

A  
**S E R M O N**

Preach'd before the Right Honorable

**The Lord Mayor,**

A N D

**A L D E R M E N,**

A N D

**Citizens of London,**

At St. *Laurence Jewry*, on the Feast of  
 St. *MICHAEL*, 1714.

At the Election of the *L O R D M A Y O R*  
 for the Year ensuing.

By *LILLY BUTLER*, D. D. Minister of  
 St. *Mary Aldermanbury*.

L O N D O N:

Printed for *Brabazon Aylmer*, over-against the *Royal-Exchange* in *Cornhill*. M D C C X I V.





Dr. *BUTLER*'s

**S E R M O N**

*At St. Laurence Jewry,*

*On Michaelmas-Day, 1714.*





# Stanier Mayor.

*Cur' special' tent' in Festo Sancti Michael'  
Archang' ss. die Mercur' xxix. die Sep-  
tembris, 1714. annoq; Regis Georgii  
Magne Britannia, &c. Primo.*

**I**T is Ordered, That the Thanks of this Court be given to the Reverend Dr. *Butler*, for his Sermon this Day Preached at the Parish-Church of St. *Laurence-Jewry* before the Election of the Lord Mayor for the Year ensuing; and, that he be desired to Print the same.

GIBSON.



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To the Right Honourable

**Sir Samuel Stanier,**

Lord Mayor of the City of *LONDON*,

A N D T H E

**Court of Aldermen.**

M Y L O R D,

**I** Here present you with this plain Sermon  
Printed in Obedience to your Order. The  
Design of it is to promote Peace and Uni-  
ty, and by them the Welfare and Happiness of  
your City. Your favourable Acceptance of it  
I look upon as an Approbation of all such De-  
signs. Which that we may all, in our sever-  
al Places, heartily ingage in and effectually  
promote;

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*The Epistle Dedicatory.*

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*promote ; that so we may see this our Ferusalem  
as a City which is compact together or at  
unity in its self, and enjoying all the Advan-  
tages of such a truly Christian State , is the  
fervent Prayer of,*

*My Lord,*

*Your Lordship's*

*Most obedient Servant,*

**LILLY BUTLER:**

**A SERMON**

A

# S E R M O N

Preach'd before the Right Honourable

*The LORD MAYOR and ALDERMEN,*

And CITIZENS of LONDON,

*At St. Laurence Jewry, &c.*

P S A L M CXXII. 3.

*Jerusalem is builded as a City that is compact together.*

**I**N this *Psalms*, *David* tells us how much he was pleased with his dwelling in *Jerusalem*, the chief City of the Land; how great a Concern he had himself, and desired that all his People should have for the Welfare and Prosperity of it. *I was glad when they said unto me, Let us go into the House of the Lord, Our feet shall stand in thy Gates, O Jerusalem, Vers. 1, 2. Pray for the Peace of Jerusalem.*

*salem. Peace be within thy Walls, and Prosperity within thy Palaces. I will seek thy good, Vers. 6, 7, 9. He gives us also several Reasons for the Delight he took in it, and the great Esteem and Affection he had for it. There was the House of the Lord, the Tabernacle and the Ark of God's Presence were placed there. This was the Place whither all the Tribes went up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the Name of the Lord, v. 4. There were set thrones of Judgment, v. 5. There the Sanhedrim, the Supreme Court of Justice sat. And there also were the thrones of the House of David. There was the King's Palace, where David now dwelt, and the Kings of Judah descending from him should reside. And we have yet another Instance of the excellence of that City, another Thing for which it deserved to be esteemed and commended, to be loved and delighted in, in the Words of the Text, *Jerusalem is builded as a City that is compact together.**

By this Description of *Jerusalem*, we are not, at least chiefly, to understand the Uniformity and Strength of the Buildings of that City, but rather that mutual Love and Friendship, that Unity and Concord amongst the Inhabitants of it, of which the other was a very proper Emblem. And accordingly in our elder Translation we read the Text thus, *Jerusalem is built as a City that is at unity in its self.*



At this Time there was no Division amongst the Tribes of *Israel*, either upon the Account of the Object of their Allegiance, or the Place, and Manner of their Worship. They now own'd but one King, who dwelt in *Jerusalem*, and all resorted thither, to the Tabernacle and Ark of God, for Divine Worship. Being thus united in their Religious and Civil Interests, in Matters relating both to Church and State, they were the more easily and closely united in their Affections. All which the Royal *Prophet* represents as the Beauty and Glory of his beloved *Jerusalem*.

