accordingly we find   
that *St. Paul* himself could prescribe no <sup>2 *Thes.* 3.</sup>  
better way, of curing such as were disor- <sup>10, 11, 12,</sup>  
derly in his time, and *disturbers* of the  
*peace* of their neighbours, than by com-  
manding them to *work with quietness,*  
*and eat their own bread:* and command-  
ing others, not to let them partake of  
their charity, not so much as to *give them*  
*to eat, if they would not work.* And I  
make no doubt, but that, if *St. Paul* him-  
self were now here, he would be highly  
pleas'd to see you practising, what he for-  
merly enjoin'd the rich, trading, inhabi-  
tants, of the then famous city of *Thessa-* 2 *Cor.* 8. 7.  
*lonica, viz.* to set their *poor, idle,* and  
*disorderly* persons at work, and most ear-  
nestly exhort you, as I now do, in his  
Words, *to see that ye abound in this grace*  
*also.*

There remains still one charity to be <sup>Bethlem</sup>  
spoken to, which, though I have a little <sup>hospital.</sup>  
postpon'd, yet I am far from having for-  
gotten: I mean your hospital, *for keeping*  
*and curing of lunatick and distracted* per-  
sons: and indeed, when I consider, how  
*invaluable a blessing a man's understand-*

Ser. 10. *ing* is, how terrible an affliction it is  
 thought by us all to have a dear friend  
 or very near relation bereav'd of this,  
 and how ready she should be to purchase  
 the restoring of this to them, at any rate:  
 when I consider, not only how utterly un-  
 able to help themselves persons in this con-  
 dition are, but likewise in what extreme  
 danger of doing all manner of hurt to  
 themselves, and even destroying their own  
 lives, if not well watch'd and taken care  
 of: I can hardly forbear pronouncing their  
 case the most deplorable of any, and con-  
 sequently the charity of taking care of  
 them, the greatest charity, of all which I  
 have mention'd. But I do not love to  
 compare charities, especially when they  
 are all so very good, as these now before  
 us. I shall therefore add but a very few  
 words more, upon this charity, viz. That  
 our blessed Lord has particularly recom-  
 mended it to us, by his example: and that  
 we cannot take a better way to engage  
 God to continue to us and ours the right  
 use of our reason and understanding, than  
 by shewing all possible kindness to, and  
 care of, those our most unhappy brethren,  
 who have lost the right use of theirs.

Mat. 4.24.  
 15, 17.

To

To what has been said of *each* of these Ser. 10. charities *singly*, give me leave to add *one* thing, which may be *generally* said of them all, *viz.* That they are so faithfully and prudently manag'd, by the respective governors of them, that a *private* christian, cannot intrust his *alms* in *better* hands, than *theirs*; hands which will not only safely *dispense* their alms, to the *uses* for which they design'd them, not only not *diminish* or take from them, but mightily *increase* and *add* to them, out of their *own*. So that indeed, to put our alms into *these* hands is to put them out to *great interest*, for the benefit of the *poor*: and to perform *two* most excellent christian duties, at the *same* time; to be merciful *our selves*, and to *provoke others* to be so too.

And now, my brethren, behold the *lovely band* of this day's charities, set in its *true* light: consider it well: think with your selves, how much it is for the *honour* of *God*, for the *good* of *mankind*, and for the *credit* and *praise* of our *religion*, both as *christian* and *protestant*; and then tell me, whether we may not reasonably expect *all manner* of  *blessings* from *God*,

Ser. 10. both in our *publick* and *private* capacities; if we go on to do our best, towards *supporting, encouraging* and *improving* it. But *above all* think, what a glorious *recompence* we shall then be sure of, *at the resurrection of the just*; and let the consideration of this, as *St. Paul* adviseth,

1 Cor. 15. 58. *make us stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.*





## S E R M O N XI.

---

Preach'd at *Warrington*, in  
*Lancashire*, June 7. 1709.

---

*The much greater Blessedness of giving,  
than of receiving.*

---

A C T S xx. 35.

The latter part of the Verse.  
*And to remember the words of the  
Lord Jesus, how he said, It is  
more blessed to give than to receive.*




THE words stand in a very remarkable place: being the *last* of that most solemn and pathetic *charge*, which St. *Paul* gave to the *elders*, or, ver. 17.  
as they are afterwards stil'd, *bishops* of

Ser. II. the church of *Asia*, whom he had call'd  
 together to him, at *Miletus*, when he was  
 just about to depart from them to *Jeru-*  
ver. 28.  
v. 22, 25. *salem*, and they were never to *see his face*  
 more. And, as we have great reason to  
 believe, that *every* thing, which he men-  
 tion'd in this his *last* charge, and to per-  
 sons of such *eminence* in the church, was  
 of more than ordinary moment and im-  
 portance, so more especially have we to  
 believe thus of the *words* of my *text*, be-  
 cause with these he *concludes*, and as it  
 were *crowns* the whole.

Accordingly, in discoursing upon these  
 words, I shall, after having *first* enquir'd  
 into the *true meaning* of them, and *then*  
 made good the *assertion* laid down in them,  
 shew the necessity of our *remembering*  
 them, or habitually bearing them in our  
 minds. And, because these words were  
 delivered by *St. Paul* to the *ministers* of  
 the gospel, as more *particularly* and *espe-*  
*cially* concerning them, I shall very briefly  
 put you in mind of the more *especial* ob-  
 ligations, that lye upon *all such*, to *remem-*  
*ber* these words of our blessed Saviour.

But, before I proceed, it may be of  
 use just to observe to you, by what *way*,  
 most probably, *St. Paul* came to the  
 know-

knowledge of *these* words of our Saviour, Ser. 11.  
which he seems plainly here to mention,   
not as an *inference* of his own, drawn  
from our Saviour's several discourses, in  
commendation of giving, recorded in  
scripture, but as the very *express* words  
of our Lord himself. For that he did  
not come to the knowledge of these  
words, by the *ordinary* way of the re-  
lation of others, who had conversed  
with our Saviour, and heard these words  
from his mouth, is highly probable: be-  
cause we find that there is not the least  
mention made of these words, by any of  
the four *Evangelists*; and yet it is hard-  
ly to be supposed, either that they should  
all have thus entirely omitted them (espe-  
cially considering the remarkableness of  
the words themselves) if they had *known*  
and *remembered* any thing of them, or  
that they should all have been *ignorant* and  
*forgetful* of them, if they had been re-  
membered by any *other* of our Saviour's  
disciples; for these, no doubt, frequently  
communicated to each other all, that they  
remembered of our Lord's more *remark-*  
*able* sayings, and consequently *such* must  
have been well known and remembered  
amongst



Ser. 11. amongst them. But there is great reason to believe, that St. *Paul* came to the knowledge of these words of our Saviour, by an *extraordinary* way, *viz.* by an immediate revelation of them, as of several *other* things, from heaven, to him. And this indeed gives us a very good account, why our blessed Lord permitted his evangelists to leave out these memorable words of his, in their gospels, *viz.* because he design'd to dignify them, with a particular revelation to St. *Paul*, and, by so doing, to keep them from passing, as it were in a *crowd*, amongst the *common* occurrences of his life, and to give them a much more *conspicuous* place, by *themselves*. And, if so, this ought yet farther to attract our *regard* and *obedience* to these words. and to put us upon enquiring, with the utmost earnestness, into the *true meaning* of them.

To proceed then: by *giving*, here we are undoubtedly to understand *giving*, in a *religious* sense, to *pious* or *charitable* uses, upon the *rules* and *measures* prescrib'd to us, by *that* and our own *reason*. For, besides that this is, in it self, the most *commendable* way of giving, and consequent-  
ly

ly the most sure to be *recommended*, by Ser. 11. our blessed Lord to his disciples; and that it is likewise the most *blessed* way of giving, or attended with most blessings, and therefore the *propereſt* to illustrate to the utmost the *compariſon* here made between *giving* and *receiving*; beſides all this, I ſay, it is plain, from the *context* it ſelf, that St. *Paul* underſtood theſe words of our Saviour of *this* way of giving. For he there uſeth them, as an argument to enforce what he had been juſt before exhorting the *elders* of the church to, that, *labouring* they ought to *ſupport the weak*: verſe 35. That is, that, rather than they ſhould want means of aſſiſting and relieving ſuch among them, as were under *bodily* ſtraits and infirmities, they ſhould do, as, he tells them in the verſe before, he himſelf had done, make their *hands*, their bodily labour, *miniſter to the neceſſities* of ſuch. And not, as ſome learned men expound theſe words, that they ſhould uſe their utmoſt diligence to ſupport men under their *ſpiritual* wants and infirmities: a ſenſe, which will by no means agree, either with what goes before theſe words or what follows


**Ser. II.** follows them, whereas the aforementioned agrees admirably well with both.

By *receiving*, as it here stands in opposition to this way of *giving*, we must necessarily understand *receiving*, without its relation to *this* way of *giving*; or *receiving* upon quite *different* aims and designs, than thus to *give* in a *religious* sense. For otherwise, the opposition between *giving* and *receiving* cannot be kept up: because *receiving* in order *thus* to *give*, must, by way of anticipation, partake of the *blessedness* of thus *giving*, and be, in this respect, pretty much *one* and the *same* thing with it.

*Lastly*, By its being *more blessed* thus to *give* than thus to *receive*, I am willing to understand *all*, that the word *blessed* in its utmost latitude, can import: as that this is more for our *profit*, more for our *honour*, and more for our *pleasure*; that is, in other words, that this is, upon all accounts, more *blessed* or *happy*: there being no happiness, which men propose to themselves, but what will fall under one or other of the foregoing heads.

In order therefore to make good the *assertion* of our Saviour, in the words of my text,

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text, as I have now explain'd them to Ser. II.  
you, I have nothing more to do, than   
to prove,

*First*, That it is more for our *profit* thus  
to *give*, than thus to *receive*.

*Secondly*, That it is more for our *ho-*  
*nour*, And,

*Lastly*, More for our *pleasure*.

*First*, That it is more for our *profit*  
thus to *give*, than thus to *receive*. And  
this, I fear, will, at first hearing, appear  
to be a very strange *paradox* to some men:  
such men, I mean, as confine their notion  
of *profit* to this world only, and even here  
restrain it chiefly to getting of money,  
and encreasing their estates (as if there  
were nothing of *real* value and advantage,  
in *this* world, *comparable* to *riches*, and  
nothing at all of *profit* to be expected in  
the other) such, as take *all* giving to be a  
*lessening* of their store, and look upon as  
*lost*, whatever they cannot see the *imme-*  
*diate* produce and interest of. But surely  
even *these* men would soon be of another  
mind, if they would but give themselves  
time seriously to consider,

*First*,

Ser. 11. *First*, That, even as to riches, *giving* is a more *likely* way, to secure to us and our posterity a *lasting* estate, and such an one as we may take *true pleasure* in the enjoyment of, than *receiving*.

*Secondly*, That there are several advantages, even in *this* world, incomparably beyond riches, which *giving* will procure for us, but which, on the contrary, *receiving* cannot, but will rather *hinder* us of.

*Lastly*, That *giving* will entitle us to those glorious *rewards* in *another* life, in comparison of which the greatest *profit* in *this* life is of no value: and that *receiving* will, not only prevent our gaining any title to these, but moreover be a certain *occasion* of our *everlasting* condemnation.

*First*, That, even as to riches, *giving* is a more *likely* way, to secure to us and our posterity a *lasting* estate, and such an one as we may take *true pleasure* in the enjoyment of, than *receiving*. I say a *lasting* estate, and *such an one as we may take true pleasure in the enjoyment of*, because *this*, tho' perhaps it may not be the *greatest*, yet will certainly be the most *valuable* estate: and what it wants in *bulk*, it will abundantly over-pay in *security*

curity and enjoyment. Not, but that giving is a very likely way to raise estates even of the greatest size, by procuring for us the love, prayers, and assistance of men, and, which is infinitely more, the favour and blessing of God, which are the surest means, both natural and supernatural, of making rich. And accordingly we very often find, in fact, that, as the scripture promifeth it shall be, *the liberal soul is made fat, and he that watereth is water-* Prov. 11. 25. *ed also himself, and receiveth, for his giving, an hundred-fold, even in this present life.*

But, supposing that this may not always be the case, but that, by continual receiving, scraping and amassing riches together, and never or very rarely giving, an uncharitable man may possibly arrive at a much greater estate, than his charitable neighbour: yet, what sort of an estate will this be? How soon will it, in all likelihood, *make to it self wings and fly away?* How surely will it be expos'd, to the curses of the poor, to the malice of the envious, to the injuries of the violent, to the designs of the crafty, to the hazards and uncertainties of publick commotions and

revo-

Ser. II. *revolutions*, and, which is more than all  
 these put together, to the *blast* of God's  
 displeasure, which very often, as it is ele-  
 gantly expressed in the book of *Job*, like  
 a storm hurleth such rich men out of their  
 places, and so ordereth it, that, though  
 they heap up silver as the dust, and pre-  
 pare raiment as the clay; yet, when they  
 have prepar'd it, the just shall put it on,  
 and the innocent shall divide the silver:  
 infomuch, that the children of such rich  
 men very often have not enough left them  
 to satisfy themselves with bread? And no  
 wonder, since both God and man hate the  
 unmerciful person, and therefore all man-  
 ner of evils must be very likely to befall  
 such an one. And accordingly we find  
 them all threatned in scripture, where the  
 psalmist prophesieth, concerning the man  
 that remembreth not to shew mercy that  
 his children shall be continually vagabonds  
 and beg, that they shall seek their bread  
 also out of desolate places: that the extor-  
 tioner shall catch all that he hath, and the  
 stranger shall spoil his labour: that there  
 shall be none to extend mercy unto him,  
 neither any to favour his fatherless chil-  
 dren: but, because he delighted not in  
 blessing,

Job 27.

13, 14, 16,  
17, 21.

Psal. 109.


10, 11, 12,  
16, 17, 18,  
19.

*blessing, it shall be far from him : because Ser. 11. he loved cursing, it shall come unto him, even into his bowels like water, and like oil into his bones : it shall be unto him as the garment, which covereth him, and for a girdle, wherewith he is girded continually.*

Farther, allowing that the *uncharitable* man's estate may possibly be *continued* to him ; yet, what *pleasure* is he like to have, in the *enjoyment* of it? It will be great odds, but that his continual *habit* of *receiving*, and his *thirst* of *receiving* still more, which will naturally increase as that does, and his unwillingness to *give* to the poor, will, in time, make him unwilling to give, either to his friends, nay, or, it may be, even to himself (for this we have often seen) the common necessaries, conveniencies and comforts of living: and, if so, what good will his estate do him? To be sure, the very same principle, which makes him unwilling to *give* away any part of his money, will make him as unwilling to *lose* any part of it likewise, and consequently very unfit to bear the common accidents and misfortunes, that must ever attend estates in *this* life. And



Ser. II. then, his *stinginess* and *self-love* must necessarily very much *narrow* and *contract* his enjoyments, by hindring him of all those inconceivable pleasures, which spring up in our minds, from the thoughts of having done good to others. Besides, it will be very much, if such a man's continual greediness of *receiving* has not sometimes put him upon *ill* ways of *getting*, and his unwillingness to give to the poor made him *keep back* their just *wages*, and even *grind the face* of them. And, if so, good God! how will the thoughts of his *injustice* and *uncharitableness* every now and then, *haunt* and *perplex* him? How sadly will these embitter all his sweetest enjoyments? How fearful will they make him, upon every little publick tumult and disturbance, lest the poor should rise, and demand and seize their own, in this world. But, above all, with what dismal horrors will they fill him of a most dreadful after-reck'ning in the next? So that, in truth, the *uncharitable* man can only properly be said to *possess* his estate, but, by no means, in no manner of propriety of speech, to *enjoy* it: the solicitude, anxiety and fear, both for the *present* and *future*, which  
 conti-

continually accompany it, quite eat out all the enjoyment of it. Ser. II. 

But oh! how vastly different, in all these respects, is the case of the *charitable* man, from that of the *uncharitable*? How *securely* doth he *possess*, how *freely* and *perfectly* doth he *enjoy* that estate, be it more or less, with which God has bless'd him? How doth the *love* of all *mankind*, on the one hand, and the *providence* of an *almighty God*, on the other, guard and defend it, even in the most *perilous times*, from rapine and violence, from fraud and subtilty, from all manner of outward accidents and calamities, and transmit it safe, through this time, down to his *children*, and his *children's children*, unto *many generations*? And with what pleasing *satisfaction* doth this good man look upon whatever he possesseth, under this *infallible security*?

And then, how doth his willingness to *give* away some part of his estate, to the poor, make him free to *use* the rest of it, to the true benefit and comfort of himself and his friends? How *indifferent* will his *habit* of giving make him to the things of *this world*, and consequently how *fit* to

Ser. 11. bear any *losses* or *disappointments* in them?

How will it *enlarge* his *enjoyments*, by letting him in to be a *partaker* of all those *pleasures*, which his poor *brethren* feel from his bounty? How far will it set him out of the *reach* of temptation, to covetousness, injustice, oppression, and such *fretting* and *uneasy* vices? And, above all, how will it fill his soul, with the blessed *hopes* of having pleas'd God, and his *Saviour*, and a *certain expectation* of a most transcendent *reward* in heaven, for having so done?

And who then can doubt, whether a *small thing*, that the *merciful man* hath, be not *better* than *great riches* of the *unmerciful*? *possess'd* with much greater *security*, and *enjoy'd* with truer, and infinitely greater *pleasure*. So *just* is the wise man's observation, *Prov. 13. 7. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.* But,

2. There are several advantages, even in *this* world, incomparably beyond riches, which *giving* will *procure* for us, but which, on the contrary, *receiving* cannot, but will rather *hinder* us of. Such are,  
the

the general *esteem* and *love* of mankind, an *indifferency* towards the things of *this* life, *contentedness* and *self-complacency* in our *worldly* condition, freedom from *temptation* to the most *odious* and *dangerous* sins, *cheerfulness* of spirit, a *readiness* to leave this *present* world, and *unspeakable joy* and *satisfaction* in the *hopes* of a *better*. All which I shall content my self with having barely mention'd, because I so lately had an occasion to take some notice of them, under my foregoing head. And then, which is more than all,

Lastly, *Giving* will entitle us to those glorious *rewards* in *another* life, in comparison of which the greatest profit in *this* life is of *no* value; and *receiving* will, not only *prevent* our gaining any title to these, but moreover be a certain *occasion* of our *everlasting condemnation*. *Giving* is the way, which our blessed Lord himself hath taught us, of *making to our selves friends* Luke 16. *of the mammon of unrighteousness, that so,*<sup>9</sup> *when we fail, they may receive us into everlasting habitations:* A sure way, to *lay up for our selves a good foundation,* 1 Tim. 6. *against the time to come, that we may at-*<sup>19</sup> *tain eternal life; even that eternal life*

Ser. 11. and glory, which have been *brought to*  
 light by the gospel, and with which all  
 the things in *this* world, put together, are  
 not *worthy to be compared.*

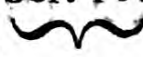
But, on the contrary, *receiving*, with-  
 out *giving*, is a sure way, to have all our  
*good things* in *this* life, to be shut out for  
 ever from the kingdom of heaven; and,  
 which is yet infinitely worse, to have *judg-*  
*ment without mercy* in the *next* life.

