

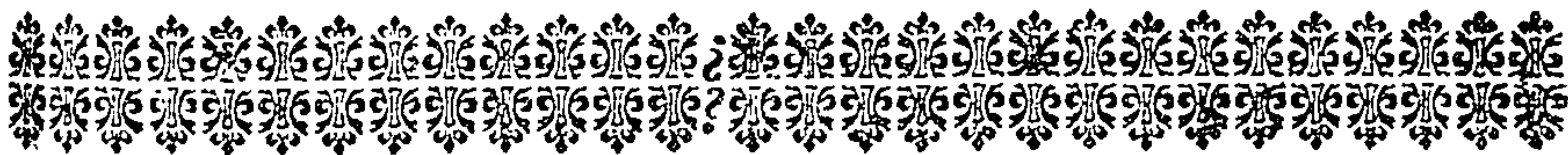
Mr. GOOD's

Thanksgiving

SERMON

For the PEACE,

July 7, 1713.



T H E
Blessedness of Peacemakers.


A
S E R M O N

Preach'd at the Parish-Church of
ASTLEY in the County of *Worcester*,
On *Tuesday, July 7th, 1713.*

Being the Day of Publick Thanksgiving for the Conclusion of a
Just and Honourable P E A C E between Her most Excellent
Majesty the Q U E E N of *Great-Britain*, and His most Chri-
stian Majesty the *French* K I N G.

By *T H O M A S G O O D*, A. M.
Rector of the said Church.

The Second Edition.

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T H E

P R E F A C E.

Courteous Reader,

I Do not expose this illiterate Sermon to the *View* of the World, out of any Prospect or Hopes of gaining any Credit by it, but to satisfy an innocent, and therefore (I hope) a pardonable Ambition I have to shew my Affection to the Present P E A C E, and to the Royal and Noble Authors of it, tho' it shou'd prove to the Loss of the little Reputation I have, by the severe Censures of the Criticks. I hope (as I suppose you to be candid and courteous) that you will judge favourably, and pardon this little Ambition, or Vanity, or whatever else you shall be pleas'd to call it, in one, who will be as ready to pardon you in the like Case.

There happen'd in the former Edition of this Sermon, a little Mistake in the Motto of King James the First, *Beatus Pacificus* instead of *Beati Pacifici*. Upon this small Erratum I understand some have been very Sarcastical, particularly a certain Divine, who upon this Occasion took a right way to secure himself and his Curate from any Criticisms, by not Preaching at all on the Thanksgiving-Day himself, nor allowing any thing to his Curate to do it for him, tho' a Duty enjoyn'd by her Majesty; out of Respect to Her, no doubt. Farewel.

Matth. v. ix.

Blessed are the Peace-Makers, for they shall be called the Children of God.

IN the Distribution of His Blessings to several sorts of Persons our Saviour forgets not the Peace-makers. Nor was it likely he should, being himself the *Prince of Peace*; as he is expressly stiled, *Isa. 9. 6.* One great end of his coming into the World was, by rectifying and sweetning the Tempers of Men, to extinguish all Enmities and Wars; to change *Swords into Plow-shares, and Spears into Pruning-hooks, Isa. 2. 4.* To take away the Poyson of *Asps* and *Cockatrices*, the Cruelty of *Wolves*, and the Fierceness of *Leopards* and *Lions*; and to make them live peaceably and sociably, even with the most *harmless* and defenceless Creatures. *Isa. 11. 6, 7, 8.*

'Tis true, he says in another place, that he *came not to send Peace, but a Sword*: Foreseeing that his Gospel would, through the Malice of Men, meet with great Oppositions, and consequently would be the accidental Cause of great Divisions, Enmities, and Contentions in the World, tho' in direct Opposition to the very end and design of it, which was to reconcile all the World to God, and all Men to one another. He foresaw what would happen thro' the Wickedness of Men quite contrary to his Intention; for (however it might happen,) He came not with *Design* to send the *Sword*, but *Peace* among Men; Peace was the Legacy He bequeath'd us, when he was preparing to dye for us. *Peace I leave with you, said He, my Peace I give unto you.*

Nor during his Life did He recommend any Virtues more frequently to His Disciples, than mutual Love, Meekness, Contentedness and Humility, which are the true and only Foundations of Peace and Quietness in the World. And in my Text among the Beatitudes He pronounces a Blessing upon the Peace-makers, and sets a peculiar Mark of his Favour upon them. *Blessed, says He, are the Peace-makers:*

In the Management of which Words, I shall endeavour to shew,

1. What is meant by *Peace*, and what are the several kinds of it.
2. Who are they that may come under the Notion of *Peace-makers*.
3. Why such Persons are pronounced *Blessed*.
4. Why they shall be called the *Children* of God; and shall conclude with such Inferences and Reflections as may result from what shall have been said.