That which I shall observe from the Text is this, That the excellence of a City doth very much consist in the Unity and Concord, the mutual Love and Friendship of its Members. Nothing doth more conduce to the Pleasure, the Honour, the Safety and Happiness of it.

*First*, Where these are, there is certainly the most comfortable and pleasant living. When *David* saw violence and strife in the City, he preferred the *Wilderness* before his admired *Jerusalem*, wishing that he had wings like a Dove, that he might flee away and be at rest. But how good and how pleasant is it for Brethren to dwell together in Unity? To have all our vexatious Passions still and quiet, and to be continually

exercising unlimited Friendship and Love? If we were but once freed from all those Heats and Quarrels, that Strife and Envy, those unchristian Censures and Revilings, those Fears and Jealousies of one another which are the fruits of our Divisions, how much fewer would the Troubles of Life be? If the bitter Spirit and the odious Names of Parties were laid aside, and as we are all one in *Christ Jesus*, we were one in Name and one in Affection, *of one Heart and of one Mind*; How quietly would all our Publick Affairs be managed? With what Charity and Sincerity should we entertain one another? With what freedom and dearness should we converse with all about us? What mutual Refreshment should we find in bearing one another's Burdens, relieving one another's Wants, *rejoycing with them that rejoyce*, and partaking of the Enjoyments of each other *as one Body and Members one of another*? How manifestly would the multiplying the Objects of our Love, increase and multiply the Pleasures of our Life? When it was no longer confined to a Party, but extended to the whole Community, then we should never want disposition or occasion for the exercise of that, which, every Man's Sense and Experience tells him, is our most delightful Affection, that divine Virtue which is the Delight of God himself, and the most we know of the Happiness of Heaven. Then we might truly say, *The lot*

*is fallen unto us in a pleasant place, in a joyful and happy City.*

*Secondly, Unity is it self the Honour and Safety of a City. It shews the Inhabitants of it to be Men of Wise, and Great, and Excellent Spirits, that they both know and follow the Things which belong unto their Peace, and prefer the Publick Good before the narrow concern of a Private Interest: That they have shaken off those Prejudices, and restrained those partial Affections, and conquered those violent Passions, and mortified those shameful Lusts, which are the Parents of Strife and Contention: That they scorn like Children to contend for Trifles, for the gratifying a petty Humour, or the possession of Things of little or no value: That they duly regard their natural, and civil, and religious Obligations; that they behave themselves one towards another as becomes those, who partake of the same Human Nature, are Members of the same Body, and Professors of the same Gospel of Peace, that is, as Men, Brethren and Christians should do! What a noble and excellent Society must that be! how divine and amiable! how like the Society of the blessed Spirits above! where there is nothing but Harmony and Agreement, and a mutual interchanging the Offices of Love, which is the Nature of God, the Life of Angels, and the Glory of the Saints in Light?*

If this were our Case, how ready then would all about us be to say, Surely *this great City is a wise and understanding People*, and deserves to be *a Praise in the Earth*.

Unity is not only the Wisdom and Glory, but it is also the Safety of a City. To be united is to be whole and intire, to be safe from Factions and Divisions, from intestine Dissentions and Quarrels, which are themselves very heavy Calamities, and most certain Causes of the Ruin and Dissolution of Societies. *Every Kingdom divided against it self is brought to Desolation, and every City or House divided against its self cannot stand.* This is a Maxim grounded on great Reason, constant Observation, long Experience, and confirmed to us by the testimony of our Blessed Lord himself.

