

A  
SERMON

Preach'd at the

*New Chapel in Ormond-Street,*

U P O N

*Thursday, May the First, 1707,*

B E I N G

The Day of Thanksgiving to Almighty  
God for the Union of the Two  
Kingdoms of *England* and *Scotland*.

And at the Parish of *St. Mary Alder-*  
*manbury* the Sunday following.

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Publish'd at the Request of several in  
each Audience.

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By *N. Marshall*, L. L. B. Vicar of *St. Pancras*,  
and *L. Sturer* of *Aldermanbury*.

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L O N D O N :

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TO THE  
INHABITANTS  
OF THE  
PARISH  
OF

St. Mary Aldermanbury, London.

Gentlemen,

**A**S you had my *First-Fruits*  
from the Pulpit, it is fit you  
should have 'em from the Press  
too.

*Indeed*

## The Dedication.

Indeed I could not think it reasonable that the following Papers should be Inscribed to any rather than your selves, whose favourable Acceptance and generous Encouragement of my Labours, I should very much forget my self if I did not remember with all Gratitude.

The Title Page has already told you that the Sermon I here present you with, was First Preached in another Audience : And tho' the Worthy Persons of which it consisted, might claim every Thing from me in Return of their many Civilities to the Best and most Honoured Friend I have in the World, yet to You my Obligations are more Immediate, and do therefore demand my more Immediate Acknowledgments ; which

## The Dedication.

I can assure you should be much larger than you here find 'em, were I not restrained by an Apprehension, that whilst I thank you for your Kindness, I may seem to boast of it.

Somewhat ( I am sensible ) should here be said by Way of Apology for this Publication; neither my Years nor Abilities entitling me to the Confidence it may seem to bespeak.

From those of you, Gentlemen, who were any Way Instrumental to it, I may in Justice hope for an easie Excuse: And I have Reason to expect that the rest of the World ( I mean the Good-natur'd Part of it ) will reckon Compli-  
ance no unpardonable Crime. And  
if any Thing could appease the Wrath  
B of

## The Dedication.

of a severe Censor, I could promise him too, that I shall not often be this Way troublesome.

This I am sure I can affirm, that no particular Fondness for the ensuing Discourse was the Motive to me thus to expose it; but only a sincere Desire of testifying that Respect and Truth wherewith I am,

Gentlemen,

Your most Obliged

Kentish Town,  
May 13. 1707.

and Faithful Servant,

Nath. Marshall.

A

# Thanksgiving Sermon.

DEUT. 4. 7.

*For what Nation is there so Great,  
who hath God so nigh unto them,  
as the Lord our God is in all  
Things that we call upon him  
for?*

**T**hese are the Words of *Moses* to the Children of *Israel*, exhorting 'em to all possible Returns of Gratitude and Obedience from those manifold Instances of an especial Favour which God had so long vouchsaf'd 'em. He tells 'em that this would be their *Wisdom and Understanding in the Sight of those Nations*, who should have an Opportunity of observing it; who from their Obedience on the one  
Hand,

Hand, and the Returns of God's favourable Kindness on the other, would be induc'd to Pronounce 'em a Wise and Understanding, as they were Confessedly a Great People. And the Reason upon which it was probable their Neighbours would entertain this Opinion and Esteem of 'em, was not the Mightiness or Numbers of their People, but their Nearness to God, and his Favour to 'em, discoverable in every Thing for which they *call'd upon him*.

\* *All here are fully persuaded.* That in this their Case is upon many Accounts very applicable to our own, I hope we \* are met together with a full Perswasion, and then it is alike to be expected, that we shou'd be influenc'd by those Convictions which *Moses* here labours to fasten upon the *Israelites* in the Passage now before us; in which he has furnish'd us with these Two Useful Maxims.

*First*, That the Greatness of a Nation consists in God's being *nigh unto them*; or in other Words, that the Favour of God is any Peoples most Valuable Priviledge; from whence it will follow.

† *Or to a late.* *Secondly*, That the endeavouring to deserve it is their truest Policy; from whence again, that I may draw somewhat near to † this Day's Festival Occasion, I shall,

*Thirdly*, Consider some of those Instances which make our Case a Parallel to that of the Jews, in the Evidences of God's Favour to us. And,

*Fourthly and Lastly*, Press upon you those Returns of Gratitude and Obedience which such Eminent Favours do so Eminently deserve.