1st. Let us see what is meant by Peace. Peace is of several sorts, and if we take it in the several Kinds and Gradations of it, we shall find there is

- 1st. Peace of *Conscience*, or Peace between God and the Soul.
2. *O Economical* Peace, when private Families live amicably and quietly together, without Dissention and Discord.
3. *Parochial* Peace, when Neighbours do the same.
4. *Political* Peace, or Peace Ecclesiastical and Civil, when all the Members of a *Church* and *State* conspire in a perfect Obedience and Submission to the Laws and Rules of both, without any Faction, Schism or Rebellion.
5. *Foreign* Peace, or Peace abroad with other Kingdoms or States.

1. Peace between *God* and the *Soul*.

While a Sinner persists in a wicked Course of Life, he is at Enmity with God; and in a State of War and Rebellion against him; and this Enmity between God and the Sinner is mutual. As God hates the Sinner while he continues such, so the Sinner is represented in Scripture as an Enemy to God, and an *Hater* of him. Not that God who is infinite Goodness, can be the proper and formal Object of any Man's Hatred, nor as if every Sinner that did wickedly were suppos'd to do so out of a direct and design'd Enmity to the Deity; which perhaps very few, if any do; but because the Sinner in Effect does the same things that an Enemy of God would do, and treats him in the same manner as if he directly hated him. He will not believe his Word. He prefers the World and its Delight before him, and breaks thro'

all the Restraints he has laid upon his corrupt Appetites, and lives in a constant Breach of his known Commands, without any Value for the Promises, or any Regard to the Threatnings of the Gospel.

This is in Effect to fight against God, to be at Enmity with him, and to hate him; and this is the reason that the Apostle addressing himself to Sinners, 2 Cor. 5. 20. uses the Word *reconcile*: *Be ye reconciled unto God.* Which *Reconciliation* implies a Return to God by Repentance, Confession and forsaking of our Sins; by laying aside all Prejudices against him and his Laws; by entertaining right and worthy Notions of himself, and the reasonableness and Equity of his Commands, and his wise and good Desigus in imposing them; resolving for the future to obey them to the utmost of our Power, and to love him with all our *Soul*, and with all our *Strength*. This it is to be *reconciled* unto God, and to be at *Peace* with him. And so much concerning the first sort of Peace, *viz.* That between *God* and the *Soul*. The

Second sort of Peace that offers it self in order to our Thoughts, is Peace in the *private Family*.

When all the Persons belonging to it, Husband and Wife, Parents and Children, Masters and Servants perform their several Duties to each other respectively in such a manner, as to give no occasion for Discontent, Animosities, Quarrelling, or Dissension. Such an House may be said to be in Peace. *Parochial*, the

Third sort of Peace is much of the same Nature, with Regard to *Neighbourhoods*, that the other is with Respect to *private Families*.

And as to the two remaining Kinds, *Political* and *Foreign*, they are so well understood, that there is no need of explaining them.

Nor is there any need I should dwell much upon the

Second Head proposed, in shewing who are the *Peace-makers*.

'Tis plain they are such as contribute their best Endeavours to make Peace in *Families*, *Neighbourhoods*, *Church* and *State*, at *home* and *abroad*. The Word in the Original is *εἰρηνοποιοί*, which (as Interpreters observe) in *Greek* signifies and denotes those who endeavour in their several Stations, and as Occasions offer themselves to *restore* Peace among Persons who disagree; and also those who endeavour to *preserve* Peace, Love and Friendship where it is, as well as to prevent Contentions, Quarrellings and Discords from arising among Christian Brethren.

They also may come under the Notion of *Peace-makers*, who make it a great part of their care, not only to make Peace among them that
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are at Variance but who are of peaceable Spirits *themselves*, and who on their own part preserve and maintain that *Peace*, which either Nature, Religion or Friendship or Neighbourhood have settled among them with whom they live. Concerning which sort of Peace-making, St. Paul speaks, Rom. 12. 18. when he exhorts them in these Words, *If it be possible, as much as lieth in you, live peaceably with all Men.* The Ministers of the Gospel also may be reckon'd among the *Peace-makers* with Respect to their Office, which is to be instrumental in making Peace between God and the *Sinner.* And

Lastly and *principally*, they who reconcile *Kingdoms* and *States* together, and put an end to the Troubles and Confusions of the World by *Peace* upon just and honourable Terms and Conditions; of which kind is that **G L O R I O U S P E A C E** which we this day commemorate.