*Thirdly*, Unity produceth those Effects, which make a City Great and Honourable, Safe and Prosperous. For,

1. It highly conduceth to the good Government of it, than which nothing can be a greater Honour and Security to it. Where its Officers and Magistrates are in the Choice of the Community, in an united City, those will be most likely to be preferred, who are the Wisest and Best Men, most able and forward to advance their common and undivided Interest, who

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are best qualified to be the *Ministers of God for good* to all: Whereas in a *City divided against its self*, the great Care will be to put all the Power into the Hands of such Men, who have the warmest Zeal for the Interest of a Party; and whatever their Intellectuals or Morals be, That alone will be a prevailing Motive to contend for their Advancement: And then, those who are thus advanced must be under very great Temptations to be most injuriously partial in their Administrations, to oppress those who opposed their Preferment; and, to connive at and countenance the evil Arts and Practices of those by whose Interest or Suffrages they were raised. And in what a reproachful and dangerous Condition must that Society be, where Flattery and Oppression are the Methods of its Government, and the Building of one Part on the Ruin of the other, is the great End of their Consultations?

2. Unity doth greatly tend to improve the Wealth and Treasure of a City, which are the Nerves and Sinews of a Society, which give it great Reputation and Strength, supply it with all Things necessary for its Defence, make it a desirable Friend and a formidable Enemy, and qualify it for the most splendid Works of Charity and Magnificence. And that Unity doth greatly tend to encrease the Riches of a City, is very plain and manifest; for, It redeems a great deal of Time to its

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its Inhabitants for the managing the Affairs of their particular Callings, which, in a divided City, is usually spent in Intrigues and Plots, in Quarrels and Disputes, in undermining the Endeavours of one Party, and expensive Consultations for carrying on and promoting the Interest of another. Unity in a City will make the Business and Labour of the Members of it more easy and pleasant to them, excluding those Heats and Quarrels which tire and waste their Spirits, disturb their Rest, and impair the Health and Vigour of their Bodies. It promotes that Ease and Quiet of Mind, which makes them more fit for Thought and Contrivance, to consider and find out those Methods of employing their Industry, which are likely to be most gainful to them. It is also a great Encouragement to their Industry, to have no Fears or Jealousies that the Fruit of their Labour should be wrested from them by the Tricks or Violence of a stronger Faction; and to be well satisfied that they may enjoy all their Acquisitions with the Love and Protection of all about them.

3. Unity will dispose the Members of a Society willingly to communicate of their Wealth, for the carrying on those Methods of mutual Defence, which Wisdom and Counsel direct, and the Common Safety requires. When they have no Mistrusts or Jealousies of those who are intrusted with the Disposal of it, when they have no Suspicion  
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it should be made use of by a prevailing Party, to oppress or enslave them, but are persuaded that all the Honour and Power, which is gotten by the well-managing of it, will be made use of for the Security and Benefit of the whole Body and all its Members, which is likely to be the Case in *a City that is at Unity in its self*; then some of the greatest Obstructions to a willing communicating for the Publick Service, will certainly be removed. Thus we read *Acts 4*. That when *the multitude that believed were of one heart, and of one soul*, they readily brought in all they had to the *Apostles*, the Governours of the Church, to be disposed of by them according to the Necessities of it. But where there are Parties and Divisions, there will always be some who will murmur at the most necessary Supplies; some, who, meerly through Prejudice against those Persons by whose Hands it is disposed, will complain of its being misapplied, and will ascribe the ill Success of any the best advised Undertaking, to the Treachery, or Folly at least, of those who were concerned in it. The mutual Provocations which the contending Parties daily receive at home, will divert or lessen their Zeal in assisting for their Defence against a Common Enemy at a distance from them.

4. Unity will make the Members of a Society Vigorous and Valiant, whenever it is assaulted by Enemies without. The Courage of Men will cer-

certainly be quicken'd and improv'd, when they have a mutual Love to, and Confidence in each other. They will more chearfully ingage in any the most dangerous Enterprises for the common Good, which they are perswaded all about them wish well to, heartily pray for the Success of, and are ready to assist them in. When they have no discouraging Fears and Jealousies and mistrust of one another; when there is no opposite Party to improve a Disappointment or Defeat to their Disgrace or Ruin, to envy or lessen the Glory of their prosperous Atchievements: When they are satisfied that their Fall will be a general Lamentation, and their return with Success be welcom'd with the Applause and Triumph of the whole Society; With what spirit and courage will they contend with the greatest Difficulties in any publick Service they are imploy'd in?