*First*, That the Greatness of a Nation consists in God's being *nigh unto them*; or in other Words, that  
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the Favour of God is any Peoples most valuable Priviledge.

The Belief of an Almighty Providence will easily convince us of this ; for then the Disposal of all Events will be in the Hands of God: And whatever is accounted most Conducive to National Happiness, will depend entirely upon his Good Pleasure. So that where he is most inclin'd to deal favourably, there will the Ballance of Success most usually turn.

The Favour of a Temporal Prince is therefore so courted, because Riches and Honours are in his Hand, and he dispences 'em to such as stand fair in his Esteem: But the Dominion of God over all his Creature is infinitely more absolute; he Plants and Builds, Plucks up and Destroys, with a Sway of Power Unlimited and Uncontroulable; and can as easily do this to Nations and Kingdoms, as to Private Families or Single Persons. Nay, there is more Reason to expect he should distribute the Blessings of this World to the former than to the latter, according as they please or displease him; because Private Persons have hereafter an Account to give, and a Recompence to be made 'em suitable and proportion'd to their present Conduct; whereas Societies of Men and Bodies Politick must now or never be punish'd and rewarded: So that with the Favour of God they have Reason to expect whatever else is Desirable or Conducive to their present Prosperity. It is plainly in his Power to make 'em flourish; and (generally speaking) there is Ground to believe it is in his Will too to distinguish a Favourite People by such Tokens of his Kindness as shall render their Happiness observable to their Neighbours; and all this without any of those Miraculous Interposals which would break in upon the Order of his stated



Administrations. He can Infatuate the Councils of an Enemy, and enlighten the Minds of those he favours by such secret Influences, as whilst it looks most Natural, shall be most under the Controul of his Wisdom and Providence. The Agents of Nature are all his Instruments, and come and go at his Command: So that where he is disposed to be Propitious, all Secondary Means flow in at his Order, and conspire to the Happiness of those he favours.

If then the Present Welfare of Mankind, consider'd both in their Personal and Social Capacity, be acknowledg'd to depend upon the Will of an Almighty Power, the Favour of him who is Master of all this Power must in all Reason be esteem'd the most valuable of any other Priviledge, because it includes and implies whatever else is desirable.

As it is on the other Hand to be consider'd, that how advantageous soever the Face of Affairs may be without it, whatever the Aspect and Probability of Things may seem to promise, yet the Conclusion will be found to disappoint the Hopes of that People who have not God for their Patron and their Trust. In Experience we find, that the best laid Projects are blown up in a Moment, tho' the Issue of many Years Forecast, and the Product of many a fine-spun Thought. It is not always we see the greatest Policy which is crown'd with the greatest Success. An *Achitophel* may sometimes be raised up only to prove the Vanity of Worldly Wisdom, and its destructiveness to the Owners of it. Ordinarily indeed where God designs the Tokens of his Favour, he veils 'em with a shew of such Means as may in Humane Account be entituled to 'em. But then again he sometimes does otherwise, nay, very often, when he would particularly appear in the Defence and Patronage of an oppressed Cause, or punish a People whom his Soulabhors,

then

then we may see he does not await the slow Motion of natural Means, but brings upon them a swift Destruction, and that when the Posture of their Affairs gives 'em least Reason for apprehending so Fatal a Change. Then neither the Number of their Armies, nor the seeming Impregnableness of their Strong-holds, nor the Immensity of their Treasures, nor the Subtlety of their Councils, can ward off the Blow, or evade his Vengeance. These feeble Obstacles he easily breaks through; and often chuses to encounter 'em, that he may convince his Creatures where their Hope and Dependance should chiefly rest. Not upon the Arm of Flesh, which when it is strongest does often however fail its Owners: Not upon any Humane Helps, which how fair soever they may bid for Success, are not the Masters nor the Disposers of it; but upon that Wisdom which alone can never be mistaken, and that Power which no Creature is able to resist.

Let our other Advantages be what they will without the Divine Favour, yet a little time, and a few Contingences, which are evermore at Hand, when God would employ 'em, may rob us of all, and leave us destitute, a Prey to every Bold Invader.