Having thus shewn in short *what* Peace is, and *who* are the Peace-makers. I come now in the

Third Place, to shew why such Peace-makers are pronounced *blessed.*

Now they are called *Blessed* who thus make Peace, because of the Excellency of their *Work*, and because Peace of whatever kind it be, is so very great a *Blessing.*

1. As to Peace of *Conscience*, or Peace between God and the Soul; what greater *Happiness* can there be than to be *justify'd*, and pardon'd of all our Sins? Whoever has obtain'd this Mercy from God, shall not be punish'd for the Sins he has committed, either in this World or the next; He is secure from all the Punishments and Miseries of Hell and Eternity; from all that is dreadful in the Wrath of God, and from all the Mischiefs and Torments that the Hatred and Malice of Devils can inflict.

This is certainly an inestimable Benefit, and makes holy *David*, full of Admiration for so great a Blessing, to cry out, *Blessed is the Man whose Iniquities are forgiven, and whose Sin is covered; Blessed is the Man to whom the Lord imputeth no Sin.* Yet this is the State of every Man who is *at peace* with God; his Sins are all forgiven him for the sake of his Blessed Redeemer; and by the Merit of His perfect Obedience, he is intitled to a glorious and everlasting Reward.

This surely is the happiest of all Conditions. For what can a Man wish for more than to be well with God, to be perfectly reconciled to him, to have him for our Friend, to be the Object of his Love, and to be sure that his gracious Eyes are always open over us to protect

us, and his Hands always ready to load us with his Benefits? The Happiness of the Saints and Angels above, consists in the Sense they have of the Love and Favour of God to them; and why should not then so high an Advantage, as the Love and Favour of God, be matter of Joy and Satisfaction to the Children of God here below? Can there be any greater Happiness, than to be sure of the Love and Favour of God here, and to have an undoubted Right to all the Glory of his Kingdom hereafter? and to have the First-fruits and Beginnings of it even here, in the habitation of the Holy Spirit in our Hearts, and in those Graces and Favours he every day communicates to those whom he seals to the Day of Redemption? especially knowing this, and having that Assurance of it, which the Scripture teaches us every true Penitent, every Good and holy Man, as long as he *continues* such, may justly and warrantably have?

Now such a Peace as this between God and the Soul being so high and inestimable a *Blessing*, that Man may be well called *Blessed*, who by a true Repentance and constant Perseverance in an Holy and Christian Life, has made his Peace with God, and continues in Peace with him. *Acquaint now thy self with him, and be at Peace, and great good shall come unto thee, Job 22. 21.*

They also are entitled to our Saviour's Blessing pronounc'd upon the Peacemakers, who are instrumental in making this happy Peace between God and the Sinner, as the Ministers of the Gospel more especially are. *How beautiful upon the Mountains are the Feet of him that bringeth glad Tydings of Peace and Salvation? Isai. 52. 7.*

2. Next to Peace between *God* and the *Soul*, *O Economical Peace*, or Peace in the *Private Family*, is doubtless a very great Blessing; when Husband and Wife live together in the Bands of cordial Affection, without Jealousy, Discontent or Discord; when Children and Servants are dutiful, obedient, and faithful to their Parents and Masters, the Family may well be called *Blessed* and happy; and *blessed* are those who promote this domestick Peace and Tranquility, because in it they both do their Duty to God, and also perform an Act of the highest Charity to themselves, or their Neighbour.

3. *Parochial Peace* is no small Blessing, when instead of bitter Envyings, Hatred, Contempts, Reproaches, Injuries and Frauds; Neighbours are friendly, Just and charitable to each other, helpful to one another in their Distresses, not easily offended, mutually forgiving and

condescending to one another. As such a *Parish* as this is happy in comparison of too many where the contrary Vices reign, so that *Parishioner* who endeavours all he can to preserve or restore a *Parish* or *Neighbourhood* to such a blessed State, has a very good Title to the Benediction of our Saviour pronounced in my *Text*. As they have also,

4. Who make it their Business more especially to promote *Peace* and *Unity* in the whole *Church* and *State*.

For as to the *Church*, it is never in so happy a Condition, never flourishes so much, as when her Children spread themselves like *Olive-branches* round about her Table in constant Communion with her, and her *alone*; when all agree in one thing; all think, do, and speak the same thing; all conspire in one main End, when all are settled on one Ground; move by one Rule, and tend to one End, the Glory of God, and the Salvation of their own and one anothers Souls. In short, when there is *Unity* and *Verity* in the Church of God, without Heresy, Schism, and Division.