And may we not then fairly ask the *un-*  
*charitable* man our blessed Lord's question,  
*What shall it profit a man, if he shall*  
*gain the whole world, and lose his own*  
*soul; or what shall a man give in exchange*  
*for his soul?* Were there no other differ-  
 ence, between the profit of *giving* and the  
 profit of *receiving* but this, this alone  
 were abundantly enough to decide the  
 case, in favour of *giving*. For alas! what  
 profit shall we compare to the profit of  
 an *exceeding and eternal weight of glory?*  
 And, as it is plainly more for our *profit*,  
 thus to *give*, than thus to *receive*, so,

*Secondly*, Is it much more for our *h-*  
*nour*. For *receiving* is an argument of  
*emptiness* and *want*; *giving*, on the con-  
 trary, of *fulness* and *abundance*: *receiv-*  
*ing*

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ing of a *craving* and *unsatisfy'd* mind; Ser. II.  
giving of a mind not only *full*, but even   
*running over*, with *contentment* and *satis-*  
*faction*: receiving of a *stingy self-love*,  
justly *abhorr'd* and *despis'd* by every bo-  
dy; giving of an *heroical love of all man-*  
*kind*, as justly *esteem'd* and *admir'd* by all.  
For *receiving* we are oblig'd to others, by  
*giving* we oblige others to us: and, to  
say all at once, by giving *we* become *Gods*  
to our brethren, by *receiving* we acknow-  
ledge *them* for *Gods* to us. For certainly,  
since the holy spirit is sometimes pleas'd  
to give the *appellation* of *God* to men, in  
scripture, it can no where be more proper-  
ly apply'd than to the *charitable* man:  
since in nothing can we better *imitate*,  
and become more truly *like* to *God*, than  
in our *charity*; God, I say, who is conti-  
nually *giving*, giving even *all things*, 1 Tim. 6.  
*richly to enjoy*: but is utterly incapable <sup>17.</sup>  
of *receiving* any the least thing. So far  
are those, who are continually *receiving*,  
from being *like* to *God*, the supreme pat-  
tern of all *glory* and *perfection*, that they  
can be *liken'd* to nothing, but the two  
great *reproaches* of our nature, *hell* and the  
X 4 *grave,*

Ser. II. *grave*, which are never *satisfy'd*, but are continually crying out, *give, give.*

And accordingly we find in *fact*, that nothing has lifted up the characters of men so high, and preserv'd them so long, in the world, as this of being *liberal* and *beneficent* to others. For *this* they have been the *darlings* of mankind, all the time they have *liv'd*, and through an excess of honour and respect, even *ador'd* by them, after their *deaths*. For *this*, as the psalmist speaks, their *horn* has been *exalted with honour*, and they *themselves* have been *had in everlasting remembrance*; while, in the mean time, the rich *uncharitable* man has made a very hard shift, and that too purely by the *dread* of his riches, to keep up a tolerable *out-side* shew of *esteem* and *respect*, in his *life-time*, and, at his *death*, his *memorial* has *perish'd with him*: or, which is yet worse, has only *surviv'd* him, to become the *scorn* and *obloquy* of men, and a continual brand of *reproach* and *infamy* to his posterity.

*Lastly*, The *pleasure* of *giving* doth every whit as much surpass the *pleasure* of *receiving*, as do the *honour* and the *profit*

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fit of it. For alas! what is the utmost Ser. 11.  
*pleasure*, that a man, who is continually   
*receiving*, and never, or very rarely, *giv-*  
*ing*, can propose to himself, by so doing?  
Is it to *satisfy* his *reason*? oh! no: *that*  
knows nothing more *just* and *equitable*,  
than that *we* should *give* to our *poor* bre-  
thren, as we should wish *they* would *give*  
to *us*, if we were under their *straits* and  
*exigencies*. Is it to *gratify* our *natural*  
affections? By no means; it is on the quite  
contrary; to *trouble our own flesh*, where-  
as the *merciful* man *doth good to his own* Prov. 11.  
16, 17.  
*soul*; infomuch, that even the *heathen* mo-  
ralists could tell us, that *it is sweeter to*  
*do good, than to receive it*. Is it to *heap*  
up a *prodigious estate*, for our selves and  
our posterity? Why, even this, I have  
shewn you, *giving* will do, in a much *bet-*  
*ter* and more *effectual* manner. Is it to  
*attract*, or rather *force, respect* and *ho-*  
*nour* from men? Why these, you have  
seen, will of their own accord, *naturally*  
follow *giving*. Is it to bid their souls,  
*Take their ease, eat, drink, and be mer-*  
*ry*? Oh! who ever *eat their bread*, with Acts 2. 45.  
46.  
such *gladness and singleness of heart*, as  
the *first christians*, when they had just  
*sold*



Ser. II. *sold their possessions and goods, and parted them to all men, as they had need?* Is it to *secure* themselves against *want*, and such other *outward* accidents and calamities? Sure here, the *best* security, the *love*, *prayers*, and *assistance* of men, and the *divine favour* and *protection*, are always on the *charitable* man's side. *Lastly*, Is it, which I fear is too often the case, to give themselves the utmost scope, for *humouring* and *indulging* themselves, in all manner of *sensual* enjoyments? Why supposing that it *could* do *this*, yet what is there in *all* this (*mingled* and *imbitter'd*, as it must be with the *fears* of *death*, *judgment* and *hell*) comparable to the *satisfaction* of pleasing *God*, and being *secure* in his *favour*, and *fearless* of *death*, *judgment* and *hell*, and *heirs*, through hope of *God's everlasting kingdom*?

And thus, I trust, I have said abundantly enough to *make good* the truth of our Saviour's *assertion* in my text, that it is *more blessed*, more happy upon all accounts, to be habitually *giving*, towards works of *piety* and *charity* than to be continually *receiving*, scraping and amassing up riches together, and never or very rarely thus *giving*.

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giving. Permit me now, in few words, Ser. II.  
to represent to you, ~

*Lastly*, The necessity of our *remembering*, or habitually bearing in mind, these words of our Saviour, and I have done. Now this will appear, upon these *two* accounts.

*First*, Upon account of the very great *importance* of the words themselves,  
And,

*Secondly*, Upon account of our more than ordinary *proneness* to *forget* such words as these.

*First*, Upon account of the very great *importance* of the words themselves: which contain in them an implicit *precept*, and most powerful *motive*, from the mouth of our Lord himself, to one of the *chief*, and most *valuable* duties of the whole *christian* religion. For, that *giving of alms* is so, can be doubted by no one, who considers how great a *stress* the *scriptures* constantly lay upon this duty, and what, more than ordinary *promises* are *there* made to it. We are *there* told, that *this* is one sure way of *breaking off* our *Dan. 4. 27.*  
*sins*

Ser. II. *sins, purging our iniquity, and making all*  
 things clean to us: that without this, the  
 love of God cannot dwell in us, we cannot  
 be his children, and true disciples of  
 our blessed master: that this is a sacrifice,  
 with which God is at all times well  
 pleased. An odour of a sweet smell, a sacrifice  
 acceptable, well-pleasing to God,  
 that, without this, nothing will profit us,  
 but that this will be our sure memorial  
 before God, make him mindful of us, and  
 incline him to do us good: and above all,  
 that it will be one of the most infallible  
 proofs of our having a true christian faith,  
 in this life, and the great test, upon  
 which our everlasting doom will turn, in  
 the next. And innumerable almost are  
 the promises, of all manner of blessings,  
 spiritual and temporal, made to the right  
 performance of this duty, in scripture:  
 as you have already seen in part, and,  
 as it were very easy more fully to shew  
 you, were not the thing it self too plain,  
 to need any farther proof. And, can we  
 then possibly be too careful, habitually to  
 bear in mind these important words of  
 our Saviour, directed us to a duty of such  
 vast moment and consequence to us, and  
 exhorting


*exhorting* and *encouraging* us to this du-Ser. 11. ty, by an offer of the most estimable *benefits* and *rewards*, sure to attend it?

*Secondly*, There is another reason, why we should be more especially careful to *remember* these words of our *Lord*, and that is, our more than ordinary *proneness* to *forget* such words as these. Such is the *worldly-mindedness* of most men, such their *immoderate* love of *riches*, that their minds are generally too much taken up with the thoughts of *receiving*, and have very little, if any, room left, to think of *giving*. And, however they may make a shift with such duties of religion, as *cost* them *little* or *nothing*; yet, when this expensive duty of *alms-giving* is press'd home upon them, they are sure presently, like the *rich man* in the *gospel*, to grow *uneasy* and *sorrowful*, and to get out of the way of arguments to such a *disrelishing* duty, as fast as ever they can. But certainly this is, by no means, agreeable to that common *prudence*, which they are careful enough to manifest, in their *worldly* concerns. If any thing, of more than ordinary moment, with relation to *these*, be in the least danger of being *forgotten*  
by