It is not the Figure we at present make, the Strength of our Island, nor the Wealth of its Inhabitants, which can secure us against the Effects of his Displeasure when he's Angry. If we are safe from a Foreign Enemy, he can let loose upon us our own ungovernable Passions, and afflict us with Domestick (the worst of all other) Dissentions. *The Pestilence that walketh in Darknes* may execute his Commission, and in the Compass of a few *Days* do us more *Mischief* than the *Sword* has done in many *Years*. And as the *Help of his Countenance* has rais'd us of late to a Pitch of *Eminence and Fame*, to which we had long  
before

before been Strangers, so the withdrawing it can as easily sink the Creature of its own raising, notwithstanding those Present Advantages which seem to promise Stability to our other Blessings. For after all that we can expect from Humane Means, the Event of Things is in the Hand of one who does not always govern himself by them. And because it is impossible that we should know when he will, or will not, allow 'em to take Place, it is unfit we should take our Estimate of things from a Rule which may so often fail us. His Favour will at last be found the surest Ground of our Confidence, because that alone can indefeasibly secure us.

And therefore,

*Secondly*, Our Endeavouring to deserve it must be our truest Policy: If the Truth of the Premises be allow'd, the Consequence is just and necessary. Policy, like all other Wisdom, has an Object to which it directs its Aims, and that is the Publick Welfare; and this it is to pursue by such *Means* as are most likely to advance the *End* it proposes.

Now if the Prosperity of a Kingdom depends entirely upon the Favour of God, that which procures the latter must with the greatest Effect advance the Interests of the former.

That the Wisdom of God is infinitely an Overmatch for the little Politicks of Man needs not be prov'd. And then what can it signifie to carry on any Crafty Purpose by Prohibited Methods, by Treachery and Guilt, Hypocrisie and Fraud? If he suffers 'em to succeed in one Instance, we may be sure he will meet with 'em in another: And the Rise of a Nation owing its Success to such Knavish Arts, will only in all likelihood be so far allow'd, till it be ripe for Exemplary Vengeance, and its Fall become the more Conspicuous and Signal for its former Grandeur.

And

And for those who think it worth while to raise either their own or their Countries Greatness upon the Ruins of Virtue, and the Wrecks of Conscience, tho' they should see their Methods prosper for a Season, and themselves should reap the Fruit and Credit of such Wicked Policy, yet they may be assur'd that History will blacken their Character, and Posterity abhor the Memory of such wretched Patriots, for entailing the Curse of that God upon 'em, who visits the Iniquities of the Fathers upon the Children, even to the 3d and 4th Generation: Nor will the Grave be able to skreen 'em from that further Punishment, which the Just Avenger shall think due to their Crimes.

But now the *End* they aim at is not, *cannot* be worth the use of undue *Means*; nor can the use of undue *Means* be generally likely to compass the *End* they aim at. To die for one's Country stands Com- mended indeed in History for a Noble and Heroical Pitch of Fortitude; but *Eternal* Misery is too much to endure for the *Temporal* Good of a whole World. This were to overact the Patriot, and to be some- what too disinterested. But after all some Personal Views or other, Ambition in the higher, Covetousness in the lower Orders of Men, do usually put 'em upon recourse to these crooked Arts. Men do not care to be Wicked upon disinterested Prospects, for the Sake of a Cause from which they can reap themselves no direct Advantage: No, they follow the Bias of their own Humour, and gratifie themselves, and their own Interests, when they walk in these forbidden Paths, and provoke the Almighty to blast their Un- dertakings.

And what now are those Interests which can de- serve to be promoted at such an Infinite Expence and Hazard! What those Honours which can compensate for Everlasting, if they should not also procure their

Present, Disgrace! What those Pleasures or Profits which can make it a reasonable Option to incur for their Sakes Losses which can never be recovered, and Penalties which can never be supported! Let the *End* they aim at be never so valuable, this is paying a great deal too much to compass it; but in Truth this is not the *Way* to compass it. If some Instances be assignable of Men who have this Way made a Shift to serve their own little Interests, yet National Glory, and the Interest of Communities, must arise in another Manner. Particular Persons (I have already hinted) may be permitted to thrive upon Rapine and Plunder, because a time must come when an Account will be taken of all their Villany: Vengeance is sure of meeting 'em at last, and is therefore under no Necessity of hastning to crush 'em; whereas the Justice due to Communities of Men can never meet 'em hereafter in their Social Relation, and therefore is under some further necessity of inflicting a speedier Vengeance where the Crimes are of size sufficient to demand it.