And as for a *State* or *Kingdom*, it is never so happy as when all the Subjects conspire together for the publick Good, without any By-ends or Aims of private Interest in prejudice to the publick; without any Sidings, Parties, Factions, or Divisions. A Kingdom thus united, has double the Force and Security of another, where the Minds of Men are dis-united, and distracted with various Opinions, Notions, and Judgments.

Union then in *Church* and *State* being so very great a *Blessing*, they certainly merit a share of our Saviour's *Blessing* in my *Text*, who endeavour all they can to further and promote it.

5. and lastly. Whoever shall but ever so little consider the many Blessings that *Peace abroad*, and Friendship with *Neighbouring Nations* brings along with it; the Ease from burdensome and grievous Taxes, the saving of Lives and Treasure, the Wealth and Prosperity that are the constant Consequences of a free and *open Trade* with all the World; the Plenty and Conveniences of Life that attend it, when Countries dislocated from each other by mighty Waters, and according to the difference of the Soil and Climate, abounding with variety of Fruits and Products, furnish each other mutually with whatever either Necessity or Pleasure requires; whoever (I say) shall consider this, tho' but cursorily, cannot but acknowledge *Peace abroad* to be a very great Happiness to every Kingdom that is concern'd in it.

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This being so, and seeing to promote the general Good of a People cannot but be very acceptable to God in a *Governor* we may with very good reason congratulate our wise and good *Queen ANNE*, and her able and faithful *MINISTERS*, in the Title they have to the *Blessing* of our Saviour pronounc'd in the Text, *Blessed are the Peace-makers.* *BEATI PACIFICI* was the Motto of her Majesty's Great Grandfather, K. *James I.* He delighted in Peace, and her present Majesty having accomplished the glorious Work, deserves from all the World the general Acclamation of *BEATA PACIFICA.*

And so much concerning the third Point, which was to shew why the Peace-makers are called *Blessed.* I come now to the 4th thing propos'd, To shew why they are called the *Children* of God.

God is oftentimes in Scripture called the God of *Peace*; and the Reason of this Appellation may be either,

1. Because the Divine Nature enjoys in it self a profound *Peace* and Tranquility and governs the World *quietly* by his Providence, without any Trouble or Disturbance to himself.

2. Because there is nothing more pleasing to him than *Peace*, nor which he hates more than Division, Discord and Wars. The Vision in which he appeared to *Elias*, 1 *Kings* 19. 12. represents this Property of his to us; the Scripture observing that his Presence was not in the *Wind* that rent the Mountains, nor in the *Earthquake*, nor in the *Fire*, but in the *still* and small *Voice*, to shew us that he takes Pleasure in quiet, retir'd, and *Peaceful* Souls, and not in *turbulent*, restless, and tempestuous Dispositions.

3. He is call'd the God of *Peace*, because he is the *Author* of all the Peace that the Creatures enjoy. 'Tis he that preserves Peace among the holy *Angels*, *Establishing* it in the High Places, (as *Job* speaks.) 'Tis he that in his Son, and thro' his Satisfaction, gives us the Peace of *both* Worlds; that which we here at present enjoy, and that everlasting Peace which we hope for hereafter in the Heavens.

Or if we take the Word *Peace* in another Sense, wherein the Scripture commonly uses it, to signify *Prosperity* and Success, 'tis with great Reason that God is called the God of *Peace*, because all the Prosperity which either the Church in *general*, or any *part* of it in particular, can have here below, must be owing wholly and absolutely to his Grace and Favour.

Now God being called the God of *Peace* for these or the like Reasons; they who are *like* him, or imitate him in this divine Property, are called the *Children* of God. They are Lovers of Peace, as He is, and use their Endeavours in their way, and according to their Power, to make all the World at Peace.