*Fourthly*, Unity doth not only in its own Nature tend to the Safety, and Honour and Happiness of a City, but it also greatly avails to the procuring the favour and blessing of God upon it. God who is *the Author of Peace and lover of Concord*, even love it self, cannot but delight in the Prosperity of a City that *is at Unity in it self*; where there is so much of Himself, so plentiful a Participation of his Divine Nature, and such a Conformity to his Will in those Commands of Love and Peace, which are so frequently and earnestly



earnestly inculcated by him, *Live in Peace*, saith <sup>2 Cor. 13.</sup> the Apostle, *and the God of love and peace shall<sup>11.</sup> be with you.* Oh! How happy is the People who are in such a case, who have the Lord, the Lord of Hosts with them, the God of Jacob for their Refuge: who have such a particular Interest in his Almighty Power, and infinite Wisdom, and immense Goodness, who have them all engaged in a special Regard for them? We have particular Promises of Protection and Prosperity made to that Virtue, which restrains our quarrellom and dividing Passions. *Blessed* <sup>Mat. 5. 5.</sup> *are the Meek*, saith our Blessed Lord, *for they shall inherit the Earth.* <sup>Psl. 149. 4.</sup> *God will beautifie the Meek with Salvation.* He will make them glorious by the illustrious Deliverances he will work for them. But on the other Hand, there are no Sins more highly provoking unto God, more contrary to his Nature and Will, or more expressly threatned with his Wrath and Judgments, than Violence, Strife and Division. *The City is* <sup>Ezek. 7. 23,</sup> *full of Violence, wherefore,* saith God, *I will bring* <sup>24.</sup> *the worst of the Heathen, and they shall possess their Houses.* Thus also he declared concerning <sup>Amos 1. 11.</sup> *Edom, that he would not turn away the Punishment of his Transgressions, because they were Sins of this Kind, Because he did pursue his brother with a Sword, and did cast off all Pity, and his Anger did tear perpetually, and he kept his Wrath for ever.* *Spoiling and Violence are before me,* saith <sup>Hab. 1. 3. 6.</sup>

the Lord by his Prophet *Habakkuk*, and there are that stir up *Strife and Contention*, wherefore he denounceth this Threatning against them, *Lo, I will raise up the Chaldeans, that bitter and hasty Nation, which shall march through the breadth of the Land, and possess the Dwelling-places that are not theirs.* Strife and Division, in a Society of Christians, are such a Contradiction to their Profession, so contrary to the Design and Temper of their Religion, that even of themselves they must highly provoke God's Displeasure; And if we also consider, from what evil Causes they proceed, and what a Train of wicked Practices attend and follow them, there is hardly any thing can give us greater reason to fear, that God should withdraw his Protection and Blessing from us. And those religious Performances which he hath prescribed to us, for the appeasing his Wrath, diverting his Judgments, and bringing down his Blessing upon us, are little valued by him without Unity and Love. If we would have God regard our Addresses to him for his Favour and Protection, when we pray we must forgive, we must lift up holy hands without Wrath, and first go and be reconciled to our Brethren before we come to his Altar. We may proclaim a Fast, and call a solemn Assembly, for imploring the Blessing of God upon us. But if we continue our *Strife and Debate*, this would not be the Fast which God hath chosen, or

Mark 11. 25.  
1 Tim. 2. 8.  
Matt. 5. 24.

Isa. 58. 4, 5.

*an acceptable Day unto the Lord.* It would rather be *iniquity even such our solemn meeting.* For it is no better than Mockery and Hypocrisy, to pretend to humble our selves before God in this manner, for those Sins whereby we have provoked him, if we resolve to continue and cherish those, which are most provoking to him, and the most certain Evidence of a proud, unhumbléd Heart, as Wrath and Contention are.

If now we reflect upon what hath been said, surely we cannot but be convinced, that it is of the highest importance to a *City* to be *at Unity in its self*; that nothing is more necessary or conducing to the Pleasure, the Honour, the Safety and Happiness of it.