So that there is all Imaginable Reason to expect the use of forbidden Means should be discountenanc'd, when the Glory of a Kingdom is attempted to be rais'd by 'em; that *National Vices* should derive upon it a *National Punishment*, and *National Virtues* a *National Reward*. And if the Distributions of Providence be not found in every Instance exactly agreeable to this Rule, yet its Methods in general certainly are so: And wherethere is any (as I do not deny but there may be some) Exception, upon an accurate Enquiry the Reasons of it are commonly discernable, and so do rather confirm than weaken the general Truth of this Observation.

Upon the Whole then, if the favour of God be generally necessary to National Happiness, and if  
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the Way to obtain his Favour be an Endeavour to deserve it, the truest Policy, that which is most likely to attain its *End*, must consist in such Endeavours.

And then it is obvious to observe the Wretchedness of that Course, and the Weakness of those Contrivances, which leave God out of their Scheme, and apply either *wholly* to *Humane*, or at all to unjust *Means*, for the Success of their Designs. If God do indeed govern the World, *it* concerns him to baffle such monstrous Purposes; and if this be for a time delay'd, and such Counsels do thrive for a Season, yet when those Ends of Providence are answer'd, which these Scourges of Mankind were design'd to serve, Vengeance, 'tis visible, does then awaken, and exert itself at their Expence. Then tho' they are no less Politick and Powerful than they were before, yet their Old Arts fail 'em when the time of their Punishment is come, and all their Greatness *suddenly consumes, and comes to a fearful End.*

And thus I have gone thro' the Two General Topics arising from my Text; from whence, that I may draw somewhat nearer to this Day's \* Festival Occasion, - I am,

\* Or to a late.

*Thirdly*, To consider some of those Instances which make our Case a Parallel to that of the Jews in the Evidences of God's Favour to us.

Their whole History proves 'em that Peculiar People, wherein consisted both their Honour and Security. And tho' we have none of those extraordinary Interposals to boast of, which made such dazzling Proof of the Almighty's Favour to them, yet somewhat there is in our Circumstances which claims our thankful Reflections, and is an Argument

gument for our grateful Obedience and Praise to God.

Whether we consider those standing Mercies observable in our Natural, Political, or Religious Advantages, or those more extraordinary Manifestations of the Divine Favour, in prospering our Arms Abroad, and strengthening our weakest Part at Home, from each and every of these we may gather Infinite Matter of Thanksgiving to God, and Comfort to our selves, as humbly hoping from such a Conjunction of Blessings that he is *nigh unto us*.

I begin with the Consideration of our natural Advantages, which secure us in the midst of War from the worst of its Miseries; from the Invasion of our Property, the Desolation of our Dwelling, the Insolence and Outrage of armed Enemies. We are fenced in with a Wall which knows no Master but God only: He that *Commands the Winds and the Seas* has more than once convinced us that they are the Ministers of his Will. The Temperance of our Clime, the Fruitfulness of our Country; its Sufficiency not only to the modest Cravings of Nature, but even to the less regular Demands of a nicer Appetite, these are Advantages of which we should be much more sensible, could Private Persons engross the Benefit, make it less General, and so less a Blessing; whereas in Truth the Diffusiveness of the Mercy is what ought in Reason chiefly to recommend it. 'Tis Narrowness of Mind, and the Want of a Catholick Spirit, which would confine the Mercies of Heaven to our own Persons or Families. But that we rejoice in our Security from the Injuries of others our selves, as not desiring to offer, so not willing indeed to receive 'em, we could be content to throw open the Inclosure of these Advantages, and with 'em common to our Neighbours as well as our selves.

elves, had not some of 'em, from the broad Intimations given us of their Will, convinc'd us that a Power equal to it would be a terrible Scourge to all about 'em. Therefore, and therefore only, do we value these peculiar Securities, not as qualifying us for attempting, but as enabling us to repel any Injurious and Hostile Purpose. Because we live in a World where Right and Property alone are slender Defences, therefore we rejoice that the Opportunities of Mischief are wanting to those, who if they had 'em, would not fail to use and improve 'em.

From our Natural, pass we in the Second Place to the Consideration of our Political Advantages, which are as peculiar to us as the former; securing us on the one Hand from the lawless Will of a single Person, and the Confused and no less Tyrannical Government of a Multitude. We have a Written Law to direct our Conduct, and neither our Persons nor Fortunes lie at the Mercy of Will and Pleasure. There are sufficient Encouragements to animate our Industry, while we are sure of being permitted to *eat the Labour of our Hands*, without the Controul of an unlimited Power. And as it is fit on the one Hand, that all Designs against a Government so well temper'd should be by all possible Means discountenanced, and therefore the Person of the Prince, who is its Protector and Head, is Sacred and Inviolable; so on the other Hand it might furnish Matter of too strong Temptation, if a Weak or Vicious Prince should be trusted with a Right to uncontrollable Orders, and therefore his Ministers are accountable for their Obedience to 'em, when the Law (the Rule of their Obedience) will not warrant it.