Ser. 11. by them, they think they can never make  
 ~~~~~ *memoranda* enough of it, never take too  
 many ways, to *secure* their *remembrance*  
 of it. And oh! why are they not much  
 more careful to act thus, in the *case* be-  
 fore us, where they are abundantly more  
 subject to *forgetfulness*, and yet, where  
 their *obligations* to *remember*, and the  
 consequences of their *remembering* or *not*  
*remembering*, are of infinitely greater *force*  
 and *moment*, than they can be in any  
*worldly* case whatsoever.

And there is *one*, and *but* one, sure way  
 of keeping these words of our blessed Sa-  
 viour constantly in our remembrance, and  
 that is, constantly accustoming our selves  
 to *do* the *thing*, which these works *com-*  
*mand* and *exhort* us to. If we could but  
 once persuade our selves, to be very *frec-*  
*quent* and *liberal* in the distribution of our  
*alms*, we should not then be afraid to  
 look this saying of our blessed *Lord's* in  
 the face (as, I fear, we too often now are)  
 but, on the contrary, we should continu-  
 ally be delighting to contemplate the bles-  
 sings, which it offers to us. If we could  
 but once *preserve* in *well-doing* long e-  
 nough, to *experience* the *truth* of *this* our  
 Lord's

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Lord's assertion *within our selves*, the Ser. II. feeling, which we should then have of the  truth of it, would hardly ever suffer it to be out of our minds. And there is not, you know, my brethren, there is not, near so much difficulty, in learning to be willing to part with our money, for works of *piety* and *charity*, as we are at first apt to imagine there is. Let us but break in a little upon our love of *earthly* things, and by *degrees* draw off our *affections* from them, by contrary practices to those, which we have been formerly accustom'd to; and, we shall soon find, a disposition to *give* will *insensibly* grow upon us, and we shall, in a *very little time*, more *easily* and *cheerfully* part with a *pound*, than, in the *beginning*, we did with a *penny*. And, when once we have advanc'd so far, in the way of *giving*, as to have worn off our *aversion* and *unwillingness* to it, the very *next* step will be to take *contentment* and *pleasure* in it; and whoever can happily arrive at this height, to take *pleasure* in giving, will be secure against *forgetting* to *give* afterwards, if it were only for the *pleasure's* sake. For sure there are very few pleasures, on this side heaven,  
com-

Ser. 11. comparable to the pleasure of *doing good* to our *brethren*, and paying an acceptable piece of *worship* and *service* to *God* and our blessed *Saviour*, at the same time.

To you then, my brethren, who have been long accustomed thus to give, I shall need to say very little. Let the *pleasure*, which you have so often felt in *giving*, plead for me, and *provoke* you, much more effectually than I can, as you desire to *reap plentifully*, still more and more abundantly of this *pleasure*, to *sow* accordingly.

And let me only just put you in mind, as I promis'd, of the more *especial* obligations, that lye upon *us* of the ministry, to *remember* these words of our blessed *Saviour*, so as to act according to them. To the end that, by so doing, we may become examples to our flocks, in this most *excellent*, and, in *God's* sight, most *acceptable*, grace of *charity*: That hereby we may convince our people, that we are not men of *this world*, immoderate lovers of the *things* of it: that, by doing them good, in *this*, as well as in all other ways, we may gain their *esteem* and *affection*, and, with these, the most *happy* opportunities

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ilities of rendring our *ministry* effectual Ser. 11.  
amongst them: and above all, that here-  
by we may every day *wean* our selves  
more and more from the *things* of *this*  
world, grow more and more *spiritually*  
and *heavenly-minded*, and so both *live*  
and *dye*, most *comfortably* to our *selves*,  
and most *exemplarily* to *others*.

And oh! when will *these* words of our  
blessed *Saviour* shew the *power*, which  
they have over us, if not *now*, when so  
*inviting* a call to *give*, as we have be-  
fore us, offers it self, in order to *prove* the  
*power* of them? To *whom* shall we  
ever be willing to *give*, if not to *those*,  
who are, in the strictest sense, *of the*  
*household of faith*? To *whom*, if not to  
*those*, who are in so near a manner *re-*  
*lated* to us, and *members*, as it were, of  
the same *family* with us. How much is  
it for our *own* honour, and, which is  
yet infinitely more, for the honour of  
*God* and *religion*, that the *children* of  
our deceas'd brethren of the *clergy*, should  
not be expos'd to the *many* and *great*  
temptations, arising from extreme *pover-*  
*ty* and *want*, to become *profligate*, *dis-*  
*solute* and *scandalous*? How will our

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care



Ser. II. care of *these*, and of the unhappy *widows* of *poor* clergymen, both be agreeable to the good *example*, which some of our *foreign* protestant neighbours have set us in *this* behalf, and likewise fully answer some of the greatest *inconveniencies*, alledg'd by the *Romanists*, against the *marrying* of our clergy? How *likely* are many of *these* children, by the assistance of our charity, *continuing* and *improving* that good education, which they had been *enter'd* into, and for some *time*, it may be, *train'd* up in, by their *fathers*, to become *useful* and *eminent* men in the world, an *honour* to our *charity*, and most unspeakable *comfort* to our *selves*. What a *pity* is it, that the *good seed*, sown in them, should be quite *lost*, for want of a *charitable* hand to *cultivate* it? What *blessed* effects do we already see, from those charities, which have been *this* way bestow'd, and what great reason do these give us, to hope for still much *more blessed* ones, from the *increase* and *improvement* of *these* charities?

Let us therefore, my brethren, with the utmost *cheerfulness* and *liberality*,

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go on to *encourage* this truly noble cha-  
rity, now before us. Let her majesty's  
*royal bounty*, to our *poor brethren* of the  
clergy, *provoke* us to shew our *love and*  
*good works* to *them and theirs*. And, as  
we of *this diocese* have been very *happy*  
in following *early* that good example,  
which the corporation at *London* set us,  
for the *beginning* of this charity, towards  
*clergymen's orphans* and *widows*; so let  
us happily persevere to follow them, as  
far as ever we are able, in all their *im-*  
*provements* of it likewise.

*To the honour of God, the advance-*  
*ment of true religion, the support*  
*and comfort of many, once happy*  
*and flourishing, now most afflicted,*  
*families, and our own exceeding and*  
*eternal reward, in the last and great*  
*day of accounts.*



## S E R M O N XII.

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Preach'd before the House of  
LORDS, *January 30. 1710.*

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ST. MATTHEW XXI. 38, 39.

---- *But, when the husbandmen saw  
the son, they said among themselves,  
this is the heir; come, let us kill  
him, and let us seize on his inhe-  
ritance.*

*And they caught him, and cast him  
out of the vineyard, and slew him.*

Being part of the gospel for the day.




THESE words are part of a  
parable, just now read, which  
is very well fitted, in many  
of its circumstances, to re-  
present to us the *horrid* and  
*execrable* fact of *this* day, and that *great*  
*rebel-*

*rebellion*, which led the way to it. The Ser. 12.  
*insurrection* of the *husbandmen* against  
 their *rightful Lord*, and their *with-hold-*  
*ing* from him, by *violence*, his *just dues*,  
 doth very naturally describe to us the *in-*  
*surrection* of a *party* of the *subjects* of  
 this nation against their *lawful sovereign*,  
 and their *detaining* from him, by *force of*  
*arms*, that which *all* laws, natural, civil  
 and religious, had made *his due*. Their  
*treatment* of his *servants*, *beating* one,  
*stoning* another, and *killing* a third, pure-  
 ly for *executing* their *Lords commands* and  
 being *faithful* in his *business*, cannot but  
 call back to our minds that melancholy  
 time, when some were *plunder'd*, some  
*beheaded*, and others *hang'd*, for the *same*  
 reason. And their *persisting* in their re-  
 bellion, and going on to *beat* and *slay* the  
*servants*, till at last they came to the *son*  
 of their *Lord himself*, and in *like* manner  
*barbarously* treated and *murder'd* him, is  
 certainly a most dreadful *memento* of the  
*unrelenting* cruelty of those *blood-thirsty*  
 men amongst us, who, within the memory  
 of several here present, waded through  
 the *blood* of their *slaughter'd* fellow sub-  
 jects, to the *throat* of their *royal master*.

Ser. 12. But in nothing fure doth the parallel more exactly hold, than in the *principle*, upon which they both proceeded to this *highest* act of their *rebellion* and *violence*, their *respective* murther, the *one* of their *lord's son*, the *other* of their *lord himself*; and this was, *an unlawful desire of, and thirst after, their lord's inheritance*. This it was, my text tells us, which made the *husbandmen* conspire against the *life* of their *lord's son*: *this is the heir, say they, come, let us kill him, and let us seize on his inheritance*; a *powerful* motive, and *soon* comply'd with! *And they caught him, and cast him out of the vineyard, and slew him*. And that *this* it was likewise, which instigated the *principals*, in the *unparallell'd treason* of *this* day, to act that *bloody* part *they* did, I hope to make plain beyond all exception.


The *principals* I say; for I am willing to believe that a great many of those, who had made themselves but too much *accessary* to this *treason*, yet did not act upon this *vile* and *detestable* principle. All, I fear, who, by *joining* in the precedent *rebellion* with these *principals*, had help'd them to *that strength and power*, which  
after-

afterwards enabled them to compass the Ser. 12.  
*king's death*, must be said to have been,   
 in some sense, *accessary* to it; and yet I  
 verily hope, that *all* these did not design  
 to *rob* the *king* of his *inheritance*. Nay,  
 I would fain perswade my self that *some*,  
 even of those who more *immediately* and  
*directly* contributed towards the bringing  
 about of the *king's* murder, yet did not do  
 it, with *this* view. *Fear of retreating*,  
 probably, made *several* act in it, without  
 any *other* consideration: and *shame of lea-*  
*ving their party* more. Some, through  
 the prejudices of an *evil education*, *ill*  
*company*, and *faith in a party*, might *pos-*  
*sibly* be perswaded to believe it, not only  
*lawful*, but *expedient for the publick*  
*good*, that it should be so: and others,  
 who were by much the *greatest* number,  
 were *poor mercenary unthinking* wretches,  
 who did *all* for *pay* and *publick clamour*,  
 but never thought of any thing so *sublime*,  
 as *getting a share* in the *inheritance*.

These, though *accountable* to a most se-  
 vere *tribunal*, for rendring themselves  
*partakers of other men's sins*, by being,  
 in great measure, through their *own fault*,  
 the unhappy *occasion* of them: for follow-

Ser. 2. *ing blindly the prejudices and conduct of a party, before the plain dictates of law, nature, reason and religion: for having courage to do wickedly, but none to do well; and for acting, like brute beasts, without understanding, and selling both their duties and their souls, for pay and the applause of men: I shall dismiss, as clear however of the present accusation. But not without some useful observations, which the bare mentioning of them has given a very fair occasion to. As,*

*First, That we can scarce ever consider, deliberate, and weigh things thoroughly enough, or be sufficiently convinc'd of the justice and goodness of our cause, before we engage in any attempt, especially of great importance, with a multitude: and, by so doing, put strength and power into their hands. For a multitude is a very fickle and uncertain, a very head-strong and ungovernable thing: and yet, at the same time, easy to be impos'd upon to the very utmost, and to be inveigled and led away, by crafty and designing men, whithersoever they please; and consequently but too likely to abuse that strength and power, which we shall*  
commit

commit to *them*, to quite *different* ends Ser. 12.  
and purposes, from *those*, for which *we*   
design'd them: and, by so doing, to make  
us dearly *repent* our selves, of having ever  
*trusted* them in *their* hands. And besides,  
if we engage with them at first upon a  
*wrong bottom*, we shall become *answer-*  
*able*, in a *religious* sense, for all that *mis-*  
*chief* and *villany*, which they shall ever  
act upon the *strength* and *power* which *we*  
have given them, in *proportion* to the  
*share* which such *strength* and *power* have  
in such *evil actions*. For, though a man  
shall never be accountable for *those ill con-*  
*sequences*, which accidentally arise from  
the *performance* of his duty; yet he shall,  
and very justly too, for *all those*, which  
are the effects of his *neglect* of his duty,  
much more of his *rebellion* against it.

*Secondly*, That we ought to take great  
care never to *list* our selves, as *thorough*  
*members*, of *any party*. For, though it  
is to be hop'd that *every party* is not *ca-*  
*pable* of being *seduc'd*, to the perpetra-  
tion of such *abominably wicked facts*, as  
*that* of *this day*: yet, on the other hand,  
it must not be dissembled, that there ne-  
ver yet *was*, and, I fear, never *will be*,  
*any*



Ser. 12. *any party upon earth, that has not, or will not, some time or other, run into extravagancies. And how few have been ever found of such parties, that have been able to forbear running along with them? that have been resolute enough, to endure the shame of forsaking their party, the hard looks, opprobrious language, and malicious usage of it, and to stick fast to their reason and religion, in spite of them? So small has the number of these heroick souls ever been, such vast toil have they undergone, and so much opposition and contradiction have they fought their way thro'; that I cannot but think it too great and dangerous a risque, for a man to tie himself to any party. Besides, if there were no danger, yet certainly there is always a great deal of trouble in it: and why should a wise man give himself that trouble, which he may so easily avoid?*

*Lastly, That it stands us all in great stead, to beware of beginning to behave our selves, not only rebelliously, but even frowardly and peevishly, or so much as coldly and indifferently, towards our governors; as well, because this is, in it self, a great sin, as because it will, in all probability,*

probability, be the *occasion* of many more Ser. 12.  
and greater. For when once men have  
been so *rash* and *imprudent*, as to have  
*forfeited* the *favour* of their *governors*,  
much more to have made themselves *ob-*  
*noxious* to their *just anger*, they then ge-  
nerally grow *bold* and *desperate*, think to  
*bear every thing out*, with an *hard fore-*  
*head* and an *high hand*, and frequently  
give themselves up, like the *traytors* of  
*this day*, to all the *wild extravagancies*  
of *lust* and *passion*.

But, to *return* to that which I *mainly*  
design. That the *principle*, upon which  
the *chief leaders*, in the *unparallell'd trea-*  
*son* of *this day*, acted, in the *prosecuti-*  
*on* and *accomplishment* of their *execrable*  
*conspiracy* against the *king's life*, was an  
*unlawful desire of*, and *thirst after*, his  
*inheritance*, will, I think, appear unex-  
ceptionably *plain*, from considering their  
*proceedings*, *before*, *at*, and *after*, this  
*horrid murder*. And,

*First*, As to their *proceedings before* ;  
what other *principle*, I beseech you, could  
they act upon, *but this*, in *stirring up* the  
people first to *take up arms* against their  
*prince*, and then afterwards *hindring* them  
from

Ser. 12. from *laying them down*, even when they were invited so to do, by his *majesty's* most gracious offer to *lay down* his? What other *principle* could possibly be the *cause*, of their *deafness* to all his *majesty's* *proposals* and *messages* for *peace*; of their utter *averjeness* to any *personal treaty* with him; of their demanding such *unreasonable* things always of him, as they knew he could not, either in *honour* or *conscience*, comply with, and then representing his refusal, as an *unwillingness* to do any thing for the *good* and *security* of his *people*; of their *threatning*, *ill-using*, and *depriving* of all *power*, any that had *honesty* and *courage* enough to *act*, or at last even *speak*, in *his behalf*; of their *seizing* and *imprisoning* his *person*, of their *reproaching* his *government*, *defaming* his whole *royal family*, nay, and even *libelling* *kingly government* it *self*, as *inconsistent* with the *safety*, *ease* and *liberty*, of a *free people*? Were *these* the *proofs* of the *reality* of their so often *profess'd* desires of *peace* and *mutual accommodation*? Did these *look* like *ways* of *preserving* our *constitution*, and *re-establishing* things upon their *ancient foundations*? Were  
*these*

*these the means to make the king a glorious prince, and his people an happy people?* No, certainly; but they were sure proofs of, sure means to effect, that, which, whatever they pretended, they really design'd: the weakning and depressing the king's power, and setting up their own upon the ruins of it: the taking the crown from his head, and parting the authority and revenues of it among themselves; the rendring him and kingly government odious to the people, and thereby opening a way for their own new model of government, to succeed in the room of it. So great reason had our blessed martyr to foresee and foretell, some time before his death, that they only wanted to cast him out of the vineyard, that they might seize on his inheritance. But,

Secondly, This is farther plain from the murder it self, and the circumstances of it, which can be accounted for, upon no other principle, but this. The very attempting to murder a prince in cool blood, and that too, after his having made such large condescensions and concessions towards their pretended demands for peace, that even such a parliament, as then was,  
could


Ser. 12. could not forbear pronouncing them a *sufficient ground for peace*: and the *attempting* this, against the *apparent inclinations* of much the *greater part of the people*, against their *own solemn covenant* for the *security of the king's person*, and against the *resolutions of such an house of peers*, as was even *then allow'd to sit*, which *unanimously rejected*, and that with *some warmth too*, their *impeachment of high treason against the king*; all this together, I say, was such a *bold and desperate attempt*, so *odious* in the sight of *God and man*, so likely to be *reveng'd by both*, and must necessarily have lain so *heavy* upon the *spirits and consciences* of the *attempters*, that it is not to be *conceiv'd*, that they would ever have *dar'd* to have *ventur'd* upon it, had they not *propos'd* to themselves a very *great and present reward by it*. And it is hardly to be *believ'd*, what *bold adventures* some men will make, upon *such views*, and how difficult it is to find out *any thing*, which they will not *undertake* for the *gratification* of their *pride, ambition, avarice*, of their *unsatiable thirst after power, wealth, and worldly grandeur*. But farther,

The

The *circumstances* of that *last and dread-* Ser. 12  
*ful* scene of *mock-justice*, which they act-  
ed, were *all* so laid, as if they had been  
*purposely design'd* to *confirm* us in our *be-*  
*lief* of their having *proceeded* all along  
upon *this principle*. *A prodigious and*  
*unheard of tribunal* must be erected, to  
*amuse* the *people* with an *opinion* of the  
*necessity* of doing an *extraordinary act* of  
*justice*. *A publick tryal* of their *prince*  
must be had, to *perswade* the *people* that,  
*whatever* he should *suffer*, it would be *no*  
*more* than he had *deserv'd*; and a *terri-*  
*ble charge*, of *being guilty* of *all the blood*  
that had been shed, of *designs* against the  
*liberties* of his *people*, and of *affecting*  
*tyranny and arbitrary government*: to  
make his *person*, his *family*, nay, and even  
*kingly government* it self, *bated* by them,  
and to make them *unwilling* to *trust* their  
*safety* any more in the hands of a *single*  
*person*, but rather *desirous* to repose it,  
with an *infallibly security*, in the hands of  
*those*, who had been their *deliverers* and  
*redeemers*. Blessed God! That ever the  
*sacred* name of *justice* should be *prophan'd*  
and *prostituted*, to such *abominable* and  
*devilish* purposes, as *these*! That ever  
the

Ser. 12. the *specious* names of those *truly glorious* things, a *concern* for our *national establishment*, and a *zeal* for the *publick good*, should be made *covers* for the most *horrid treasons and rebellions!* That ever there should be *impudence* and *hypocrisy* enough in *some* men, to *mask* their *villanies* with, and *weakness* and *folly* enough in *others* to be *impos'd* upon by, such *apparently false*, and altogether *groundless pretences*, as *these!*

*Lastly*, To put this matter beyond all doubt: They had no sooner gotten *rid of their great obstacle*, as they were pleas'd to call his *majesty* (such was their *respect* and *duty* to him) but they themselves *fully* and *plainly* enough *declar'd*, what their *designs* and *intentions* had *all along been*; by *making it treason*, to *declare the king's undoubted heir*, or any other person, king or chief magistrate of these realms; *abolishing the house of peers*, as *useless and dangerous*; *voting down* *kingly government*, as *unnecessary, burdensome, and dangerous to the liberty and safety and publick interest of the nation*; and by *setting up an oath of engagement*, to be true to their new *model'd government*,

*ment, without king or house of peers, Ser. 12.*  
that is, in other words by *excluding all*   
*power* but their *own* and taking *immediate possession* of *that inheritance*, which they had been *so long contending* for; and this too, with such *readiness* and *consent* among themselves, that they left *no room to doubt*, whether they had not *order'd* all things, and taken *possession* in their *thoughts*, long before.

Thus ended all their *popular pretences*, of a *care of our constitution* and *zeal* for the *publick good*, and the *gratification* of their own *private lusts and passions*, *ambitious ends and interests*: nay, in the *overthrow* and utter *destruction* of that very *legal polity* and *constitution*, which they had all along *pretended* such a *love for*, and in the letting *anarchy* and *confusion*, like an *ungovernable torrent*, in upon us. For now, instead of *one legal king*, they introduc'd a *whole swarm of usurping tyrants*; instead of *two entire houses of parliament*, a *piece*, and that but a very *small piece* too, of *one* only; sometimes, only the *name* of a *parliament*, at other times, not so *much as that*, never the *real thing it self*; but always, such mon-



Ser. 12. *stuous innovations upon, and violations of, our ancient constitution, such perfect arbitrariness and absolute tyranny, as were ten thousand times worse than any thing, which the king's enemies, as uncharitable as they were, had ever the impudence to charge upon him.*

Nor need we wonder to find such a *vile and detestable principle, as this, of grasping at the rights and prerogatives of our superiors, producing effects, like it self, most vile and detestable. Detestable indeed we may justly call that principle, which first prompted both men and angels to rebel against their God: which first peopled hell, and it is to be feared, has help'd very much to fill it ever since: and which has disquieted, perplex'd, and confounded this earth of ours, more, believe I may safely say, than all other ill principles put together.*

And will it not then *highly concern us?*

*First, To take great care that we never suffer our selves to be influenc'd by this principle, which, where-ever it obtains, is the certain bane of all civil government, the certain parent of disorder and confusion. And how indeed can it possibly*

possibly be otherwise, where *subjects* will not be satisfy'd without being *kings*, that is, where all things must be *turn'd topsy-turvy*, and the *jeet* set up in the *place* of the *head*? Ser. 12.

And, in order to prevent our being *influenc'd* by this *principle*, let us not *easily allow* our selves to *think ill* of our *governors*. For, when once we come to *think them unfit* to *govern*, we are in a very *fair way* towards *thinking* our selves *fit*. And, when once we admit the thoughts of *our being fit to manage* the *government*, it is but a small step farther, to think it fit that *we should take* it. And then the *conceit* of the *figure*, which *we shall make* in an *higher station*, when once we give our selves *leave to aim* at it, and of the *grandeur* and *conveniencies* of *all kinds* that will *attend us in* it, will so *please* and *tickle* our *deprav'd* affections, which still retain a strong *twang* of our *first parents* ambition, that they will soon grow too *headstrong*, for our *reason* and *religion* to *govern*, and put us upon *breaking through all the laws* of *God* and *man*, for their *gratification*. As therefore we *dread* the *fatal consequences* of such

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thoughts!

Ser. 12. thoughts as *these*, let us be careful not to give way to *them*, at the *beginning*. Let us never *readily* and *willingly* believe ill of our *governors*; or, if this cannot sometimes be *wholly* avoided, let us *soberly* and *modestly*, consider with our selves, how *difficult*, nay almost *impossible*, a thing it is, to *govern* without any mistakes or mismanagements, how much we are oblig'd to *them*, who *govern* us *well* in the *main*, and how probable it is, that things would be adundantly *worse*, if such *poor creatures* as *we* had any share in the *management* of them. And let *these*, and such *like* considerations, effectually *bear down* all our *murmuring* and *repining*, all our *tow'ring* and *aspiring* thoughts, and at once help to make both *ourselves* and *our governors easy* and *secure*.

And let us not only be cautious of *aiming* at the *inheritance*, in these higher instances of it: but likewise of *setting our hearts* too much upon any *lower* share or degree of it: that is, to *speak plainly* (and a man can hardly ever *speak plainly enough*, in such a case as this, where men are not very *willing to hear*) let us never *so far* set our *hearts* upon *wealth, honour*

nour and power, as to be warp'd and Ser. 12.  
perverted, by our pursuit of them, from  
our duty; from our duty to God, to our  
prince, to our country; nay, and to our  
selves too, which is, to maintain such a  
steady and upright character, such a firm-  
ness and fix'dness of mind to every thing,  
that, upon mature deliberation, appears  
to be right and just, as no consideration  
of worldly interest shall be able to alter,  
no fear or favour of man to shake and  
remove.

Secondly, it will likewise highly con-  
cerns us, to keep a strict and watch-  
ful eye upon all such, as we have reason  
to think are aiming at our inheritance.  
And of this sort, are,

First, and more especially, those, who  
pretend that they have a right to our inbe-  
ritance, and, upon this pretence, care not  
into what confusion they bring us, in or-  
der to their getting at it. A plain proof  
of this they were pleas'd to give us, not  
many years ago, when they were for  
assassinating our late king of glorious  
memory, that so they might make a short  
and quick way, for coming at their desir'd  
inheritance.

Ser. 12. But (*blessed be the wisdom of our governor*) there has been such *effectual* care taken to *extinguish the hopes of all such pretenders*, as, we trust, will sufficiently *discourage* them, from making any *attempt* upon the *sacred present possessor* of our *inheritance*; and *continue to us and our posterity the glorious prospect*, of being *set free* from the *dangers of popery and arbitrary government*, for *evermore*. So that there is nothing left more for us to do, *on this behalf*, but *faithfully and zealously to adhere* to our now *happily establish'd protestant succession*, and, with the utmost care, to *avoid every such thing*, as may in the least tend to give *new life* to the *hopes* of these pretenders, and, in *proportion to such hopes*, to the *fears* of every *truly British heart*.

*Secondly, and more generally*, all those, of what *denomination* soever, who are for *altering our present happy constitution of government*, either in *church or state*, in order to get *more power* into their *own hands*; whether it be by setting up a *government*, by the *two houses of parliament*, or *one of them only*, without a  
king

*king or queen; a council of officers and* Ser. 12.  
*agitators; a commonwealth, with a pro-*  
*tector of it; a committee of safety; a*  
*council of state; a godly ministry in the*  
*church, without bishops (which, I think*  
*were all the several new models of go-*  
*vernment, during the time of the great*  
*rebellion) or any other such like new-*  
*fangled model of government whatsoever.*  
I know very well that there are some  
*honest and good-natur'd men, who per-*  
*suade themselves, that there are but very*  
*few, scarce any, of this sort left amongst*  
*us, who aim at any change in our con-*  
*stitution, either in church or state. But*  
*why then so much care of late, to reprint*  
*the old seditious pamphlets, and revive*  
*the old seditious principles, which led the*  
*way to the great rebellion? Why such*  
*publick vindicating of the murther of*  
*our blessed martyr? Why such defaming*  
*of the royal family, and calumniating of*  
*the establish'd church, and all persons*  
*and things more immediately related to*  
*it? Why, lastly, such industrious advanc-*  
*ing of the power of the people, and de-*  
*pressing of the prerogative of the prince,*  
*beyond and contrary to all law, which*

Ser. 12. ought certainly to be the *measure* and  
 ~~~~~ *standard* of both? Let us *beware* of being  
*too secure*; for, if *these* be the *practices*,  
 if these speak the *sense* of any *considerable*  
*party* among us (which I pray God  
 they do not) I must say that we have  
 reason to *look about us*, and be *jealous*  
*for our Sion*: I must say that we are *in-*  
*dispensably oblig'd*, in all *well-advis'd* and  
*prudent ways*, to *guard*, tho' at never  
 so *great a distance*, against all *dangers*  
 gathering from *this* quarter. Especial-  
 ly considering, that we have suffer'd so  
 very much from it *heretofore*: And that,  
 if ever we shall be so unhappy, through  
 our own *carelessness*, as to suffer from it  
*again*, we shall *justly* suffer without *pity*,  
 and *probably* without *remedy*.

*Thirdly*, The consideration of the *king's*  
*death* having been brought upon him, *pure-*  
*to gratify the ambition of a treacherous*  
*and rebellious faction of his own sub-*  
*jects*, should teach us to *pity his misfor-*  
*tunes*, esteem his *memory*, and, as far as  
 we are able, *preserve his truly good name*,  
*both from oblivion and reproach*.

I am sensible, that there are not want-  
 ing *those* who say, that his *life* was justly  
 for-

*forfeited, by his designs to bring in pope-Ser. 12;*  
*ry and arbitrary government.* But, not  
to insist upon what our *laws in express*  
*words* declare, “ That, by the undoubted  
“ and fundamental laws of this kingdom,  
“ neither the peers of this realm, nor the  
“ commons, nor both together, in parlia-  
“ ment or out of parliament, nor the peo-  
“ ple collectively, or representatively, nor  
“ any other persons whatsoever, ever had,  
“ hath, or ought to have, any coercive  
“ power over the persons of the kings of  
“ this realm : ” I think it will be more for  
the *honour* of our *blessed martyr*, briefly  
to *vindicate* him, as may be *easily* done,  
from *both* these *aspersions*. And,

*First*, As to his *design* of bringing in  
*popery*; how can this possibly *gain belief*  
with *any* man, who *impartially* considers?  
that *excellent act* pass'd in *his reign*, to  
*prevent the popish education of children*,  
and his *readiness* to have passed any *other*  
for *like* purposes: those *strong arguments*  
publish'd, *by his command*, by *archbishop*  
*Laud*, against *popery*: the *frequent pro-*  
*testations* which he made, both in his *pub-*  
*lick declarations* and *private letters*, of  
his *abominating all thoughts of introdu-*  
*cing popery*, and of his *zeal and hearty*



Ser. 12. *concern for the protestant religion: and*  
 more especially, that *solemn protestation*,  
 which he made at the *receiving of the*  
*blest sacrament*, "That he no otherwise  
 " desired comfort by the blest sacrament,  
 " than as he intended the establishment of  
 " the true reformed religion, as it stood  
 " in its beauty, in the happy days of queen  
 " *Elizabeth*, without any connivance at  
 " popery:" his own *constant way* of wor-  
 ship; his *care* to have his *children educat-*  
*ed in the protestant religion*, and to keep  
 them from being *influenc'd*, even by their  
*own mother*, in *this* particular: his *advice*  
 to them, upon *this occasion*, just before his  
*death*: and, lastly his *dying declaration*,  
 as to *this* point, upon the *scaffold*.