It is with regard to God, who is the Lover of Concord, to our holy Religion which is a Law of Love, to the Character we bear who are Embassadors of Peace, and to the Welfare and Happiness of this our *Jerusalem*, that I have chosen to represent these Things to you, in this your general Assembly. And may the *Holy Spirit* of Love open your Hearts to receive them, as becomes the Importance of them, both upon the account of Duty and Interest, and inspire us all with *that Wisdom from above which is pure, peaceable, gentle and easy to be intreated,*

that we may at length see our Breaches healed, the Hearts of Men united, and every contending Party only at Strife who should contribute most to a general Reconciliation. Then, Oh! that it might be from henceforth, then our own Experience would demonstrate to us the Happiness of *a City, which is compact together, or at unity with it self.*

It is of the Mercy of God, that we are not past all hopes of so happy a State, that for our *walking so contrary to him*, to that forbearance and goodness which are the Glory of his Divine Nature, and to that *Gospel of Peace* which is the Revelation of his Will, he hath not *walked contrary to us in Fury*; and dealt as severely with us all, as we have been but too much inclined to deal with one another. But, Blessed be God, *his Ways are not as our Ways*; Notwithstanding our many, and great, and continued Provocations, he hath not yet been *wearied of forbearing*, he hath not yet *shut up his loving kindness in displeasure*; but hath given us a fresh Instance of that kind and watchful Providence over us, which hath so often saved us from our Enemies Abroad, and our Selves at Home.

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When he was pleased to take unto himself our late most religious and gracious *Queen*, he did not *leave us as Sheep without a Shepherd, to be a prey unto the teeth* of those our Enemies, who are continually watching an Opportunity to devour us: but gave a Quiet and peaceable Possession of her Throne to her Protestant Successor, a Prince adorn'd with all the Royal Virtues which are requisite to make him the Support, the Delight and the Glory of his People.

By the universal Joy we have exprest upon his Arrival here, and the common Voice of all our Addresses to him, we seem to be thus far united, *viz.* in our Hopes of living most happily under his Government. God forbid, That we should defeat our own Hopes, and the Design of his gracious Providence in our present happy Settlement, by continuing our Feuds and Animosities, our unchristian Quarrels and Divisions, which will make us an unhappy People under the best of Governments, *For where Envy and Strife are, there will be Confusion and every evil Work*; all those evil Works whereby contending Parties are wont to disturb the Peace, to blast the Reputation, and to cross the Interest of one another. *Destruction and Misery will be in their Ways, where the Ways of Peace are not known.*

Methinks,

Methinks, after so long a time, we should be tired with vexing and tormenting our selves in the Service of our worst Passions, and doing the foul and painful Drudgery of Party-Strife and Contention; and be glad to sit down in Peace, and taste the Sweets of mutual Love and Concord, for our own sake, and for our *Jerusalem's* sake to unite, as much as possibly we can, in Judgment, Communion, and Affection.

But by what Means, some will be ready to say, might this happy Union be accomplished? I am sensible it is much easier to give an Answer to this Enquiry, than to get it received without Offence. However, it being a Matter wherein the Honour of God, the Interest of Religion, and our Common Safety and Happiness are so very much concerned; I shall venture to mention some Things, which if duly complied with, would go a great way towards the putting an End to our unhappy Feuds and Dissensions, and to bring us to Peace and good Agreement with one another.

*First*, Let every Man set himself to beat down  
 Prov. 28. 25. the Pride of his Heart: For, *He that is of a*  
 13. 10. *proud heart stirreth up strife*; and, *Only from Pride,*  
 saith Solomon, *cometh Contention*. This is the Seed  
 from whence it springs; and by this it is nou-  
 rished

rished and augmented. This kindles and maintains the Flame, and defeats all the Attempts which are made for the extinguishing of it. It is Pride which makes Men obstinate and pertinacious in their different Opinions and Practices, even when they have little to say in Defence of them, but that they are theirs; and fondly to imagine that it is an insufferable Affront not to submit to their Wisdom and Judgment, or to the Authority of their Example. It will make Men chuse rather to fall than to condescend, and to pass over the fairest Opportunities and Terms of Peace and Reconciliation, if they must bow or stoop to take them up. It is Pride which keeps Men from being won by Obligations, making them think that all the Favour that can be shewed them, is no more than what is due to their Merits. This makes some unwilling to yield, and others to comply, for fear they should be thought, on the one Side to have prescribed, and the other to have separated without a Cause. Hence it is that Men are so unwilling to retract an Opinion they have embraced, and to joyn in those Practices they have formerly censured and condemned, because their proud hearts cannot bear that it should be thought, that they were overcome or mistaken. It is this over-valuing Conceit of their own Worth, which often fires the Minds of Men with Wrath and Revenge; when they  
miss,