And now had God peculiarly mark'd us out for Happiness as Subjects, what could he have done



more for us than to have fix'd our *Lot in so fair a Ground*, where all the Ends of Government and Subjection are so duly answer'd, with so little of those Inconveniencies which attend the Deviations from so Regular and Just a Pattern.

And to compleat our Happiness, we have in the Third Place Religion profess'd in such a Degree of Purity; so free on the one Hand from the Errors of Idolatry, and on the other from the Freaks of Enthusiasm; so temper'd between the Rigours of some, and the Libertinism of others; in Matters Extra essential professing to the State all due Subordination; but yet (which is no such Paradox) should the State exclude her from its Protection, claiming then to act by a Superior Charter; in short, a Religion so well accommodated to all the most useful Purposes of Life, that as it would be too little to say, no Part of the Heathen World ever enjoy'd the like, so I'm sorry to say it of the Christian, that no Part of that has for 1300 Years been able to equal it. Take it in its Doctrine, and the Scriptures Authorize it: Take it in its Precepts, and they are all Calculated for the Peace and Happiness of Mankind: Take it in its Discipline, and tho' I will not say, that might not be mended, yet they who chiefly object to us the Failures of it, should do well to consider, whether They are not in good Measure the Cause why it is not mended: And after all in its most Essential Part, it has the sure Suffrage of Antiquity to vouch for it; the Scriptures rather recommending, to be sure, not gainsaying, but so far as may be gather'd from probable and strong Inference, approving it in its Conveyance of Ministerial Authority. Lastly, Take it in its Worship, and you can assign no Instance of a more reasonable Service; more suited to the General Occasions of those who use it; more free from the Corruptions

ruptions of a Superstitious, or the Slovenliness of a Careless Worship. And if in so great a Variety of its Offices there should be a few Things less pleasing to the Scrupulous Delicacy of some amongst us, instead of complaining at its want of Perfection, they should be thankful to God for its coming so near it.

And these are the standing Mercies of Providence to us, which we have long enjoy'd, and I trust long shall.

But besides these, we have of late tasted the Goodness of God in such a large Measure of extraordinary Favours, as well deserves the extraordinary Acknowledgments we have \* *this Day* paid him. In such a Torrent of unparallel'd Success as Posterity would hardly credit, but that we hope to give 'em a sensible Conviction of it, by transmitting its Effects safe to 'em.

This is our peculiar Expectation from that remarkable Event, which has given the Occasion to \* *our present Solemnity*.

In which there are Three Things so very valuable, which lye so obvious and discernable, that I cannot think it besides the Business of this Place, upon this Occasion, to observe 'em to you.

The First is, the Disappointment it has given to our Foreign Enemies. They were aware that our weakest Side was that which this *Union* was design'd to strengthen. History remembers the Fatal Conjunction of our Present Friends with our Ancient Enemies: And the Use we know of History, is to take an Estimate of what *maybe*, from our Knowledge of what *has been*. We are very sensible in the whole Transaction of this Affair, *who* from abroad were most concern'd to hinder its Conclusion; and may therefore guess what Sort of Influence is to be expected from

from it when accomplish'd, of which they had such Jealousies and Fears before it was accomplish'd. 'Tis plain they consider *our* Security as their own Danger; at least they have now no Hope of offending us from the Quarter they once expected Shelter in. And besides, the Two Parts of our Island by being *United* have each of 'em gain'd an Accession of Strength, which may make 'em more formidable to their Invaders.

A Second Thing recommending to us this great Event, is the Establishment of our Crown, and the Safety of our Religion depending very much upon that Establishment.

Her Majesty's Pious Forecast, not content with blessing the present Generation, but willing to shed upon the next the Comforts of her Auspicious Government, has herein provided for that which Princes least Care to think of, that her *Successor* may find her Crown Entire and Undiminish'd; that the *Protestant Religion* may have throughout all this Island what late Experience has prov'd its only Security, a *Protestant Succession*; and to enhance the Blessing yet further, the August House upon which that *Succession* is entail'd, are now like to enter upon it without Force or Violence, and to Govern a People willing to receive 'em.