No, had he not *car'd* for *another* church  
 more than *that* of *Rome* (a church, which  
 whoever *truly cares* for, can never *care*  
 for *that* of *Rome*) his *crown*, he was  
 made to believe, might have sat much  
*easier* and *longer* upon his *head*. But *here*  
 indeed his *heart was fix'd*: here his *excel-*  
*lent understanding and judgment*, here his  
*earnestness for the faith once delivered to*  
*the saints*, here his *love of apostolical* and  
*primitive order and discipline*, here his  
*primi-*

*steadiness* to our constitution, here his co-Ser. 12.  
*ronation oath* had fix'd it. And *blessed* prince! he had a better crown in view; and see, how is he numbred amongst the children of God? and his lot is among the *saints*.

Next, As to the charge of his affecting arbitrary government; supposing that there were great mistakes and mismanagements, under his reign, nay, which is all that his very enemies can desire, that several things were done contrary to law. Yet who, that considers, the difficulties of the times, and the straits which his majesty was in when these things were done: his admirable understanding, and great virtues, acknowledg'd by his most peevish enemies: his love of his people: the happiness of the former part of his government: his doing none of those things, for which he was most blam'd, without the advice of his judges, and other proper counsellors: his frequent declarations, both publick and private, in his life and at his death, of his having always had a firm resolution to govern according to law, and of his zeal and concern for his people's happiness; and, lastly, his acknowledgments