mils, or lose a Preferment they have set their Hearts upon. It makes them apt to resent all such Disappointments of their Ambition, as an intolerable Injury done to their imagined great Deserts. It is easy therefore for any Man to discern, how much the extirpating this Vice of Pride, and planting in our Hearts the contrary Virtue of Humility, would avail towards the Uniting of us. And is there any thing more reasonable and necessary than this, more becoming the Ignorances and Infirmities of Human Nature, the Genius of Christianity, and the Example of our Lord, who was *meeke and lowly in heart*, who came down from Heaven and *humbled himself* to make Peace, who condescends to send his Ambassadors to *beseech* his rebellious Creatures, *and to pray them in his stead to be reconciled to him*? Were but the *same mind in us which was in Christ Jesus*; Were we but as ready to condescend for the sake of Peace as he was, and we have infinitely more reason to be; were we but as ignorant and weak, as subject to Error and Folly in our own Eyes as indeed we all are, we should be ready to offer and comply with any reasonable Terms of Reconciliation.

*Secondly*, A mutual and hearty Forgiveness of all past Provocations, as far as is consistent with Justice and the common Safety, is very Necessary, and would very much conduce, to make



us at Peace and at Unity amongst our Selves. Our differences of Opinion and Practice are not so very great, but that we might hope for Unity and Reconciliation, if we would but unanimously Agree to bury all the real or supposed Injuries one Party hath done to another. For it is oftentimes not so much, the Matter of the present Difference which keeps up the Quarrel, as some past offence it renews the Sense and Memory of. And it is a common Thing, when Men are perswaded to be at Peace with one another, not to stick so much, at the proposed terms of Reconciliation, as at the Provocations of the Persons they are at Strife with. And therefore those who are Enemies unto Peace, of whom we have had but too many of all Sorts, have been always industrious to furnish the World with fresh Histories of the Faults of each other, such as Time alone would otherwise have buried in Oblivion. And when they cannot justify the cause of their Quarrels and Divisions, the old Stories are brought up to justify their Resentments; and by this means, their Passions are more and more inflamed, and the still Voice of Peace is drown'd by the loud Noise and Clamour of them. If therefore all Sorts would agree to cancel all former Provocations, and never more to bring them to Account, but heartily to forgive all that is past, we should be in a hopeful Way to Peace and Unity. And 'till we do  
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this, what loud Pretences soever we make to Concern and Zeal for Religion, we have certainly no Right to the Blessings and Rewards of it. *If ye forgive not Men their Trespases, saith our Blessed Saviour, neither will your heavenly Father forgive your Trespases.* This he was so concerned to maintain in us a constant Sense of, that he hath taught us to pray daily to be forgiven *our Trespases as we forgive them that trespass against us.*

Mat. 6. 15.

I have not Time to mention more Particulars: Let us but *study to be Quiet, and as much as lieth in us, to live peaceably with all Men,* and we should easily find out the most proper Methods of reconciling all our Differences; or at least, if we could not in all Things be of one Mind, we should love as Brethren, and be joined together in Heart and Affection.

Let us every one pray heartily for the Peace of *Jerusalem,* and do all that is proper for us in our several Places to promote it. Let us *put on Humbleness of Mind, Meekness, Long-suffering, forbearing and forgiving one another,* and heartily endeavour to *keep the Unity of the Spirit in the Bond of Peace;* And then we may reasonably hope that God, who is the *Author of Peace and Lover of Concord,* will be ready to hear these our Prayers, and to assist these our Endeavours, which  
must

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must needs be pleasing and acceptable to him ;  
and we need not despair but that we may at  
length see our *Jerusalem a City at Unity in it  
self*, to the Glory of God and our own unspeak-  
able Happiness. Which God of his infinite Good-  
ness grant for his Mercies sake in Christ Jesus.  
*Amen.*

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*F I N I S.*

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