Which leads to a Third very Valuable Advantage yet behind, the Prevention of that Mischief, which without this Conjunction seem'd impossible to be avoided.

Things were come to a Crisis, which made Union or a Breach inevitable. We easily and contentedly submit to the Expences of War while *distant*; but of all Places *England* is the least fit to endure one in its own Bowels. The Enemy we should in that Case have Encounter'd, how Contemptible soever we  
might

might represent him, was yet able to have kept us in perpetual Alarms, and with such Assistance, as would easily then have offer'd, brought the War into our very Bosom. There can be no harm in magnifying a strength which is now our own: And then I may say, we have Precedents upon Record, wherein the Northern Parts of our Island have prov'd a Match for the Southern, and were always very troublesome and dangerous Borderers.

And now, if some Reciprocal Communications of each other's Priviledges be the Purchase of these Advantages, let us not diminish the Value of the Possessing, by grudging to have it at such a Price.

One Thing, it must be own'd, there is in this Satisfaction, which may seem some reasonable Abatement of that Joy, which otherwise it so amply justifies, and that is, that our *Religious Interests* do not go Hand in Hand, as our *Civil* henceforwards are to do: And were a Church so Excellent as ours to suffer by this *Incorporation*, then indeed we should Buy it at a much dearer Rate, than any Advancement of our *Civil Interests* could make us amends for.

But we hope better Things from our Legislators; better, even from those who *Represent* our Now *Invited Brethren*, than to think they would attempt a Breach upon that Excellent Constitution, which that they do not themselves enjoy, we may presume is owing rather to the Headiness and Prejudice of their *Place*, than to the *deliberate Choice* of their Higher *Principals*.

And when a nearer Intercourse of Conversation and Commerce shall have let us into some further Knowledge of each other's Affairs, why should we not hope that the Beauty and Comeliness of our Worship, the Gravity and Antiquity of our Episcopal Order, the real Moderation and Charity of our Principles, will wipe out those Prejudices against 'em which could be owing to nothing but Misinformation. That then our Brethren will rather think of giving into ours, than expect our coming over to *their Modern* Schemes of Discipline and Worship.

Mean while, if to the Present Barriers of our Church, the Wisdom of Authority shall think fit to add any further Securities, we are ready to receive 'em with Gratitude and Thanks: And till the Time shall come, which in the Eye of our Governours is most proper for it, await with Patience the favourable Season.

This give me leave however to hope from the manifold Favours wherewith God has already distinguished us, He may yet have this further Blessing in Store for us, that as we shall *dwell together in Unity*, so for the further Cement of that *Unity* we shall go *together into the House of God's Friends*.

I come now in the last Place briefly to press upon you those Returns of Gratitude and Obedience, which the Favours already granted, and those which are further expected, require from us.

When so much has been done for our *Vineyard*, *Wild Grapes* must be a great Disappointment to the Lord of it. Sin is always an In-

stance of Ingratitude; but 'tis there so most Eminently, where Grace and Favour do most Eminently abound.

If we expect to gain upon our Brethren by our Example, it must be shining, and worth their notice. To give their Discipline its Due, it does not willingly shelter Profaneness and open Vice; it does not tamely endure those Insults upon Religion, which if they here observe to pass with uncontroul'd *Licence* at least, if not with some broad Tokens of *Approbation*, they will carry home with 'em no very Good Esteem of our *Patience*, in Cases which require the sharpest *Zeal*. No, let our *Zeal* for the Honour of God, and the *Practice* of Religion, be as *Conspicuous*, as our *Candour* for the *Real* Misperceptions of its *honest Professors*: But let not that *Candour* degenerate into a *tame unconcernedness* for the Interests of our Church. Our Brethren, when they shall see a *Cordial* Value for *that*, join'd with a *Sensible* and *Discreet* Compassion for those without it, will have Reason to conclude us in Earnest, and be in the fairer Way towards a Compliance with that for which we are so: Especially if to the *Orthodoxy* of our *Professions* we add that which is above all *Professions*, the *Purity* of our *Heart* and *Practice*; then we may hope for such a *Continuance* and *Increase* of the *Divine Favour*, as may add to us *That*, which is the main Thing wanting to compleat our Joy, that we may with *One Heart and One Mouth* Glorifie God for all the *Wonders which our Eyes have seen*.

And we beseech him to look upon the hearty Desires of his Humble Servants, for Jesus Christ his Sake. *Amen.*