Ser. 12. *ments* of the *mismanagements* which had  
 ~~~~~ been under his *government*, his having  
*actually redress'd* most of them, and his  
*readiness* to redress the rest; what man,  
 I say, of *common charity* and *ingenuity*,  
 that considers *all these* things, would not  
 rather *impute* these *mistakes* and *misma-*  
*nagements* to the *difficulty* of the *times*,  
 to the *straits* to which his *majesty* was *re-*  
*duc'd*, to the *advice* of *ill judges* and *im-*  
*prudent counsellors*, or indeed to any other  
 cause, than the *least thought* and *inclina-*  
*tion*, in so good and *gracious* a prince, ever  
 to *act* the part of a *tyrant* and *oppressor*  
 over his people?

No. let not his *rebellious subjects* think  
 to *shift off* the *blame* of this *execrable*  
*murder*, by such *weak pretences*, as *these*.  
 It will *still lie*, where it truly ought, upon  
 that *ungovernable thirst* after the *inheri-*  
*tance*, which made them *strike* at their  
*prince's head* and *crown* together.

*Lastly*, From what has been said of the  
*principle*, which led to the *murder of the*  
*king*, as also *occasionally* of several other  
 particulars relating to it, we may easily  
 collect how *prodigious* and *unheard of a sin*  
 this was. The way to it was made, as  
 you

you have seen, by *ambition, pride, avarice, hypocrisy, perjury, treason, rebellion, war, rapine and bloodshed*: it was *it self a murder, a most deliberate wilful murder, a murder of an innocent person, nay, of the Lord's anointed, and that too acted upon the very same principle, which once struck at the throne of God himself; and it was follow'd with such a complication of all other sins, with such a long and dreadful scene of confusion and every evil work, as must needs aggravate and inflame its guilt, to the very utmost. And consequently hence we cannot but learn, with what inexpressible detestation and abhorrency of this villanous and abominable fact (the greatest wound and reproach to the protestant religion, and most insupportable shame and infamy to the people of England) we ought this day to humble our selves before God: and to beg, that he would not lay the guilt of this innocent blood to the charge of the people of this land, nor let it be requir'd of us and our posterity: and that he would, in mercy, remove from us those heavy judgments, of divisions in church and state, of want of publick spirit, want of true religion,*  
which

Ser. 12.

Ser. 12. which he *then* suffer'd to be the *just consequences* of *this* sin, and with which he seems to have been *punishing* us, *for it*, ever *since*.

But perhaps *some* of you will be apt to say, what signifieth *all* this to *us*? who were so far from having *had any hand* in this *horrid villany*, that the *far greater part* of us were not so much as *born*, at the *time* when it was *committed*. Be it so; yet are ye sure that ye have not, by any *after-act*, made your selves *guilty*? Have you never, *openly* or *secretly*,  *approv'd* the *principles* and *proceedings* of *those*, who *did it*? Have you never *acted* upon the *same principles* your selves, nor *encourag'd others* so to *act*, towards *those princes* which you have liv'd under? He, who can *truly* say *no* to this, is indeed *innocent*; but still, tho' *innocent*, not *free from punishment*. For *national punishments*, that is, punishments for *national sins*, do not *ordinarily* make a *discrimination* between the *good* and the *bad*: but, the *whole body* being become the *mark of divine vengeance*, every *particular member* must undergo a *share* of its *punishments*.


*Others*

*the Lords, January 30, 1710. 351*

*Others have been us'd to argue thus: Ser. 12. What, will the guilt and punishment of this day never have an end? Have we been now full fifty years, publickly bewailing, and asking pardon for the sin of shedding one man's blood, and is not this yet done away? Oh no; blood, royal blood, cries loud to God for vengeance; and never, never must we expect to be free from the guilt and punishment of it, as long as there are so many left amongst us, who are daily murdering our blessed martyr over again: nay, some (Good God! is it credible?) who are this day feasting, to hinder the good effects of our fasting, and glorying in their forefathers iniquity, that so our tears and prayers may not wash and wipe away the guilt of them.*

*O! let our prayers and tears, our sighs and cries for mercy, then be strong and powerful, that so they may prevail over these men's profane and impious, their bold and daring, defiance and provocation of God's judgments.*

*And let us be severely careful to add to these our prayers and tears that, which through the mercy of God, can alone render them effectual, a sincere repentance  
and*

**Ser. 12.** *and reformation.* Let us shew that we  are indeed *sorry* for *these* sins, by *avoiding* the like *our selves*, and *discouraging* them in *others*. And, not only so, but by our *doubled obedience* and *affection* to her *present majesty*, let us try if we cannot make some sort of *restitution*, for the *wrongs* which we did her *royal grandfather*.

Let us *shew* that we can never enough *admire*, in his *undoubted heir and successor*, those *many excellent graces and virtues*, that *unfeigned piety towards God*, that *tender love and regard to all her people*, that *steadiness to our constitution*, that *well-grounded liking of, and favour to, our establish'd church*, which we *knew not* how to *value* in our *blessed martyr*. Let us *repay with interest that love and loyalty to her*, which we so *unjustly deny'd to him*. And let us *zealously endeavour*, by a *behaviour in every respect more than ordinarily full of duty, honour, gratitude and affection*, to make *her reign* so perfectly *easy and pleasing to her*, that, by *this means*, we may *add to her days*, what we *took from our royal martyr's*; and *lengthen out to the very utmost that*  
*life*

*life, upon which the happiness of every Ser. one of our lives doth, under God, so much depend.*

And, as an earnest of our sincere resolution to do all this, let us now heartily join together in beseeching God, that he would be pleas'd to grant the queen a long life, even for ever and ever. To give her her heart's desire, and not to withhold from her the request of her lips. To make her glory great, in his salvation, and to lay honour and majesty upon her. To make her most blessed for ever, to make her exceeding glad with the light of his countenance. To continue to heap up victories and successes upon her, and make her every day more and more, if possible, the praise of our Sion, and the joy of the whole earth.







S E R M O N XIII.

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Preach'd before the House  
of Lords, on *March 8.*  
1711.

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P S A L M xxi. 7.

*For the king trusteth in the Lord, and  
through the mercy of the most high,  
he shall not be mov'd.*



THE former part of this psalm  
(considered in the letter  
only, as it related to king  
*David* and his time) is a  
most triumphant hymn of  
praise and thanksgiving to God, for those  
many

many glorious victories and successes, with Ser. 13.  
 which he had vouchsafed to bless that king and his people all along the preceding part of his reign. And the latter part of it is a most comfortable prediction and assurance of the continuance of like mercies and loving-kindnesses of God, to him and them, for the time to come. And the words of my text, which stand between both, give us a pleasing account of one of the main procuring causes of all these blessings, both past and future, viz. *the ver. 2, 31*  
*king's trusting in the Lord. God had given the king his heart's desire, nay and even prevented him with the blessings of goodness: and why, as one of our versions has it, but, because the king had put his trust in the Lord; and therefore, as it is in other versions, or because the king continu'd still to trust in God, he was not to be mov'd, for the future, but through the mercy of the most high, to go on and prosper as before, and to have repeated occasions to sing and praise God's power. ver. 13.*


In order to make a discourse upon these words, as proper and as useful as I can, with respect to the happy occasion of our

Ser. 12. present meeting, I shall beg leave to treat  
 of them in this following manner.

*First*, To shew what is here meant by a *king's* or *prince's* *trusting in the Lord*: as also how such a *trust in the Lord* will manifest it self in the conduct and government of princes.

*Secondly*, to prove that, where any people are blest'd with a prince, who doth thus *trust in the Lord*, they ought, under God, in great measure to ascribe all the past and present happiness and prosperity of such a prince's reign, to his *trusting in the Lord*, as one main procuring cause of it: and from the same ground, to raise comfortable hopes and expectations of the continuance of their happiness and prosperity for the future.

*First*, To shew what is here meant by a *king's* or *prince's* *trusting in the Lord*; as also how such a trust in the Lord will manifest it self in the conduct and government of princes. Now tho', by a prince's *trusting in the Lord*, no more need be meant, than that special instance of religion, his relying and depending upon God, for relief in all necessities assistance under all difficulties, and deliverance out of  
 all

all dangers, yet, *because* such a *trust in* **Ser. 13.**  
*God*, as this, doth, in its causes, imply   
a belief of the great fundamental arti-  
cles of religion, and will, if pursu'd ac-  
cording to its natural consequence, lead  
men to the universal practice of the fe-  
veral particular duties of it; as also be-  
cause, when God promiseth blessings to  
any single grace or virtue, in scripture,  
it is usually upon a supposition of its being  
accompany'd with all other correspondent  
graces and virtues; and, more especially be-  
cause it is common, in the book of *Psalms*,  
to design the whole of religion, under  
some one main branch of the more im-  
portant duty of it, as the *knowledge of*  
*God*, the *fear of God*, *mercy to the poor*,  
*&c.* For these reasons, I think, I may fair-  
ly presume that, by a *prince's trusting*  
*in the Lord*, the *Psalmist* here meant in  
general, his being a pious and a religious  
prince. A prince, whose mind religion  
had taken such deep root in, such a se-  
cure possession of, that it was become the  
great ruling principle of all his designs and  
actions. And this sense, we know, is ve-  
ry agreeable to the character of king *Da-*  
*vid*, of whom these words were spoken.

Ser. 13. And, according to this notion of *trusting in God*, when we apply it to a christian prince, it must needs signify his being religious, in a christian sense, or upon true christian principles: that is, in other words, his having such a firm and vigorous persuasion and belief of the truth and divinity of the christian religion, as shall habitually dispose him to make that the great rule and square of his whole conduct and government of himself. And, where-ever a prince doth thus trust in the Lord, he will be sure to manifest his so doing, in these following, and other such like instances.

*First*, In his becoming a most exemplary pattern to his people, of all manner of virtue and true christian behaviour.

*Secondly*, In his making the affairs of God and religion his first and greatest care, as a prince.

*Thirdly*, in his exercising a *paternal government* over all the people committed to his charge.

*Fourthly*, in his steadily and resolutely pursuing all those measures in his government, which, upon mature, deliberation and consultation, he judgeth to be  
most

most expedient for the publick good; Ser. 13.  
 whatever difficulties he may meet with in  
 so doing.

*Lastly*, In his applying himself to God, for help upon all occasions, ascribing to him the praise and glory of all past successes and deliverances, and with an humble confidence, depending upon him, for like good successes and deliverances for the future.

*First*, In his becoming a most exemplary pattern to his people, of all manner of virtue, and true *christian behaviour*. The first natural effect of true religion is, to make the sincere embracers of it truly and thoroughly good themselves: holy, and that too, *in all manner of conversation*. But more especially will it be sure to have this effect upon religious *princes*, because it will be sure to convince them of the *more than ordinary* obligations, which they lie under, thus to become holy: upon account of the eminence of their stations, which exposeth them much more than others, to the view and censure of the world: the influence of their examples which reacheth much farther, and doth much more good or evil, than that of other

Ser. 12. men's: the end of their government, which is chiefly to *encourage virtue*, and *discourage vice*: the dignity of their office, which will be apt to rise or fall in men's esteem, in proportion to their *personal excellencies* or *failings*: the honour of their *great master*, which hardly any thing will promote or depress more than the good or bad lives of his representatives here on earth: and lastly, the *sharp judgment*, and *mighty torment*, (as the son of *Sirach* expresseth it) reserv'd for *princes*, above other men, if they do not *keep God's law*, nor *walk after his counsel*.

Wisd. 6.  
5, 6.  
Vers. 4.

Prov. 16.  
12.

When therefore we see a *prince*, to whom it is *an abomination to commit wickedness*, as *Solomon* tells us it ought to be to all princes; a prince, *eminent* for his *sobriety*, *temperance*, *chastity*, *command* and *government of himself*: for his *justice*, *veracity*, *condescension*, *love*, *goodness*, *lenity*, *forbearance* and *forgiveness*, towards *others*: and, above all, for his *ardent* and *unaffected piety* towards *God* and our *blessed Saviour*, manifesting it self, in a constant and devout attendance upon the *publick worship* of *God*, and in a *prudent zeal*, upon all occasions, for that

that *holy faith* which he professeth. Ser. 13.

When, I say, any nation is so happy, as to see *all this* in their *prince*, they have great reason to conclude, that they have a *Prince*, who *trusteth in the Lord*, a *truly good* and *religious* prince. Especially if,

*Secondly*, He makes the affairs of God and religion his first and *greatest care* as a *prince*. Princes, as *St. Paul* tells us, are *Rom. 13.* *God's ministers*, the *ministers of his king-*<sup>6</sup>*-dom*, as they are stil'd in the book of *wis-*<sup>6</sup>*-dom*, as they are stil'd in the book of *wis-*<sup>6</sup>*-dom*. And surely nothing can more become them, as such, than chiefly and before all other things, to take care of those affairs, in which *God's honour* is most immediately concern'd; and such, we know, the affairs of religion are. Besides that these affairs do, upon account of their own intrinick worth and excellency, and their conduciveness towards the *publick good* and *happiness* of society, deserve to be a *Prince's first* and *greatest care*.

And accordingly we find, that these were the great affairs, which the religious princes, amongst the *Jews*, thought *most worthy* of their care. They busied themselves chiefly, in *destroying idolatry*: in *preserving*, *reforming*, *restoring* the  
*worship*



**Ser. 13.** *worship of the true God, and providing for the decency and conveniency of the publick performance of it: in resettling God's ark in its proper place: in recovering and promulging anew the lost copy of his law, and enforcing, with all their might, the observance of it: in building, repairing, adorning his temple, in setting his priests in their charges, and encouraging them to the service of the house of the Lord: in beautifying his feasts, setting in order his solemn times, &c. Thus did holy David, thus did Solomon the wisest of princes, thus good Hezekiah, thus the upright Josiah: and these were the great actions, for which they were so much renown'd in their times, and for which the Holy Spirit of God it self has recorded them, in scripture, that so they may be had in everlasting remembrance.*

*Thirdly, A religious prince will be sure to make his religion shew forth it self, in his exercising a paternal government over all the people committed to his charge. For religion will not only inform him, in general, what the great end of his government ought to be, with respect to his people, viz. to minister to them for their good:*

Rom. 13.4.

*good*: but it will likewise *particularly* re-  
*mind* him of those great duties, of *justice*,  
*righteousness*, *truth*, *faithfulness*, *mercy*,  
and a most *tender love* of all his people,  
which are so absolutely necessary, in order  
to attain this general end: and caution him  
against *oppression*, *violence*, *cruelty*, and  
all other such vices, as stand in direct op-  
position to it.

Nor will religion only inform princes  
aright of their duty, with regard to their  
people; but it will moreover habitually  
dispose and fit them, for the due exercise  
and practice of it: by subduing and mor-  
tifying in them all those unhappy lusts and  
passions, which are the usual seeds, or at  
least occasions, of all the ill government  
and *tyranny* of princes, such as *pride*,  
*ambition*, *avarice*, *revenge*, *malice*, *envy*,  
*anger*, *implacableness*, and an immoderate  
love and pursuit of sensual pleasures: and  
by inspiring them, on the contrary, with  
all those graces and virtues, which are na-  
turally apt to make the government of  
princes easy and pleasing to their people,  
such as, *humility*, *contentedness*, *patience*,  
*goodness*, *love*, *gentleness*, *compassion*,  
*forgiveness*, *moderation* in the enjoyment  
of

Ser. 13.

Ser. 13. of sensual things, diligence in their high stations, an exact observance of their vows and promises, and an *inviolable adherence* to the *laws, customs* and *constitutions* of the government committed to them.

And then religion will go yet farther, by recommending to princes this their duty, upon the truest and most encouraging motives, that can possibly be laid before them: as that this is most becoming their character, and will best preserve the honour and dignity of it: that it is the only sure way to uphold and establish their thrones, to make their government easy and prosperous, and to procure all manner of blessings from God upon it: and, which is more than all this, that it is greatly for their *master's honour*, and consequently highly acceptable in his sight, and therefore sure to meet with a transcendent and most *glorious reward* from him, in that great day of account, when princes, who have made it their business to *honour wisdom*, or religion, and to judge their *people rightly*, shall *receive a glorious kingdom, and a beautiful crown, from the Lord's hand*, and shall *reign for evermore*. Oh! how ought all princes to be affected, with

Prov. 16.  
12. 20. 28.

Wisd. 5.  
16. 6. 4.  
21.

with those emphatical words, of the *man Ser. 13.*  
*who was rais'd up on high, the anointed*  
*of the God of Jacob, and the sweet Psal-*  
*mist of Israel, a little before his death:*  
introduc'd with that awful pomp and so-  
lemnity; *The spirit of the Lord spake by* 2 Sam. 23.  
*me, and his word was in my tongue. The* <sup>1, 2, 3, 4.</sup>  
*God of Israel said, the rock of Israel*  
*spake to me, he that ruleth over men must*  
*be just, ruling in the fear of God. And*  
*he shall be as the light of the morning,*  
*when the sun riseth, even a morning with*  
*out clouds; as the tender grass springing*  
*out of the earth, by clear shining after*  
*rain.*

*Fourthly,* Another instance, in which a  
prince's religion will manifest it self, will  
be, his steadily and resolutely pursuing all  
those measures, in his government, which,  
upon mature deliberation and consultation,  
he judgeth to be most expedient for the  
*publick good*; whatever difficulties he may  
meet with, in *so doing*. Nothing can be-  
come a prince more, than to consider and  
advise well, before he proceeds to actions;  
because the actions of princes, and the  
consequences of them, are of the utmost  
moment and importance. But, when once  
he

Ser. 13. he has done this, and resolv'd how it is fit for him to act, the next most becoming thing is steadiness and resolution in acting: because this tends mightily to greaten the character of a prince, and to procure, preserve and promote, that *honour, awe and majesty*, which are so absolutely necessary, for the support and ease of his government. And religion naturally leads princes to this steadiness and resolution, by inspiring them with true courage, and casting out all *vain fears* far from them. For how is it possible, that that prince should want courage, should be afraid of any thing? who knows that he has God on his side: who is firmly perswaded that he is doing his duty, that which is acceptable in God's sight; and which he is therefore sure of being protected, assisted and prosper'd, by God, in. Ought he not much rather, in this holy confidence, triumphantly to insult and defy all difficulties whatsoever? saying with good king *David*,

*Pf. 118. 6. The Lord is on my side, I will not fear*  
*55. 22.*  
*12. 7, 8. what man can do unto me. I will cast my*  
*34. 22. burthen upon the Lord, and he shall sustain me. My heart is fixed, trusting in the Lord: my heart is establish'd, and shall*


*shall*

*shall not be afraid; for none of those, that* Ser. 13.  
*put their trust in him, shall be desolate.* ~~~~~

Lastly, There is still one more instance, in which a prince's religion will have frequent opportunities of manifesting it self, and that is, in his applying himself to God, for help upon all occasions, ascribing to him the glory of all past successes and deliverances, and, with an humble confidence, depending upon him, for like good successes and deliverances for the future. Religion never shews forth it self more conspicuously, in any persons, than in times of prosperity and adversity. Then, to have our thoughts fix'd upon God and our blessed Saviour; then, to let them be our all in all; then, to give them the honour of our past and present enjoyments; to found on them our hope of future ones, and to cast all our cares and fears upon them; is an argument, that our minds are indeed possess'd with a true and deep sense of religion. But never doth this argument hold so strongly, as in the persons of princes, because they lie under much greater temptations to *pride, vain-glory* forgetfulness of God, and *trusting in the arm of flesh*, than other men. And therefore

Ser. I. fore if they, notwithstanding this, shall at all times make God their joy and their *praise*, their *hope* and their *portion for ever*, this will be a very *high* proof of their being truly religious princes.

And thus all religious princes, heathen, jewish and christian, have always done: Thus all religious princes, more especially such as are christian, will ever do. They will never undertake any great work, without first begging the blessing of God upon it. They will appoint days of publick fasting and humiliation, for confessing of their own and their people's sins, for asking pardon for them, and deprecating the vengeance, which justly belongs to them; and days of publick thanksgiving likewise, for acknowledging the past mercies and loving-kindnesses of God to them and to their people, and for professing their hope and their trust in his mercy for the future. They will use the power which they gain by their successes, to the honour and service of him, from whom their successes came. They will take warning, by the judgments inflicted in their times, to reform both themselves and their people, and so make both  
more

more meet for God's mercies. And, in <sup>Ser. 13.</sup> one word, they will have nothing so much  at heart, as the suppressing of immorality and prophaneness, and the promoting of true religion and virtue, among their subjects, as well knowing this to be the best and surest way, both of acceptably acknowledging God's past favours, and effectually bespeaking the continuance of them, for the time to come.

And now I have done with my first general head, and, I hope, have sufficiently shewn you, both what is the full meaning of a prince's *trusting in the Lord*, and what are the sure marks and proofs of his so doing. Pardon me, if I have been too long; the subject is so truly noble and delightful that it is no very easy matter to get presently off of it. But I shall endeavour to make amends, by being very short upon the next head, which is,

*Secondly*, To prove that, where any people are blest with a prince, who doth thus *trust in the Lord*, they ought, under God, in great measure to ascribe all the past and present happiness and prosperity of such a prince's reign, to his



Ser. 13. *trusting in the Lord*, as one main procuring cause of it; and from the same ground to raise comfortable hopes and expectations of the continuance of their happiness and prosperity for the future. And indeed there is no need of being long upon this head, since the consideration of two things only will make it plain, beyond all exception, *viz.*

*First*, That a prince's being religious, will, of it self, go a great way towards making his people happy. And

*Secondly*, That it will be a very likely mean of procuring the blessing of God upon them, in which all manner of happiness is imply'd.

*First*, That a prince's *being religious* will, of it self, go a great way, towards making his people happy. I have already prov'd to you, that true religion will powerfully dispose and incite any prince, to desire and earnestly endeavour all such things, as are for his people's good; by convincing him, how much this is both his duty and his interest, and by furnishing him with all such graces and virtues, as are necessary for this purpose, and removing far from him the contrary vices.

I shall

I shall only add, that, as religion will Ser. 13.  
be sure to make a prince himself a good  
governor, so it will likewise naturally in-  
cline him to make choice of such, for  
his subordinate ministers, as are like  
himself truly pious and religious: per-  
sons, that shall make the publick good  
their great aim, and by their faithfulness  
to their trusts, and diligence in their stati-  
ons, do whatever in them lies to promote  
it. And moreover, that the example of  
a good prince will constantly have such  
an awe and influence, both over his mi-  
nisters, and all the rest of his people, as  
will mightily tend to make and keep them  
true and stedfast to their respective duties.  
And oh! how great, how inexpressibly  
great, must the happiness of that people  
needs be, where the prince himself, and  
his ministers, and other subjects, led on  
and encourag'd by him, shall do all that  
they are able for the publick good? This  
is to do all, that naturally can be done,  
towards obtaining publick happiness; and  
as for the rest, which is to be expected  
from the super-natural blessing of God, a  
prince's being religious will go a great

Ser. 13. way in procuring this likewise, since, as I  
 hope to shew

*Secondly*, This will be a very likely mean of procuring the  *blessing of God*  upon such a prince's people; and in that all manner of happiness is imply'd. It seems very agreeable to reason to suppose, that God should, sometimes at least, reward a religious prince, for his being religious, even in this world; and in what way can this be so properly and amply done, so much to the honour and satisfaction of a good prince, as by prospering his government, and blessing his people? And besides, it is very much for the encouragement of virtue and religion, and for the  *support and maintenance of good government*  in the world; and consequently for God's own honour, and the authority of his own ordinance, to suppose, that God doth frequently, for the sake of good princes,  *bless and prosper their people* . Nay, and since we are sure from scripture, that God has had that great regard, even to the goodness of one or a few private persons, as, for the sake of it, to have bless'd a numerous family, and to have been willing to have  *turned away his wrath*  from  
 a most

a most *vile* and *profligate* city (as he *bles's'd* Ser. 13. the *Egyptian's house* for *Joseph's* sake, and <sup>Gen. 39.5.</sup> was *ready* to have *spar'd* Sodom it self, if <sup>Gen. 18.</sup> he could have found but ten *righteous* per-<sup>32.</sup> sons in it;) can any thing be more reasonable than to believe, that, for the sake of a good prince (whose goodness brings much more honour to God, than that of many private persons can do) he should often vouchsafe to avert most heavy judgments from a people, and shower down his choicest blessings upon them?

Besides, have we not frequent examples of this very thing, in holy writ? How often did *Moses stand in the breach*, be-<sup>Psal. 106.</sup> tween God and the *Jews*, to *turn away*<sup>23.</sup> his *wrath*, lest he should destroy them? How frequently did he make his *own*, having found *grace in God's sight*, the *pre-*<sup>Exod. 33.</sup> face to the *blessings*, which he *ask'd* for<sup>13. 34. 9.</sup> that people? How prevalent were the intercessions of holy *Samuel*, for the *same*<sup>1 Sam. 7.</sup> people, upon the *same* account? How<sup>9, 13.</sup> much did God do, for that people, for his *servant David's* sake, not only in his life-time, but even after his death; *bc-*<sup>1 Kings</sup> cause *David did that which was right in*<sup>15. 4. 5.</sup> *the eyes of the Lord*, and *turn'd not aside*<sup>If 37. 35.</sup>

Ser. 13. *from any thing that he commanded him,*  
 all the days of his life, save only in the  
 matter of Uriah the Hittite? How was  
 the Lord with good Hezekiah, prospering  
 him whithersoever he went forth, and  
 smiting his and his people's great enemies  
 the Philistines: because he trusted in the  
 Lord God, and clave to him, and depart-  
 ed not from following his command-  
 ments? And, to name no more, how did  
 God seem to be bound up, as it were, by  
 the religious Josiah's care to please him,  
 from letting loose those judgments, which  
 he had resolved to inflict upon his peo-  
 ple? How did he defer them, during that  
 pious prince's life, and at last gather him  
 to his fathers, that so he might make  
 room for the display of them? And indeed  
 it would be pretty hard to account for  
 the mercies of God towards the Jewish  
 people, at some times, when they were  
 desperately wicked, if we had not reason  
 to ascribe great part of them to his favour-  
 able regard of the goodness of their  
 princes.

Thus great and publick blessings are re-  
 ligious princes to all their people, and  
 though it may sometimes happen that a  
 land

land may *sin against God*, by trespassing so Ser. 17.  
 very grievously, that, *though Moses and* <sup>Ezek. 14.</sup>  
*Samuel stood before him*, yet his mind could <sup>13.</sup>  
*not be towards the people of it*, but he  
 would cast them out of his sight, and let  
 them go forth, as he himself expresseth it  
 by his prophet *Jeremy*; yet, generally <sup>Fer. 15. 1.</sup>  
 speaking, wonderful are the *success* and  
*prosperity*, that attend good princes reigns,  
 surprizing are the marks of God's favour  
 to such, and to their people, for their  
 sakes. And so the very case, just menti-  
 on'd, of *Moses* and *Samuel* not being able  
 to prevail, doth plainly suppose, being put  
 as a very unusual and extraordinary case.  
 And it were easy to give a most illustrious  
 and comfortable proof of this, in an instance,  
 which very nearly concerns our selves;  
 could it possibly be suppos'd that there is  
 any the least need of it, upon this day,  
 and in this assembly. But, being sure that  
 there is not, I shall rather hasten to ap-  
 ply what has been said, and that in as  
 few words as may be.

The former part of my discourse, bles-  
 sed be God, cannot need any application.  
 Your *own thoughts*, I make no doubt, have  
 long since prevented all need of this, and

more sensibly put you in mind, all along my description of a good prince, who are the people that are so happy as to be blest'd with such an one, than I could do, if I should attempt it.

But the latter part will admit of some application, which I fear will not so readily rise of it self in all people's minds : and that therefore I shall beg leave to offer, in the few following inferences.

*First*, That, since a prince's *being religious*, is, ordinarily speaking, the *procuring cause* of much happiness and prosperity to his people, therefore the people of such a prince should be careful to the utmost, that they do not any thing, on their parts, which may hinder its having this blessed effect. That is, to speak plainly, that they do not let their sins and grievous trespasses against God obstruct its efficacy and keep the mind of God from being towards them as it would otherwise certainly be.

*Secondly*, That, since the single goodness of a prince will do so very much towards procuring his *people's happiness and prosperity*, therefore the people of such a prince ought to consider, how much more  
the

the united goodness, both of *him* and *them*, Ser. 13. would certainly : and upon this consideration, apply themselves, with all their might, to add their goodness to his, and by so doing, to give, as far as they are able, a *finishing stroke* to their happiness.

*Lastly*, That since the blessings procur'd to a people by a prince's being religious, are so great and manifold. This should be a most cogent argument to any people who are bless'd with such a prince: to thank God, from the very *bottoms of their hearts* for *him*, and to desire publick and solemn days of *thanksgiving*, for this purpose : to be grateful to such a prince himself, to be full of his praise and glory, to *esteem, love, honour, and imitate* him, to have an entire *trust* and *confidence* in him, as far as they may in man, and in all, even the worst of times, still to promise to themselves more and more happiness from him, to do every such thing as will truly tend to make him easy and prosperous, and no one such thing as shall have the least tendency to the contrary. Nay, to be willing even to lay down their lives for him, if there should be occasion for it, and sure in all possible ways, to *cherish, preserve,*



Ser. 13. *serve*, and *beg* of God to *lengthen* out to the very utmost his life, who is so truly the *breath of their nostrils*, their *life*, in the most emphatical sense, I mean their happiness.

*Happy, happy* people these indeed, who have continual occasion thus to *contemplate*, *admire*, *rejoice in*, and *blefs* their *prince*: Who can see in him, at one delightful view, their *past*, *present*, and *future* happiness; and who have nothing more even to wish and desire, than that God would vouchsafe to prosper them, in proportion to their *prince's trusting in him*.





## S E R M O N XIV.

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Preach'd before the Lord-  
Mayor, on *Monday* in *Ea-*  
*ster* Week, 1713.

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JOHN XX. Verse 20.

The latter Part of the Verse.

*Then were the disciples glad, when  
they saw the Lord.*



**I**N the words, immediately preceding my text, we have an account of our blessed Lord's *appearing to all his* ver. 19<sup>e</sup> *apostles, excepting Thomas only, on the evening of the day of his resurrection:*

Ser. 14. rection: and of his *shewing them his hands*  
 which had been nail'd to the cross, *and his*  
 ver. 24. *side* which had been there pierc'd with a  
 ver. 20. spear, in order to convince them, that he  
 was *that very same Jesus*, who had been  
 three days before *crucify'd, dead and buri-*  
*ed.* And, in my text it self, we have an ac-  
 count of the happy effect, which this ap-  
 pearance of our Lord, thus evidently prov-  
 ing him to be truly and properly risen  
 from the dead, had upon these his apostles:  
*they were glad, when they thus saw the*  
*Lord.* Agreeably to what our Lord him-  
 self had promised and foretold, *John 16.*  
*22. I will see you again, and your heart*  
*shall rejoyce, and your joy no one taketh*  
*from you.*

And certainly, if ever any men had true  
 ground for joy, the apostles had, when  
 they beheld their dear Lord and master,  
 on whom all their *great expectations* en-  
 tirely depended, with whom they had  
 been all dead and buried, and with whom  
 alone it was possible for them to revive,  
 restor'd to life again: and saw their *sun*  
*of righteousness* arise, infinitely more *glc-*  
*rious* than it set. If ever any thing could  
 raise men's spirits up into an extasy of  
 joy,

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joy, undoubtedly *our Saviour's resur-* Ser. 14.  
*rection* ought to have had this good effect  
upon his apostles; who, without this must  
immediately have fallen from, but, by  
this, were confirm'd and establish'd in,  
the very greatest hopes, that ever human  
nature had been, or that indeed it was pos-  
sible it ever could be, rais'd to.

But my design is not to consider our  
Lord's resurrection, with regard to the a-  
postles only, but with regard to all chri-  
stians in general: and in so doing, to shew  
how much it is for the benefit of them  
all, and consequently how just and ample  
a subject of joy it ought always to be to  
them.

And, in order to this, I must beg  
leave to lay before you the following con-  
siderations.

*First,* That our Saviour's resurrection is  
a plain proof that he was no deceiver (as  
he must have been own'd to have been,  
if he had risen from the dead) but really  
and truly what he profess'd himself to be,  
a *prophet sent from God.*

*Secondly,* That it is an additional proof,  
to those many other which he had before  
given of his being the *great prophet* of  
prophets,

Ser. 14. prophets, the true *Messiah* or *Saviour* of  
 the world.

*Thirdly*, That it is an evident demonstration of the *reconciliation* of *God*, to the *whole sinful race of mankind*. And,

*Lastly*, That it is an undeniable argument of the possibility, and an infallible pledge of the certainty, of our own resurrection.

*First*, That our Saviour's resurrection is a plain proof, that he was no deceiver (as he must have been own'd to have been if he had not risen from the dead) but really and truly, what he profess'd himself to be, a *prophet sent from God*.

It had been usual with those, who profess'd themselves *prophets* among the *Jews*, to give some *sign*, to foretell some *future contingent event*, or to do some *miraculous work*, in proof of their *divine mission* and *inspiration*. Thus *Moses*, and thus most of their *great prophets*, had done. And agreeably to this usage, we find the *Jews* frequently asking our Saviour, *What sign shewest thou? what dost thou work? that we may see, and believe thee*. And our Saviour's constant answer to them was one of these two things, either

Exod. 4.

John 2. 18.

John 6. 30.

ther

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ther, *Destroy this temple, and in three Ser. 14. days I will raise it up* (now he spake of <sup>Matt. 12.</sup> the temple of his body) or, that there <sup>38.</sup> should be no sign given to them, but the <sup>Luke 11.</sup> sign of the prophet Jonas. For, as Jonas <sup>29.</sup> was three days and three nights in the whale's belly, so the son of man should be three days and three nights in the heart of the earth. From which it is plain, that the great sign which our blessed Lord himself appeal'd to, in proof of his *divine authority*, was his resurrection: and consequently if this sign had not *come to pass*, he must have stood self-condemn'd for a deceiver.

'Tis true indeed, our Lord had wrought *other miracles* enough to have been an abundant proof of his being a *true prophet*, but, notwithstanding all these, since he, by his own free choice, had been pleas'd to set himself this farther proof of it, and to lay the great stress of his whole cause upon it; if he had fail'd here, this must have been an unanswerable objection against him, and a sufficient ground, either for calling in question the truth of his other miracles, or for suspecting them to have come from God, only by way of trying  
and

Ser. 14. and proving his people (as he he had declar'd he would sometimes do, in this manner) whether they *lov'd the Lord their God, with all their heart and with all their soul,* and would *obey and serve him and cleave unto him only,* and not *bearken unto false prophets.*

And so well did the *Jews* remember our Saviour's *frequent appeals* to his *resurrection,* as that which should be the *decisive test* of his *divine authority,* so perfectly did they understand, how very much depended upon this: that we find them soon after his death and burial, guarding, with the utmost caution, against a pretended resurrection of him. As is plain from *the chief-priests and pharisees coming unto Pilate,* and saying, *Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him away, and say unto the people he is risen from the dead: so the last error shall be worse than the first;* as also from *Pilate's answer,* acknowledging the reasonableness of this their request,

*Ye*

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*Ye have a watch, go your way, make it as sure as you can; and lastly, from the immediate care which they took here-upon, to make the sepulchre sure, sealing the stone, and setting a watch.* Ser. 14.

And ought it not then to be matter of unspeakable joy to us christians, to consider, that, when the credit of our *great prophet* was all at stake upon his resurrection; when all those glorious things, which he had promis'd us in the *name of God*, were asleep with him in his grave, and never could awake more but with him; when his enemies stood ready, at the end of three days, to insult over him as an impostor, and over all his disciples, as the most *miserably deluded wretches* that the world had ever seen; and when that short space of time was to determine a question of the greatest consequence, that ever mankind was concerned in: to consider, I say, that at this critical and important juncture, all things did succeed, just as we our selves could have wish'd. Our Saviour *rose from the dead*, exactly according to his promise; his enemies were hereby utterly baffled and confounded; his own honour and authority amply vindicated;

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Ser. 14. dicated; his *disciples faith and hope in him*  
 ~~~~~  
*reviv'd, strengthen'd, increas'd, establish'd;*  
 and above all, those *exceeding great and*  
*precious promises,* which he had made to  
 mankind, assur'd to them, beyond a pos-  
 sibility of failing?