And in this they are the Children of their *Saviour Christ* too, as well as of God the *Father*, who was the first and chiefest *Peace-maker* that ever the World saw. His Gospel is the Gospel of *Peace*, not only of *internal* Peace, or Peace of Conscience, between God and Man, but also of *external* and *fraternal* Peace between Man and Man, not only between God and the Sinner, but between Sinner and Sinner; and in the same Order, first between Heaven and Earth, and then between the Dwellers upon Earth. The Peace-makers then, as they are Followers and Imitators both of God the Father and the Son, so they are the *Children* of both; than which what can be more great and *honourable*? The blind and prejudic'd World may account the Sons of *Mars* and *Bellona* great and happy, who are expert in making, maintaining and managing a *War*; but our Lord and Saviour *Jesus Christ* hath set a peculiar Mark of Favour and Honour on those who are skilful in making *Peace*. *Blessed are the Peace-makers, for they shall be called the Children of God.*

And so much for the fourth Particular, which was to shew why the Peace-makers are called the *Children of God*.

I shall conclude with some Inferences and Observations upon and from what has been said. And,

1. From what has been said we may observe the *great Excellency* of Peace. Peace in any kind, and under any Notion, is *sweet* and *lovely*, whether it be publick or private. The very *Name* and Sound of it is sweet; 'tis as *Honey* in the Mouth of him that pronounces it, as *Melody* in the Ear of him that heareth it; and certainly much sweeter then must the thing it self be to him that enjoys it. What Health is to the Body, Calmness to the Sea, Serenity unto the Day, such is *Peace* whether it be that between God and the Soul, that of private Families or Neighbourhoods, or the more publick one in Church and State, between Nation and Nation. Peace sets all things right, restores every thing to the natural and proper Posture it ought to be in; it re-instates the Soul in a peaceful Subjection to the Law of God; it brings the Servant under the lawful Authority of the Master, the
Children

Children under the Parent, the Subject under the Sovereign, quelling all haughty and aspiring Factions, and restores that mutual Amity and Commerce among distant Nations, that is so natural and profitable to Mankind. Like an *Intelligence* it moves all the lower Spheres of a Family or Neighbourhood, and the greater ones of States and Kingdoms in perfect Order and Harmony with each other.

2. Let us next consider our *Obligations* to endeavour after Peace: And those arise both from the Law of *Nature* and of *God*. Mankind cannot subsist without Society; God by his especial Providence has so order'd things, that no Man is so great, so all-sufficient in himself, as to be free from all Wants. Nay, there is no Man that does not want the Assistance of a great many, for his comfortable Subsistence in the World. God has made Man so *indigent* and dependent a Creature, in order to dispose him for, and in a manner force him to Society, that Love and Amity might be as well his *Engagement* as his Choice. Accordingly our Want of each others Succour begets a desire of it, Desire begets Engagement, and this involves us in the sweet Necessity of Friendship, and knits us fast in the Bond of Peace. So that he who breaks this Bond, offends against the Institution of Nature, and is an Enemy to his own Safety.

I need not urge the Obligations we are under to this Duty, from the *reveal'd Law* of God, there being nothing more plain, than that all the Precepts of the Gospel that respect our Neighbour have a tendency this way.

3. Let us next consider *how far* we are oblig'd to it; as far as is *possible*. *If it be possible* says the Apostle, *and as much as in you lieth, live peaceably with all Men*. We are therefore bound to use all the Means we possibly can, to conquer our Aversions from each other, to rectify our wrong Judgments, lay aside our Prejudices; for nothing less than absolute and evident *Necessity* can so much as *extenuate* or excuse, much less *justify*, either Faction in the State, or Schism in the Church. If this one maxim were well weigh'd and practis'd, the Condition of the World would be much more peaceable and quiet than it is. For whence is it that Factions in the State, and Schisms in the Church arise? Not from *Necessity*, but Men's *Lusts* and private Interests.

And as we are thus bound to use all *possible* Means to bring our selves to this peaceable Temper, so this Disposition must be *general* and universal. We are bound to live peaceably, not only with our *Friends*, Kindred or Acquaintance, not only with those whom

Nature,

Nature, Defert, or Party hath made dear to us; this were to combine with some few against all the World. All such *Choice* and Distinction is *Faction*, not Peace. The true peaceable Affection admits no Limitation; the Extent of the Exhortation is so large, as to include *all Men*.

And here we may observe the Difference between the Divine *Law-giver*, and the Pagan *Philosopher*. He enjoins us an *universal Peace*, the other only *πρὸς τοὺς κρείττονας εἰρηνεύετε*, &c. as *Aristotle* in his *Rhetorick*, ' Be sure to be at Peace with those that be mightier than you; as for others, let it be in your choice to be at Peace or War. The *Christian Religion* is the greatest Encourager of Peace that ever was, and hath laid a greater Horror, and fouler Blemish upon Discord and Dissention, than *Philosophy* ever did, when she was most rigid and severe.

4. Since Peace in Church or State is so great a Blessing, that they who promote it deserve to be called *blessed*, what do they deserve to be called, who do what they can to disturb it? *Hereticks* oppugn the Truth of the Church by Error, and *Schismaticks* destroy the Peace of it by Division. In doing thus they act not the part of Christians; nothing more contrary than this to the true Spirit of *Christianity*. *Alexander Severus* seeing two *Christians* contending, commanded them that they should not take the Name of *Christians* any longer upon them; for (saith he) *you dishonour your Master Christ*. Even an *Heathen* could see that quarrelling and *Christianity* are inconsistent.

Secondly, Such Disturbers of the Peace obstruct the *Progress* of Piety, bring an *Opprobium* and Scandal upon Religion, and make the ways of God to be evil spoken of; as if the *Christian Religion* were a Bone of Contention, an Occasion of Strife and Division.

Thirdly, They weaken the *Church* and *State*, and expose them to Ruin and Destruction. *Josephus* observes that the City of *Jerusalem*, when it was besieged by *Vespasian* and *Titus*, had three great *Factions* in it, which destroyed more than the Enemy, and was the Occasion of the taking it. How fatal Divisions have been to this Nation, the Transactions of the last Age may sufficiently instruct us; and we may learn from our Historians, that in former Ages, the Mutinies, *Factions*, and Distractions of the People gave an Opportunity to the *Romans*, *Saxons*, *Danes* and *Normans* to conquer and enslave them.

And as to the *Church*, we have so many *Schisms* and *Heresies*, and are run into so many *particular Churches*, that we have reason to fear that
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God will (as he justly may) unchurch us, as he did *Asia*, and suffer at last the *Roman* Superstition to prevail upon us here, as He did the *Mahometan* there. What Name then do they deserve, who by their foolish and unreasonable Divisions expose their native Country to such Hazzards?

Fifthly, As by the Blessing of God upon the Council of Her MAJESTY and her MINISTERS we are now at Peace with our Enemies abroad upon just and honourable Terms, let us first praise God for it; as they who know how to value it aright, and how hard it was to be obtained, cannot but do. Hath God wonderfully bless'd us with the Blessing of Peace, and shall not we return Thanks and Praise unto him for bestowing so great and miraculous a Blessing upon us? Shall not He inherit the Praise of our *Israel* who hath plac'd Peace upon it? We deserv'd a Continuance of the Miseries of Wars rather than the Blessing of Peace. Blessed be his holy Name who hath wrought so blessed and undeserv'd a Change for us.

Sixthly, Let us be careful to *improve* it. The more *Peace* God affords a People, the more *Service* he expects from them. *Beneficium postulat Officium*, Bounty calls for *Dnty*. 'Tis observable from *Exod. 27.* and *2 Chron. 4.* That *Solomon's* Altar was much finer and larger than that of *Moses*. *Moses* was in a warfaring State, in an unsettled Condition, in the Wilderness, in continual Travels, full of Troubles and Anxieties; but *Solomon* was in a State of Tranquility, settled in a quiet and peaceable Possession of a flourishing Kingdom. Thus it ought to be with us, as we have more Peace and Prosperity than *formerly*, our Service of Almighty God should be *proportionable*. We read *Acts 9. 31.* *Then had the Churches rest throughout all Judea, and Galilee and Samaria, and were edify'd, and walking in the Fear of the Lord, and in the Comfort of the Holy Ghost, were multiply'd.* Their rest did not make them restive, their Peace did not incite them to rebel against God, to walk wantonly, but in the Fear of the Lord. Such an *Use* and Improvement we ought to make of our present Peace.

Lastly, As we ought to make a right use of this Peace, and return our Thanks to God for it, so ought we not to forget those whom God has been pleas'd to make use of as his *Instruments* in effecting it; our gracious Sovereign the QUEEN, and her present MINISTERS; Persons never to be buried in *Oblivion*, but rather ever to be remember'd with Admiration of their *Wisdom*, a grateful Sense of their *Benefits*,
and

and a Continual Acclamation of the *Benediction* in my *Text*, *Blessed are the Peace-makers.*

Let them be blessed with all the Happiness and Prosperity this *Life* can afford, and after *Death* let Blessedness follow them unto those new Heavens, and that new Earth, *wherein dwelleth Righteousness*, and Peace and Joy unspeakable for evermore, *Amen.*

F I N I S.