*Secondly,* Our Saviour's *resurrection*  
 was an additional proof to those many o-  
 thers, which he had before given, of his  
 being the *great prophet* of prophets, the  
*Messiah* or *Saviour* of the world. He,  
 who was to be receiv'd by men under  
*that character,* was undoubtedly to *ful-*  
*fill all things, which were written in*  
*the law of Moses, and in the prophets,*  
*and in the psalms, concerning the Mes-*  
*siab.* And so much our blessed Lord, of  
 his own accord, had frequently intimat-  
 ed to his disciples. And consequently, the  
*resurrection* of the *Messiah* being plainly  
 both *prefigur'd* and *foretold* in *scripture,*  
 it behov'd our Saviour, as he himself was  
 pleas'd to express it, *to rise from the*  
*dead the third day:* that so this part of  
 the *Messiah's* character might be accom-  
 plished in him, as all the preceding parts  
 had been.

He

He, and the types and prophecies of the Ser. 14. *Old Testament*, had gone all along *hand in hand*, from his very birth to his death and burial. But however, had he *stopped here*, and not gone on with them to his *resurrection* likewise, this had been a sufficient bar to, and *confutation* of, all his pretensions of his being the *Messiah*. Nay, a stop here would have been a more immediate and sensible objection to the *Jews*, than in any other part of the *Messiah's* character; because it would have been a stop at the very beginning of that part of it, which they chiefly regarded, and had set their hearts upon, *viz.* the glorious and triumphant part. And tho' it is true indeed that the glories of our *Saviour's resurrection*, and of his subsequent exaltation, were of a very different kind from those which the *Jews* commonly expected in their *Messiah's*; and therefore could not probably, at first sight, be esteem'd by them sufficient to fill up the triumphant part of the *Messiah's character* which they so much doated on; yet, on the other hand, it must be acknowledg'd, that they could not but be thought, by every honest-minded and considering *Jew*, to bid

Ser. 14. something towards this part of his character, and therefore were sufficient to keep such from absolutely rejecting our blessed Lord, as having wholly fail'd as to this part, and to gain an opportunity of parlying with them, and convincing them that they were mistaken in their explication of those places of scripture, which related to this part of the *Messiah's character*, and that these were *truly all fulfill'd* in the *spiritual glories* of our Lord's *resurrection*, and subsequent exaltation; nay, indeed much more eminently and illustriously than they could have been, in those *temporal glories*, which they expected, and so earnestly *long'd for* in their *Messiah*.

And accordingly we find in fact, that this way of arguing did convince abundance of the *Jews*: *St. Peter* having converted no less than three thousand by it at one time, proving that God, by our Lord's *resurrection* and *exaltation*, had *made him both Lord and Christ*; and, at another time, having confounded all the doctors of the *Jewish* council by it, and, in some measure at least, brought over *Gamaliel*, one of the best reputation among

*Acts 2. 29,*  
30. &c.

*Acts 5. 29,*  
30. &c.

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mong them, to be on his side. And this Ser. 14. shews how altogether needless that distinction is, which the latter *Jews* have invented, of a twofold *Messiah*, a suffering and a triumphing one: our blessed Lord having, as by his passion and death, made good the part of the former; so by his *resurrection* and *exaltation*, abundantly fulfill'd the part of the latter.

And what a mighty enhancement of the blessing of our Saviour's *resurrection*, ought this to be to us; that it not only prov'd him to be a *true prophet*, and consequently his promises of salvation were to be depended upon; but moreover, that he himself was the very person, who was to be the *author* and *procurer* of this *great salvation*? Can any thing be a cause of greater joy to all true christians, unless it be this farther consideration, that our Lord's *resurrection* is an incontestable proof that he has *actually sav'd us*? As will plainly appear, from my two remaining particulars; the next of which is,

*Thirdly*, That our Saviour's *resurrection* is an evident demonstration of the *reconciliation of God* to the *whole sinful race of mankind*. It was *for our sake*,

Ser. 12. and *in our stead*, that the *blessed Jesus* suffer'd *death*; *death*, I say, which he, who had *done no sin*, could not possibly have *deserv'd* on *his own account*, but purely as the *representative* of the *whole sinful race of mankind*, who had *all sinned*, and so all *deserved* death. And accordingly the scripture tells us, that he

Rom 4. 25. was *deliver'd* to death for our *offences*;  
 Heb. 2. 9. that he *tasted death* for every man; that  
 1 Thes. 5. he *died for us*; that he *shed his blood* for  
 10. *the remission of our sins*; that he was our  
 Matt. 26. 28. *ransom, propitiation, &c.* His *death* then  
 1 Tim. 2. 6. being the *punishment* of our sins, there  
 1 John 2. 2. was just reason to conclude, as long as he  
 continu'd under this *punishment*, that God's  
*wrath* towards us, upon account of our  
*sins*, was *unappeas'd*, and consequently  
 we ourselves *unpardon'd*. And therefore  
 1 Cor. 15. 17. St. Paul tells us, *If Christ be not raised,*  
*we are yet in our sins.* If it had been  
 possible, as St. Peter expresseth it, that he  
 Acts 2. 24. should have been *detain'd by death*, then  
 must we likewise have remain'd *obnoxious*  
 to that *curse of sin* still: since whatever  
 had been *his lot*, he being *our representa-*  
*tive*, must have been *our's* also.

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But now is Christ *risen from the dead*, Ser. 14. as the same apostle speaks, for our *justi-* Rom. 4. 24. *fication*. Now hath God *rais'd him up*, Acts 2. 24. *having loos'd the pains of death*, to de- Rom 3. 25, *clare his righteousness, or mercy, for the* 26. *remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Who then shall* Rom. 8 33, *lay any thing to the charge of God's elect?* 34. *it is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again.*

Oh glorious! Oh blessed resurrection! the seal of the pardon of the sins of the whole world. What true christian can forbear *breaking out into joy*, upon this *triumphant* occasion, and saying with St. Peter, *Blessed be the God and Father* 1 Pet. 1. 3. *of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

*Fourthly and Lastly*, To compleat and crown our joy, let us consider, that our Saviour's resurrection is an undeniable argument of the possibility, and an infalli-

Ser. 14. ble pledge of the certainty, of our own resurrection.

Acts 17.  
18, 32.

In *St. Paul's* time it was very much disputed amongst the heathens, and the most learned of them too, whether there could be such a thing, as a true and proper resurrection of the dead, or no; and most commonly believ'd, that there could not, as seems plain, from the *Epicureans* and *Stoicks* opposing *St. Paul*, and calling him *babbler*, and others looking upon him, as a *setter forth of gods*, and others *mocking* at him, when *he preach'd unto them Jesus and the resurrection*. Nay, even some of the *Corinthians* themselves, who were become converts to christianity, seem still to have retain'd this belief; as is evident, from that question of *St. Paul* to them, *1 Cor. 15. 12.* How say some, among young, that there is no resurrection from the dead? But now our Lord's actual resurrection utterly put an end to this dispute; nothing being more certain than this, which had been done in him, might be done in every one of us, if God should so please. And therefore *St. Paul* contents himself with this single argument, in proof of the possibility of a resurrection; *Now, if Christ*

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*Christ be preach'd that he rose from the dead, how say some among you, in contradiction to so plain a matter of fact, that there is no resurrection from the dead?* Ser. 14.

Nor was our Saviour's *resurrection* only an undeniable argument of the possibility of ours, but an infallible pledge of the certainty of it likewise. For, as he *suffer'd for us*, or as our *representative*; so no doubt, he *rose again for us*, or as our *representative* also; and hence it will follow, that, properly speaking, *all mankind did virtually and potentially rise*, in his resurrection. And this I take to be the meaning of those places of Scripture, which tells, that *God hath quickned us together with Christ, and hath rais'd us up together with him*: And that *Christ is our life, and that our life is hid with him*. And Christ is term'd by St. Paul *the first fruits of them that slept*, to signify to us that he has, by his resurrection, *sanctified the whole lump or mass of mankind*, for their resurrection likewise; and that, as it follows in the same place, *in Christ all shall be made alive, every man in his own order*. So that our *Saviour's resurrection* is a proof of




Ser. 14. of the certainty of our's, not only as it proves him to be a *true prophet*, and consequently that his promise of our resurrection shall be made good to us, but, as it is it self, in right and power, our own resurrection; as it is the resurrection of the *representative* of the *whole sinful race* of mankind, and consequently of all them in him. And this is what some learned men understand by the *power of our Lord's resurrection*, mention'd by St. Paul, Phil. iii. 10. viz. that *his is the exemplary cause of our resurrection*, as *Estius* speaks.

And what a noble and delightful prospect then doth the resurrection of our Saviour from the dead open to all mankind? even a prospect of that *immortal life*, which they had all so much long'd for, and desired *above all things*. More especially, what a delightful prospect doth it open, to all true, all good christians? a prospect of an *immortal life*, in *inconceivable* and *immortal happiness*: a prospect of an *inheritance, incorruptible, undefiled, that fadeth not away, reserv'd in heaven for us*.

To what has been said, I might further add, that our Saviour's resurrection is, up-  
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on several other accounts, matter of the Ser. 12.  
highest advantage, and consequently joy,   
to all christians. *Viz.*

As it shadws out to them the great  
duty and privilege of their own mo-  
ral resurrection, from a *death in tres-* Rom. 6. 11.  
*passes and sins*, to a *new life in righte-* Ephes. 2.  
*ousness and true holiness*; to which pur- 5, 6.  
pose it is *often*, and most earnestly, apply'd Col. 1. 1,  
and urg'd in scripture. 2, 3.

As it takes away the offence of the  
cross; proving that to have been the me-  
ritorious cause of the pardon of the sins  
of the whole world, and so turning all its  
ignominy into glory.

As it proves our Saviour to be *Lord*  
*both of the quick and dead*; demonstrating  
his death to have been effectual, for the  
redemption of all: and consequently all to  
be his *purchase* and peculiar people. 1 Cor. 6.  
20.

As it open'd the way to, and was in-  
deed an earnest of, all that subsequent glo-  
ry, which God soon after bestow'd on him:  
his being *invested with all power both in* Rom. 1. 4.  
*heaven and in earth*, his *ascension into*  
*heaven*, his *session at the right-hand of*  
*God*, his *receiving gifts for men*, and his  
having a name given him above every  
*name,*

Ser. 14. *name, that, at the name of Jesus, every knee should bow, of things in heaven, and things in the earth, and things under the earth.*

As it fitted him to become a most powerful mediator for us, enabling him to save to the uttermost all them, that come unto God by him, seeing he ever liveth to make intercession for them. As the apostle to the Hebrews speaks.

As it is an assurance from God to all men, as St. Paul tells us, that he has appointed him to be judge of the world. And, above all,

As it is a plain evidence of his being himself a divine person: it having been the effect of his own, and yet not possible to be the effect of any but a divine power.

But these, though all points of the greatest and most comfortable importance, I must content my self, at present, with having barely mention'd; and hasten to apply what has been said, and that wholly with regard to the charity part of the occasion of our this day's meeting. And,

*First,* Is Christ's resurrection a plain proof, that he was a prophet, sent from God? Then is it, in its consequences, likewise,

wife, one of the strongest proofs, which we Ser. 14.  
 can possibly have, of our *obligations* to the  
*great duty of charity.* For never did any,  
 of all God's prophets, so *perfectly teach,*  
 so *assiduously inculcate,* so *powerfully en-*  
*force,* our obligations to this duty, as  
 Christ has done. *Charity* was his *new* and John 13.  
 his *great commandment*: it was the very 34.  
*badge of his discipleship*: both his *doc-* Mark 12.  
*trine* and his *life* continually *preach'd* and 31.  
*explain'd* it: he allow'd no *attainments* John 13.  
 in religion, how great soever, to be of 35.  
*any value, without* it: he declar'd it to Acts 10.  
 be the *sum* and *substance* of our *whole* 38.  
*duty* to our *neighbour,* the very *bond of* Mark 10.  
*perfectness,* the likeliest of all christian 21.  
 graces to obtain *whatsoever we ask of* I Cor. 13.  
*God,* and to *assure our hearts before him,* Col. 3. 14.  
 in this life, and, which is infinitely more,  
 to *secure his favour* at the *day of judg-* Matt. 25.  
*ment,* and to *fit us for the everlasting en-* 34. &c.  
*joyment of him and heaven,* in the next  
 life.


In vain then shall we acknowledge  
 Christ to be a *true prophet,* unless, in obe-  
 dience to his most *express,* most *frequent*  
 and most *earnest* commands, we do, Col. 3. 14.  
*above* Col. 3. 14.  
*all things, put on charity, bowels of mer-*  
*cies,*

Ser. 14. *cies, kindness, tender-heartedness, goodness, readiness to distribute, willingness to communicate: remembering the words of the Lord Jesus, how he said, it is more blessed to give, than to receive; and again, make to your selves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

Col. 3. 12.  
Eph 4. 32.  
Gal. 5. 22.  
1 Tim. 6. 18  
Acts 20. 35.  
Luke 16. 9.

Secondly, Is Christ's resurrection an additional proof, to those many other which he had before given, of his being the messiah? Then do we live in *those days* which, according to the predictions of all the ancient prophets, were to be *days of the most exalted and abundant love and goodwill, amongst men.* Days, in which every thing, that was *hurtful and destructive* to mankind, was utterly to *cease*: and every thing, that was *good and beneficial* to them, to *spring and flourish.* Days, in which the most *rough and savage* of human nature were to be *transform'd* into the most *mild and loving*: and, in one word, days, in which, not only by the *Messiah himself* and his *miraculous power*, but by *all his faithful followers* and the *ordinary powers* of christian charity, all  
*manner*

Isa. c. 11.  
c. 65.

*manner of infirmities and diseases* were to Ser. 14.  
 be heal'd, and *all manner of wants*, both   
*spiritual and temporal*, were to be sup-  
 ply'd to men. In which, *the eyes of the* Isa. c. 42.  
*blind were to be open'd*, *the ears of the* c. 61. c. 35.  
*deaf unstopp'd*, *the lame to leap as an* c. 29. 19.  
*hart*, *the tongue of the dum to sing*, and  
*the prisoners to be brought out of their*  
*prison*, both in a natural and a moral sense:  
 and, in an especial manner, *the poor among* Psal. 22.  
*men to rejoice*, as well, for having bread <sup>26.</sup>  
*to eat and be satisfy'd*, as, for having the  
*blessed tidings of salvation preach'd to*  
*them*. And consequently we, who pro-  
 fess our selves the *disciples of the Messiah*,  
 are bound, both in *justice to our disciple-*  
*ship*, and in *honour to our master*, to do  
 our parts towards the accomplishing of  
 these glorious predictions. And, perhaps,  
 no one thing has so much *hinder'd* the  
*spreading and flourishing of the Messiah's*  
*religion*, as his disciples failing of making  
 good this part of its character; which can-  
 not but render it most lovely and desira-  
 ble in the eyes of the whole world.

*Thirdly*, Is our Saviour's resurrection  
 an evident demonstration of the reconcilia-  
 tion of God to the whole sinful race of  
 mankind?

Ser. 14. mankind? How pertinently then will St. *John's* inference come in here, that, if *God so loved us, we ought also to love one another.* If he so readily manifested his acceptance of the *propitiation offer'd for our sins*: if he so soon, within the short space of less than three whole days, declar'd himself *fully satisfy'd*, with the price tender'd to him, for *our redemption*: what a noble pattern of love has he herein set us to copy after? And how impossible must it be for us, while we bear *this love* in mind, to *decline any offices of love* to one another: especially, of love to one another's souls; those souls, which he, who made them, and best *knows the value* of them, has shewn such a *tender regard*, and *high concern and affection* for? Nay, how impossible must it be for us, at *this holy season*, when we have been, in the most *solemn manner* commemorating *this infinite love* of God to us, and when therefore our hearts ought to be, and I will, for that reason, suppose are, thoroughly warm'd with a most *lively sense* of it, not only not to decline, but even not *zealously to embrace*, not *passionately to long for*, not *eagerly to seek out* of our selves,

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elves, *opportunities* of being *merciful* to Ser. 14.  
*others, as our Father which is in heaven* ~~~~~  
has been to us?

*Fourthly,* Is Christ's resurrection an undeniable argument of the possibility, and an infallible pledge of the certainty, of our own resurrection? Herein then have we the most *powerful argument* to *love and good works*, that possibly can be. The *hope* of a *future resurrection*, and, that which it is in order to, a *future judgment* and *day of retribution*, has been the *great principle*, that has *animated* and *excited* good men, in all ages of the world, to the most *heroick* acts of *piety* and *virtue*. But more especially has *this hope* had the most *wonderful* and *glorious* effects upon *christians*: as having been made much stronger in them, by the evidence of our Lord's *resurrection*, and the *promises* of his gospel, than it had ever been in those of other religions. And particularly has this hope rais'd the minds of christians *above the love of earthly things*, and made them most *willing* and *desirous* to exchange them, by works of *charity* and *mercy*, into *heavenly things*. Thus, you see, how readily the *first chris-*



Ser. 14. *Christians* made all their worldly goods com-  
 mon, and sold their possessions, and parted  
 them to all men, as every man had need;  
 nay, and even did not count their lives  
 dear unto themselves, but most gladly  
 spent and were spent, in the service of  
 one another, especially the service of one  
 another's souls: because they knew affu-  
 redly, that this their labour of love should  
 not be in vain in the Lord; they had  
 their Saviour's own word for it, that it  
 should be recompens'd at the resurrection  
 of the just, and that, at the great day of  
 judgment, he himself would remember it,  
 and produce it in their favour, and re-  
 ward it with a kingdom, prepar'd for  
 them, from the foundation of the world.

Acts 2. 44.  
 45.  
 Acts 20.  
 24.  
 2 Cor. 12.  
 15.  
 Luke 14.  
 14.  
 Matt. 35.

Lastly, Is Christ's resurrection, upon many accounts, a matter of the greatest and most abundant joy to us christians? How naturally then will this joy enlarge our hearts, and set wide open our hands, to our poor and distressed brethren? It is the nature of all joy to make men, to some degree or other, open-hearted and bountiful: nay, even the most covetous and unmerciful are not wholly secure against this effect of joy. And accordingly we find in fact,

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fact, that we always apply to our brethren Ser. 14.  
with *best success* for *bounties*, when they  
are in a pleas'd and joyful temper of mind:  
and that the most *hard-hearted and close-*  
*fisted* men living are, by some extraordi-  
nary occasions of joy, transported, beyond  
themselves, into excessive acts of *munifi-*  
*cence* and *liberality*. And if so, if this  
is the *common effect* of all joy; of all sorts  
and all degrees of it; nay, if even world-  
ly joy has sometimes this effect, upon the  
most obdurate mind, and griping hand;  
what *effects of this kind* may we not rea-  
sonably expect from joy like that of this  
*holy season?* from *joy spiritual*; from the  
very *highest degree* of this joy, which we  
are capable of in this life: and upon  
*hearts so tender*, and *hands so liberal*, as  
*those of christians* ought *always to be*, and  
and as those of christians, *affected with*,  
and *govern'd by* a due sense of the  *blessings*  
of our Lord's resurrection, *always will be?*  
If the *joy of a pardon from an earthly*  
*prince*, of a *temporal inheritance*, is so  
apt to make our hearts *overflow* with *love*  
and *beneficence* towards men; what will  
not the *joy of a pardon from God himself*,  
of an *eternal inheritance in the kingdom*

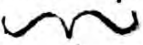
Ser. 14. of heaven, be able to work our hearts up  
 ~~~~~ to? Oh! how ought the the abundance of  
 2 Cor. 8. 2. our joy, as St. Paul expresseth it, to abound  
 unto the riches of our liberality? How  
 vast will that charity be, which shall  
 stretch itself out, as far as it is able, in  
 proportion to the blessings of our Saviour's  
 resurrection?

[ Here a true report was read. ]

And, behold, how much *needed* such an  
*abundant* and *extensive* charity is at pre-  
 sent: when, as appears by the report just  
 now read, so many *worthy objects* do, to  
 so great a degree, want its assistance? Ob-  
 jects, which, having formerly describ'd at  
 large, I shall now say no more of, than  
 that our blessed *Lord* himself has *recom-  
 mended* them to our care; and that the  
*dispensations* of divine providence now  
*force* them, with a more than *ordinary*  
 earnestness, to *ask* it; that they are both  
 in *themselves*, and in their *circumstances*,  
 the *most moving* and *inviting*; and that  
 they will richly *repay*, in honour to God,  
 our *blessed Saviour* and our *holy religion*,  
 (not to stoop to any worldly considerations  
 at

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at present) all those *good offices*, which we Ser. 14.  
shall do for them. 

And oh! who then, that professeth himself a *christian*, and consequently owns himself bound to *do good, as he has opportunity*, must not, at this blessed time, and upon this glorious occasion, feel himself *glowing* and *burning* within, with the most *fervent* and *intense* love towards his brethren? Who, that has any *tolerable* sense of the *abundant mercy* of God to him in *raising up Christ from the dead*; can possibly want *any degree* of *mercy*, towards *those* of his *own kind*? Who, that has any *bowels of compassion* at all, can forbear *setting them wide open*, to receive those *needy objects* of it, now before us? I hope there is not one here, who is not thus affected and dispos'd: but if there be, I think it my indispensable duty to tell him, that *the love of God dwelleth not in him*, and that he is not, in the best sense, <sup>1 John 3.</sup> *risen with Christ*; intitled to that *happy resurrection of the just*, of which no *unmerciful* man shall be counted worthy: but, on the contrary, *risen only to a resurrection of condemnation, to a resurrection of judgment without mercy*, foras- <sup>James 2.</sup> <sup>13.</sup>

Ser. 14. *much as, under these strongest obligations, to these most inviting objects, they would shew no mercy.*

To say all at once, if we desire to be the better, nay, not infinitely the worse, for our Lord's resurrection: let us learn from  
*Coloss. 3. it to seek those things which are above, where Christ sitteth on the right hand of*  
*Heb. 10. God: to set our affections on things in*  
*34. heaven, and not on things on the earth: and sincerely and earnestly to love one another, and even joyfully to spoil our selves of our worldly goods, for the sake of one another, and in hopes of this better resurrection: and then God will dwell in us, and his love will be perfected in us: then,*  
*1 John 4. when Christ, who is our life, shall ap-*  
*12. pear, we also shall appear with him in glory.*





S E R M O N XV.

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Preach'd at St. Sepulchre's,  
on Thursday in Whitsum-  
Week, 1713.

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EPHES. vi. Ver. 4.

----- *Bring them up in the nurture  
and admonition of the Lord.*



THESE words are a general command to all parents, to be careful to give their children a religious, and (as some learned men interpret the original word, which we here render *nurture*) an ingenuous education. But I

Ser. 15. shall, at present, make use of them only to introduce a discourse, concerning the excellency of that charity, which, through the blessing of God, has, of late, generally obtained amongst us, of erecting and maintaining charity-schools, for the educating of poor children, both boys and girls, in a true sense of the christian religion, as professed by the church of *England*; and in an useful way, of fitting them for some honest worldly calling or employment. And hence I shall take occasion to exhort and provoke all persons, concerned either in the supporting or managing of this charity, to the utmost zeal and diligence in so excellent a work.


And, in order to this, I must beg of you seriously to consider, along with me, the following particulars.

*First*, The greatness of this charity, with respect to the poor children themselves, who are the immediate objects of it.

*Secondly*, The very extensive and lasting beneficialness of it, to many others, as well as to them.

*Thirdly*,

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*Thirdly*, The reputation and advantage, Ser. 15.  
which it will bring to the publick. 

*Fourthly*, The honour, which will rebound from it, to God, our blessed Saviour, and our holy religion. And,

*Lastly*, The acceptableness of it in God's sight, and the certain and great rewards that will attend and follow it, in this life, and that which is to come.

*First*, The greatness of this charity, with respect to the poor children themselves, who are the immediate objects of it. And this will best appear, from considering and comparing together the vastly different estates and conditions of these children, before, and since this charity; and that too in regard to their souls, as well as bodies.

Before this charity, many of these poor children were, even in respect of their bodies, in a most forlorn and miserable condition: destitute, in great measure, of the common necessaries of life, meat, drink, and rayment, and of the common care and protection, which is due to their tender years; and, by reason of this, exposed to great present inconveniencies, hardships,  
and



Ser. 15. and dangers; and yet, which is much worse, generally educated in such a manner, as was so far from being likely to enable them to prevent or remedy these inconveniencies, hardships, and dangers, for the future, that, on the contrary, it surely threatned them with much greater, as they should grow up, even the very greatest that can possibly befall our bodies, in this life, extreme want, shame, pain, sickness, an untimely, and, but too probably, most ignominious death.

But alas! all this was even as nothing, if compared with the miseries and dangers which they were under, in respect of their souls. For these, though infinitely the most precious part of them, were, as is but too too common, generally less taken care of, than their Bodies; and, either through the thoughtfulness, incapacity, or wilful negligence of those, to whom the care of them belonged, lay very much disregarded and uncultivated; void of a true sense of God and religion, and the way to present and future happiness; and consequently sure to become a prey to the devil (who never fails to take possession, and may with great ease do so,


so, where religion has not done it before Ser. 15, him) and, by becoming his vassals, to forfeit all title to true peace, comfort and happiness in this life, and to have only reserved for them the dismal inheritance of everlasting torments, in which too their beloved bodies must share with them, in the next life.

Oh most dreadful state, and most worthy of all manner of christian pity and assistance!

And, blessed be God, it finds both very effectually in our charity-schools; in most of which the bodily wants and miseries of these poor children are, to some degree, in a few wholly, supply'd and remedy'd, even for the present; and, in all of which the children themselves are bred up in a very likely way, of becoming able soon to provide a total supply and remedy for them, in time to come. And, which is infinitely more worthy our consideration, in all of which, the wants of these poor childrens souls are supply'd, in full measure, pressed down, and even running over into their bosoms; and the miseries which had either seiz'd, or threatned these, are removed and guarded against, with the utmost

Ser. 15. utmost care and diligence possible. In  
 which the principles of all true saving  
 knowledge are most faithfully and plainly  
 instill'd into, and assiduously inculcated  
 upon the minds of these poor children;  
 and they are, at the same time, trained  
 up in the practice of all such christian  
 graces and virtues, as ought constantly to  
 accompany this knowledge. In which,  
 they are taught to read the word of eter-  
 nal life, to pray for the assistance of God's  
 holy Spirit, to know and believe in their  
 only Lord and Saviour Jesus Christ, and  
 to become obedient to his will, and, by  
 so doing, to be most happy, both in bo-  
 dy and soul, both now and evermore.

Oh glorious charity, doing good to the  
 whole man, but especially to the better  
 part of him; extending to his whole dura-  
 tion, his temporary Life here, his eternal  
 one hereafter; redressing present evils,  
 preventing future ones; averting the grea-  
 test mischiefs, procuring the greatest goods;  
 guarding against all manner of harms,  
 promising all manner of blessings; and,  
 to use but few words, rescuing our bre-  
 thren from the very jaws of hell, and fet-  
 ting wide open the gates of heaven for  
 them.

them. Can any one, that has the least Ser. 15.  
spark of brotherly love remaining in him,   
the least fellow-feeling of the wants and  
miseries of others, forbear doing all that  
is in his power, for the support, incou-  
ragement, and improvement of such a  
charity as this?

*Secondly,* A farther proof of the ex-  
cellency of this charity is, the very exten-  
sive and lasting beneficialness of it, to  
many others, as well as these poor children.  
It cannot but be an immediate and very  
sensible refreshment and comfort to the  
parents, relations, and near friends of these  
poor children, to see them put into so  
hopeful a way of becoming happy, both  
in this world, and that which is to come.  
And who can tell how serviceable and  
helpful these children may, in after-times,  
prove, to their parents, relations, and  
friends, by means of this their useful edu-  
cation? Nay, who knows but that the  
religious education of these children may  
often become the happy occasion of bring-  
ing salvation it self home to their parents,  
relations, friends, and companions? To  
be sure, when these children shall grow  
up

Ser. 15. up, and spread themselves in several places and stations in the world; all that shall receive any manner of benefit from them (and who can so much as conjecture, how vast the number of these will be? not only of private persons or families, but even of publick societies, towns, cities, common-wealths, nations, kingdoms, &c.) will have reason to thank this their good education for it. Nay farther, all those, who would have been in danger of receiving harm from these poor children, if they had not been thus religiously and usefully educated, will partake in this very extensive beneficialness of their education. And then there can be no doubt, but that the influence of this education will shew it self, in great variety of ways and manners, making these children much better, and more beneficial, in every relation, station, condition, and circumstance of life, which they shall happen to be engaged in, than they could possibly have been without it.

Farther, as to the lastingness of the beneficial effects of this charity, it will, in this respect, transcend most other charities. For, whereas many of these, as the  
meat,

*St. Sepulchre's, May 28. 1713. 415*

meat, drink, and clothes, which we give Ser. 15.  
to our poor brethren, serve only a pre-  
sent occasion, and consume and perish in  
the very using of them: The benefits of  
this will be much more solid, fix'd, and  
durable; and can hardly fail of propaga-  
ting themselves, even to the very end of  
the world. For, as the impressions of a  
religious and useful education (which are  
naturally apt to sink deep in the soft and  
pliant time of youth, and consequently  
to become very firm and lasting, not,  
without great difficulty, to be defac'd,  
much more utterly worn out) and the  
blessing of God, which doth always ac-  
company such an education, will, moral-  
ly speaking, insure these poor children  
for blessings to mankind, throughout their  
generation, that long tract of time which  
they have before them; so the sensible ex-  
perience, which they shall have in them-  
selves, of the great advantageousness of  
such a religious and useful education, will  
necessarily prompt them to use their ut-  
most endeavours to give their children  
the like; and so it will be transmitted  
down from father to son, even to all  
generations.

Nay,

*Ser. 15.* Nay, and, forasmuch as the chief benefits of this charity, which are to be thus propagated, are of a spiritual nature, they will not suffer themselves to be stinted and confined to the narrow bounds of time and this world, but will go along with many, 'tis to be hoped with most, of those who shall partake of them, into the next world, and there make them shine forth in bliss and glory to all eternity.

If then we desire to do an universal and everlasting charity, here it is for us; if we desire that all, even our latest, posterity may be the better for our charity, lo! here a charity for which all generations, yet to come, shall call us blessed. Nay, if we desire to see the happy monuments of our charity, in heaven itself, to all eternity: behold a sure way of enabling these poor children now before us, one day to give us, both in themselves and vast numbers of others, this glorious and blissful sight.

*Thirdly,* Let us consider the reputation, and advantage, which this charity will bring to the publick. It has a long time been one of the most grievous reproaches,  
and

and heavy burdens, of this nation, that Ser. 15.  
it has abounded with beggars and idle persons, with thieves and robbers, with common swearers and common prostitutes; nay, and has had its full share of the very worst of villains, wilful perjurers, incendiaries, murderers, assassins, &c. This our neighbouring nations have been very often casting in our teeth: this we are continually making laws to prevent: this our frequent examples of justice too plainly confess. And whence, think we have these misfortunes chiefly arisen? Has it not been, almost wholly, from want of a due care in educating the children of our poor? who, without having previously been instructed in a true sense of religion, or bred up to any honest calling or employment, have been, generally, left to get a livelihood in such ways as they could; and have been sure to make choice of those ways of doing this, which agreed best with that idle and slothful temper, which they had all along been brought up in; and not so much to enquire, whether a way of life was honest and lawful, as whether it was easy and suitable to their inclinations. And how soon then might



Ser. 15. all these mischiefs be, in great measure, remedy'd, by taking away, at once, the main cause of them? I mean, by providing, that the children of our poor may no longer want such an education, as is proper for them; such a religious education, as may sufficiently fortify them with principles against these wicked practices: such an useful education, as may enable them to get a comfortable livelihood, in an honest way, and not suffer them to be expos'd to the many great, and dangerous temptations to the contrary.

And oh! what an honour would it be to our nation, thus, at once, to have most of these foul blots and scandals wip'd off from it? to have no body seen in want; no body unemploy'd; no dismal stories of robberies and house-breakings; no horrid noise of oaths and execrations; no disgrace or danger from infamous or lewd persons; and hardly so much as a soft whisper, to be sure no loud out-cry, of blood and murder, heard amongst us; and consequently, to have whippings, pilloryings and executions, as rare, as they are now common. What a noble idea would this give all foreigners, of the power, wisdom

dom and justice of our government? What Ser. 15.  
an emulation would it raise in them, of  
becoming like us? How would it make  
us a praise and a glory, instead of a re-  
proach and a scorn, as we have too long  
hitherto been, upon these accounts, in the  
sight of all people?

And how easy and advantageous would  
it be, as well as reputable, to the publick,  
to have those poor families, which had too  
often been nurseries of idle persons, beg-  
gars, and villains, turned into nurseries of  
honest and industrious servants, diligent  
and skilful apprentices, faithful and profit-  
able members of our common-wealth? to  
have so many new pair of hands gain'd to  
its service; so many fears, dangers, and  
burdens, taken off from it; and so much  
quiet, security, and assistance, added to  
it. In one word, to have order, instead  
of confusion, wealth instead of poverty, vir-  
tue instead of vice, and consequently God's  
blessings instead of his curses.

And who then, that professeth himself a  
loyal subject to his QUEEN, and an hear-  
ty lover of his country, can, for shame, re-  
fuse to give all possible assistance to such a  
charity as this, in which the honour and

Ser. 15. interest of both are so nearly concerned?

Who, that makes any the least pretence to publick-spiritedness, shall dare not to encourage this sure and ample way, of serving the publick? Nay, to come yet lower, who, that has any regard either to his own, or his neighbour's, share in the common happiness, must not, both in love and prudence, have great regard to this charity, which so directly and powerfully tends to promote this happiness.

Or, if regards to men will not much move us; let us try what our regard to God, our blessed Saviour, and our holy religion, will do, by considering,

*Fourthly*, The honour that will redound to them, from this charity. God and our blessed Saviour are never more truly and greatly honoured, than when souls are gain'd to them: when those, who are in danger of becoming the devils servants, are snatch'd out of his hands, and devoted to them: when they, who had usually been the prophaners of their holy-days, the blasphemers of their sacred names, the contemners of their commandments, the corrupters of their people, and the reproach of their religion, are turn'd into exemplary

ry patterns, of sanctifying their days, re-  
verencing their names, walking in all  
their commandments with a perfect heart,  
inviting others, by their good works, to  
glorify their Father, which is in heaven,  
and adorning the doctrine of God and our  
Saviour in all things. Ser. 15.

And then, as to religion, the greatest honour, which we can possibly do to that, is to make its power and beauty shew forth themselves in the lives of its professors: and especially of those, who before had too often been, by the wickedness of their lives, both an intolerable disgrace to it, and one of the main obstacles of the propagation of it. This is the surest way, both to render religion itself all glorious within, and to win over to it all such, as are most likely to encrease its glory from without.

And this, we all know, is the chief design of our charity schools; to reform the lives of a class of mankind, which, to the utmost degree, needed reformation: and, by so doing, both to encrease true religion, and establish it upon a lasting foot amongst us. And how well fitted they are to compass this design, let the

Ser. 15. reason of the thing it self speak. It is  
 but a very difficult, and almost hopeless,  
 attempt to prevail upon the generality of  
 old sinners, such as have been long accus-  
 tomed to do evil, to learn to do well: and,  
 though no pains should be spared, in this  
 attempt, because some service to reli-  
 gion may be done by it: yet we can ne-  
 ver expect, this way, very much to amend  
 the manners of a corrupt and degenerate  
 people, and to bring in an uniform, sub-  
 stantial and durable regulation of the lives  
 of men, according to the exact rules of  
 true christian piety and virtue. The on-  
 ly sure, as well as most easy, way of do-  
 ing this, is, by beginning early with chil-  
 dren, before any evil habit has taken pos-  
 session of them, and sowing in their soft  
 and fertile minds the good seed of eter-  
 nal life, and from time to time, so culti-  
 vating and improving it, that it may bring  
 forth its fruit in due season. And oh!  
 what a blessed harvest may we one day  
 hope to to reap, from this good seed, sown  
 in such good ground; nay, from having  
 that very ground made profitable, and to  
 abound with wheat, which before, most  
 commonly, ran all to weeds, or at best  
 brought

brought forth tares only? What a glorious prospect of a rising, flourishing, and even everlasting state of piety and virtue have we now before us, when vast numbers of those, who were in imminent danger of becoming sworn enemies to God and goodness, are carefully train'd up, almost from their very infancy, to God's service, and so effectually taught the way, in which they should go, that, when they are old, they will probably not depart from it, but teach it to their children, and their childrens children, unto all generations?

Nay, and the other design of this charity likewise, which is to fit these poor children for some useful employment, and thereby to secure to them a comfortable subsistence in the world, will be more than a little for God's glory. Since hereby his providential care for the good, even of the meanest of his servants, will appear: the great end which he aim'd at, of making all men serviceable to the common interests of society, will be promoted: and many of the most scandalous vices, as you have before seen, will be avoided, and, on the contrary, many of the

Ser. 15. most amiable virtues cultivated and improv'd.

One thing more I cannot help observing, under this head: and that is, that this way of educating the children of our poor; will be no mean security to, no small enlargement of, the best and purest of all christian churches, our church of *England*. Hardly any one thing has more help'd on our unhappy schisms and dissensions, than that ignorance of, and indifference to, all religion, which have so long been taken notice of, in the lowest of our people; of whom all schismatical sects and parties have, in their beginnings at least, been chiefly compos'd. And indeed it is no great wonder, that they, who are indifferent to all religion, should readily put on any particular form of it, which may be of worldly advantage to them. But we hope now, by the blessing of God, soon to see an end of this; when the children of our poor shall be early well instructed, both in the principles of the christian religion in general, and the way of worshipping God in the church of *England* in particular: And so shall not be liable, as they have been, *to be toss'd to and*

and fro with every wind of doctrine, and Ser. 15.  
carry'd about with the sleight and cunning  
craftiness of men, whereby they lay in wait  
to deceive; but shall become rooted and  
established in the true faith and worship  
and able to give an answer of the hope  
that is in them, and both to turn away  
from, nay, and even rebuke gainfayers.

In vain then shall any man call himself  
a good man, or a good christian, much less  
a good *church of England man*, that will  
not most readily do any thing in his pow-  
er, for the promoting of this charity: a  
charity design'd to such excellent purposes,  
as utterly to supplant atheism, deism, pro-  
phaneness and immorality, and to shut  
out heresy and schism, from polluting the  
purity, and disturbing the peace of the  
best of churches for evermore.

*Lastly*, To provoke us to the utmost to  
this good work, let us consider the accept-  
ableness of it in God's sight, and the cer-  
tain and great rewards that will attend  
and follow it in this life and that which is  
to come. But surely I have already suffi-  
ciently prov'd the acceptableness of this  
charity in God's sight, when I shew'd you  
how much it is, for his and his Son's ho-  
nour,



Ser. 15. *nour*, for the advancement of true religion, and for securing and promoting the present and future happiness of mankind. I shall therefore only add, upon this head, that no christian grace is more highly in God's esteem, than charity; no instance of charity more so than that which reacheth to the souls as well as bodies of our brethren; and no objects of it more so, than little children, whom our Lord himself, whilst here on earth, was pleas'd to express the most tender concern and affection for.

And then, that what is thus acceptable in God's sight, will be surely rewarded by him, is one of the first principles of religion, and consequently cannot need any proof here. But perhaps it may be a little necessary, to put you in mind particularly of some of those rewards, that will certainly attend this charity in this world, and that which is to come.

In this world, a mighty pleasure will attend the exercise of this charity: it being natural for us to delight, in supplying the wants, and easing the miseries of our brethren: more especially of children whose innocence and helplessness do, in a more than ordinary manner, invite, nay even extort,

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tort, compassion and assistance from us; Ser. 15.  
and as natural likewise to delight, in be-  
holding these plants of our own hands grow  
up, thrive and prosper, spread their be-  
neficial branches far and wide, and both  
yield much fruit at present, and promise  
a great deal more, in time to come. So  
that here we have a great, a lasting, and  
yet a cheap, pleasure; a pleasure great  
enough, for the holy angels, our blessed  
Saviour, and God himself, to partake with  
us in; a pleasure, which will be every  
day increasing and improving; and yet  
a pleasure purchas'd for a trifle, for a small  
part of those riches, the whole mass of  
which, if it were needed, would not be  
too great a price for it.


And then, what an honour will it be for  
us, of this present age, to be instrumen-  
tal in laying the foundations of a much  
better state of things, than we now enjoy,  
both in respect of religion and civil poli-  
cy, for all generations? How dear and  
precious will this make our memories to  
all future ages? How will the general  
thanks and praises of mankind begin to  
raise a name and a memorial, as soon as  
they shall find the blessed effects of this  
charity?

Ser. 15. charity? How will these thanks and praises grow and improve, as these blessed effects shall? How will they last and hold on, with them, till time be itself no more? Oh! what glory is like to the glory of reforming mankind; of securing and increasing the ease and happiness, both of the present age, and the latest posterity; of promoting both their temporal and eternal interests?

Nor will the profit of this charity, be at all inferior, either to the honour or the pleasure of it. For, not to repeat what I have before said, of the natural tendency of this charity, to bring in considerable profit, both to the publick and particular persons; nor to insist upon those manifold blessings of God, which we have just reason to hope for, from this, in common with other charities; are there not several special, and most highly desirable, advantages and blessings, which this charity will be most likely to procure for us? Will it not be a mighty incitement of our own children, to value, and make a right use of, a good education, to let them see how careful we are, how willing to be at any cost and pains to bestow it upon others?

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thers? Will not this charity for the chil-Ser. 15.  
dren of our neighbours, be a very proba-  
ble mean to incline God, to prosper all  
our endeavours for the happiness of our  
own? Nay, may it not very probably in-  
cline him even to give children to those,  
to whom before he had not vouchsafed  
that, generally so much desired, blessing?  
And then, what course can we take, so  
likely to secure the continuance of God's  
mercies to us, in our publick capacity as  
a nation, as this of reforming our man-  
ners in the most effectual way, and there-  
by making our selves such a people, as  
God may delight to do good to, and set  
up on high above all the nations of the  
earth? What so sure way, for the lasting  
preservation of our most holy and inva-  
luable religion amongst us, as our thus in-  
structing, in a true sense of it, those who  
before were but little, or not at all, ac-  
quainted with it; as our thus manifesting  
to divine providence our sincere love of it,  
and our earnest endeavours to propagate  
and increase it? In one word, what can  
so much invite God, to lengthen out to us,  
to the very utmost, the life and health of  
our most gracious QUEEN, who is, un-  
der

Ser. 15.  der him, the giver and protector of all our happiness, as our thus making her reign every day more and more for his glory?

Then, as to the next world, who knows not that, as all our good works will follow us thither, and our works of charity will, at the great day of judgment, be available with God, above all others, for procuring his favour towards us: so that a yet more especial regard will be had to those works of charity, which have been instrumental, in saving souls alive, and turning many to righteousness? And that those persons shall then be placed very near to their blessed Lord, in his kingdom of glory, who have been careful nearly to imitate him here, in his dear love of children, and the souls of men.

To sum up all then that has been said, in as few words as may be: If we have any true sense and fellow-feeling of the wants and miseries of our brethren, any sincere compassion and concern, either for the souls or bodies of those who stand in utmost need of our assistance: if we would dispense our charity, to the very best advantage, spread it as wide, and make it last as long, as is possible: if we wish

wish well to our government, our neighbours, or our selves: If we have a due regard for the honour of God, our blessed Saviour, and our holy religion, and the peace and prosperity of our establish'd church: nay, if we desire to gratify our own bowels, to promote our own honour and advantage, to recommend our selves most effectually to God's  
our, and, by so doing, to secure all manner of blessings from him, upon our selves, our families, our country, our QUEEN, our religion, in this life, and a most transcendent portion of bliss and glory in the next life. Lo! here an happy opportunity, of demonstrating all this at once, now before us.

And what shall I more say? Shall I put you in mind, of the universal approbation and encouragement, which this charity has met with, from all wise and good men? Shall I urge to you the example of our most gracious QUEEN, who has both been her self a most bountiful benefactress to it, and given it in particular charge to all her bishops to do their best towards enlarging and promoting it? Shall I appeal to our experience of the  
thing

Ser. 15. thing it self, and shew, from the modest and innocent behaviour of these poor children, their good reading, perfect repetition of the church-catechism, and other good books, excellent hand-writing, and several other useful qualifications, which they have actually attained; how will this charity answer the noble ends propos'd by it? Shall I attempt to prove, that the signal blessings, which we have of late received from God, both in war and in peace, have been probably bestowed by him, very much as a reward, of this and our other publick charities? And shall I need to call to your remembrance, how strictly such signal blessings require real thanksgivings to God for them, and to demonstrate how truly our improvement of this charity will be such an one? Or, rather, shall I not hasten to conclude all, with a few words of exhortation, to all manner of persons concern'd in this charity?

And *First*, As to you, poor children; what an unspeakable blessing ought you to think it, that God has put it into the hearts of well-dispos'd people to take such care of you, as your own parents were

were not able to take: by giving you an education, in all respects, so proper for you, that it can scarce possibly fail, but through your own Fault, of making you happy both here and hereafter? How ought this consideration to fill your hearts and mouths, with daily thanksgivings to God, for so great a blessing? How ought it to provoke you, to offer daily your most fervent prayers to him, for such kind benefactors? And, above all, how willing and careful ought it to make you, exactly to observe the rules of this your education, and earnestly to apply to the throne of grace for the divine blessing upon it, that you may be sure, in due time, to reap all those good fruits, which are so justly to be expected from it?

*Next,* As to you masters and mistresses, how seriously ought you to consider, what a great and important trust is committed to your charge, and what mighty things are expected, from your discreet and faithful management of it! How fearful should you be, lest so excellent and well-appointed a charity should, in any measure, miscarry, through your negligence or misbehaviour! How careful to prevent this, by

F f                      a most



Ser. 15. a most strict observance of those rules, which are given you, to govern your selves by! How cheerful should you be, in discharging a duty, for which you will be sure of so much thanks and praise, both from God and man! And, above all, how exemplary, in becoming to your scholars, in all things, patterns of good works; how zealous in imploring God's blessing, on your endeavours for their good; two of the best means, to make all your other endeavours successful!

*Lastly*, As to all, that, by their alms, or other ways, are assistant to this charity, and more especially to the immediate trustees and governours of it: What a comfortable consideration must it be to them, that either their money, their time, their pains, or all, have been employ'd in the supporting, managing, increasing, and improving of so excellent a charity, as this! A charity, as you have heard, so much for the honour of God, the advancement of true religion, and the publick and private, the temporal and spiritual, the present and future happiness of mankind; and, consequently, so highly acceptable both to God and man, and so sure to  
meet

meet with abundant rewards from both. Ser. 15  
And what an encouragement ought this  
to be to all such, to shew the same dili-  
gence in this good work, even unto the  
end, nay, and to abound in it more and  
more!

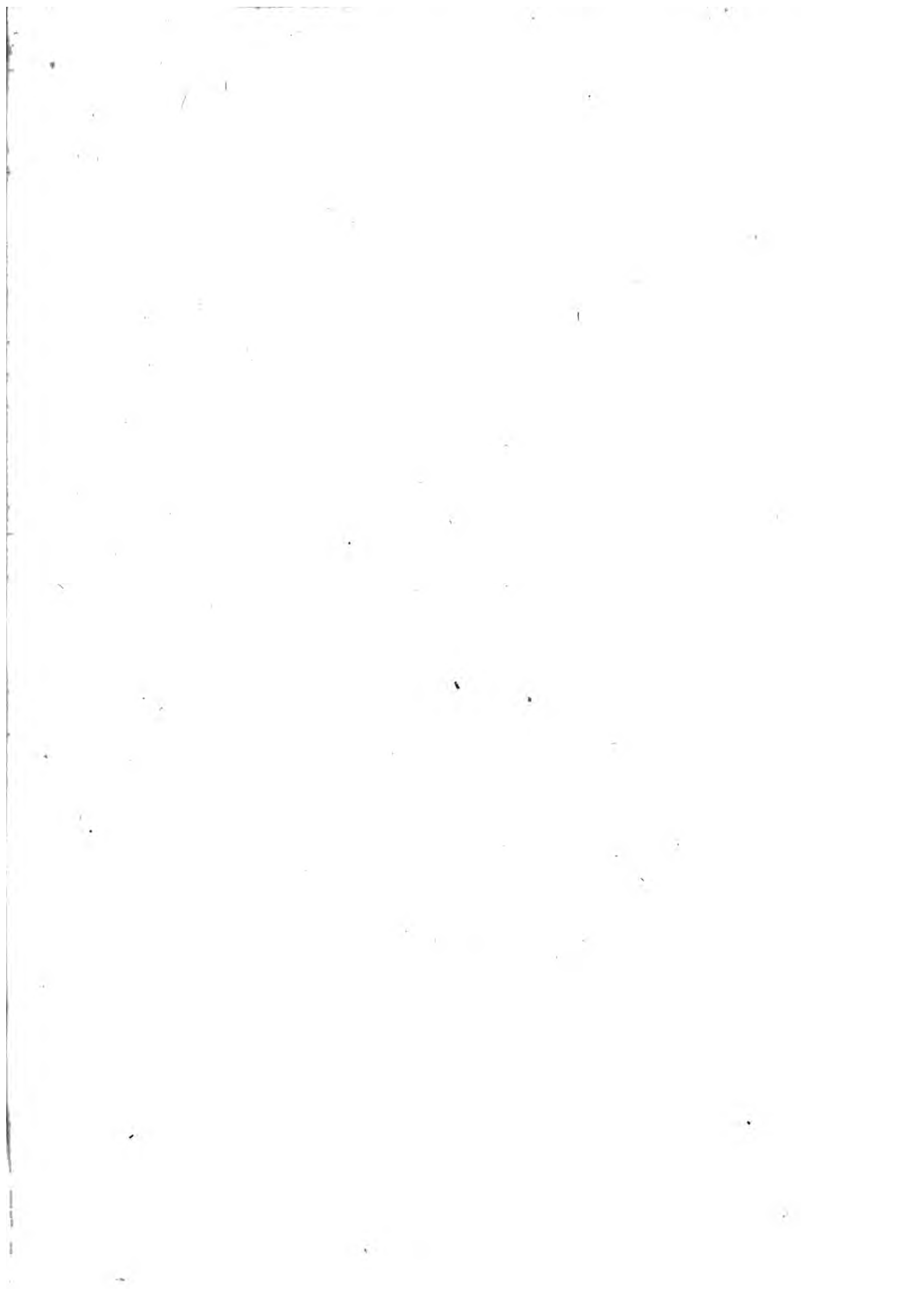
Blessed Jesu! can we cast our eyes round about us, and behold the vast numbers of children now before us, that, within a little time, have been gathered under the wings of this charity, and not become all joy and transport at the glorious spectacle, all desire and zeal to enlarge and improve it? Can we love thee, and yet grudge any cost and pains, in thus spreading thy religion, and thy glory? Can we love our brethren, and yet refuse to bear any share, in so charitable a work as that, of helping to make them happy, both in body and soul, both now and for ever? Oh no! rather, much rather we adore and bless thee, that thou vouchsafest to give us leave, to become instruments of thy glory, and our brethrens happiness, upon such easy conditions, as those now before us. We embrace, with all possible joy and thankfulness, this blessed opportunity of manifesting our love to thee and them: we will  
hold

Ser. 15. hold it fast, as long as we live: we will be ever increasing, excelling, and abounding in it more and more: that so, if possible, we may hereby know, that we are of the truth, and assure our hearts before God, in this life; and, which is yet infinitely more, have them established unblameable in holiness before him, at thy coming with all thy saints.

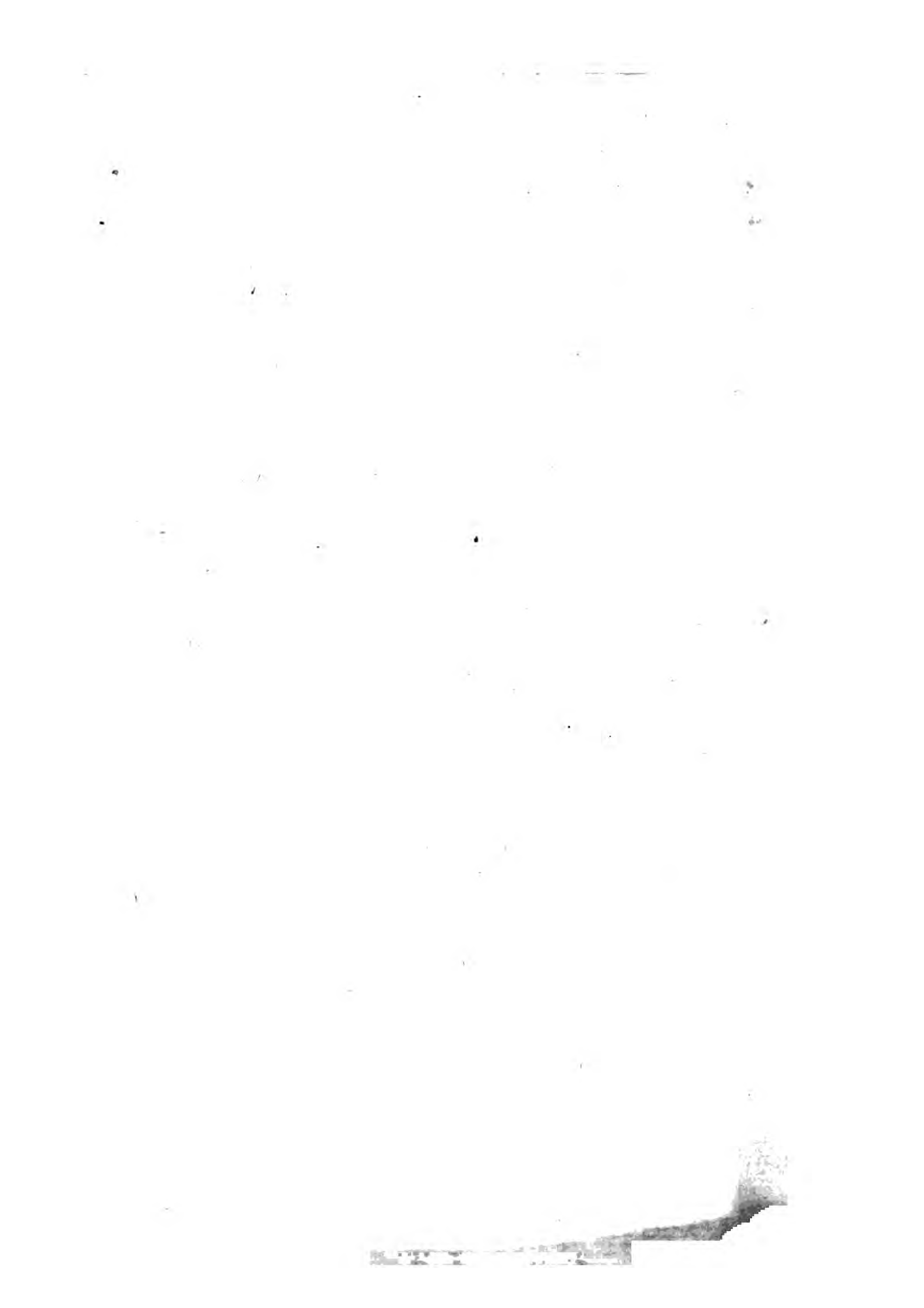
*Even so! and then, Come Lord Jesus,  
come quickly.*

The End of the First Volume.

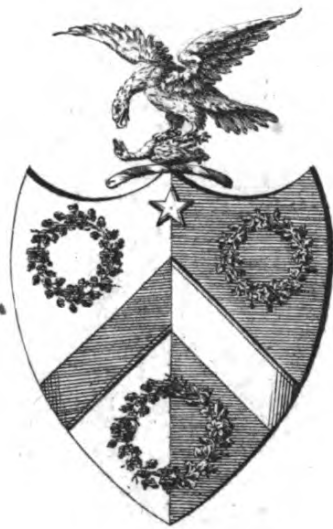








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