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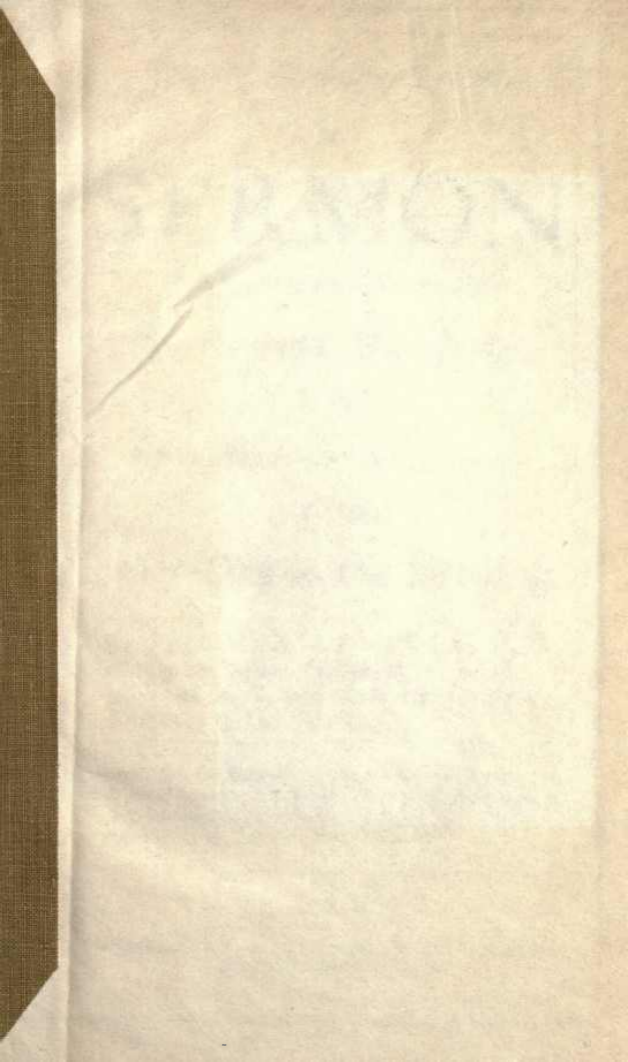
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Primitive Christianity revived



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Primitive Christianity Revived.

A

SERMON

Preach'd in the Parish-Church of

St. Edmund the King,

ON

Sunday April the 24th, 1709.

BEING

Easter-Day in the Evening.

By *THOMAS LYNFORD*, D. D.
Rector of the United Parishes of *St. Edmund the King* and *St. Nicholas Acons*, and Chaplain in Ordinary to Her Majesty.

Published at the Request of some Gentlemen who contribute towards the Maintenance of a *Monthly Evening-Sermon*, to invite Persons to frequent the Holy Communion, and others who heard it.

L O N D O N,

Printed and Sold by *Joseph Downing* in *Bartholomew-Close* near *West-Smithfield*, 1709.

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And they continued stedfastly in the Apostles
Doctrin and Fellowship, and in Breaking
of Bread, and in Prayers.

OF this Portion of Scripture which I have now
read, it may be truly said what was spoken by
our Saviour concerning another, *Luk. iv. 21.*
This Day is this Scripture fulfilled in your Ears. We have
lived, God be thanked, to see the Primitive Times in
some measure restored amongst us, and all the Offices of
Divine Worship to be attended with great Zeal and De-
votion; so that if that Prophecy of *St. John, Rev. xxi.*
2. And I John saw the Holy City, the New Jerusalem coming
down from God out of Heaven, prepared as a Bride adorned for
her Husband, be literally to be interpreted with respect to
what is to happen upon the Earth; I am willing to hope,
that the Time draws near wherein it will be accom-
plished. And that there is no place wherein it is so
likely to be accomplished, as in that Nation and City un-
to which we belong.

But against this, I know that it will be immediately
objected, That there never was such a Prophan and
Atheistical Age as this is. That many Men not only
write Books, but likewise talk openly against our most
holy Religion. That their Lives are a direct contradi-
ction to all its Precepts. And that the Description
which is given, *Rom. i.* of some of the worst of Sinners,
doth exactly suit them. They being filled with all Un-
righteousness, Fornication, Wickedness, Covetousness, Mali-
ciousness, full of Envy, Murder, Debate, Deceit, Malignity,
Whisperers, Backbiters, Haters of God, Despitiful, Proud,
Boasters, Inventers of Evil Things, Disobedient to Parents,
without Understanding, Covenant-breakers, without Natu-
ral Affection, Implacable, Unmerciful. And not only com-
mitting things worthy of Death themselves, but likewise tak-
ing pleasure in them that do them.

But this is not at all to be wondred at, since it has
long since been foretold, That Offences must come: That
there

there would be *Mockers in the last Time, who should walk after their own ungodly Lusts.* And that it cannot be expected, but that when the Professors of the True Religion appear most Zealous in the defence of it, the Enemies thereof will make the greatest Opposition they can against it. And therefore, amidst the glorious Things which are predicted concerning the future Age of the Church in the *Revelations*, there is one place, where a *Woe* is denounced against the *Inhabiters of the Earth, and of the Sea*, for this Reason; Because *the Devil was come down amongst them, having great wrath*, because he knew that he had but a short time, *Rev. xii. 12.*

The Devil, to be sure, will do his utmost to secure that Empire which he has for a long time obtain'd over Mens Consciences; and therefore, when he observes the Patrons of Christianity, to exert themselves strenuously for the Depriving of him of it, he will rage horribly, and do all he can to obstruct their Designs, and to make Reprisals upon them. And therefore, as long as we are so happy as to observe good Men to confederate together, and to be very Zealous for the welfare of Religion, and the cause of God, don't let us be discouraged at any Attempts which wicked Men can make against it. God will be too hard for the Devil at the last: And it is no bad Omen of the latter's Kingdom beginning to totter amongst us, and of his Time being short, that the ancient instances of Christian Piety are reviv'd. And that, like the first Christian Converts, we do *continue stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread, and Prayers.*

Give me leave therefore to represent to you, your present happy State and Condition, that so being thoroughly acquainted with the blessings you enjoy, you may be the more effectually excited to go on in making a good use of them for the promoting of the Glory of God, and the Salvation both of your own and other Mens Souls.

Now, in doing of this, I shall change a little the Order of the Particulars in the Text; And discourse,

I. *Concerning the Apostles Doctrine.*

II. *Concerning Prayer.*

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III. *Concerning breaking of Bread.*

IV. *Concerning Fellowship.*

And under every Head, show the great Conformity betwixt the Practice of these Times, and the Practice of the first Christians.

I. The First Christians continued in the *Apostles Doctrine*; and so do you.

The First Christians received the Apostles Doctrine from the Apostles Mouths. They had no other way of being acquainted with what they taught, but by being constant in their Attendance on their Preaching: The Apostles indeed afterwards set down in Writing what they taught; and the New Testament contains the Sum and Substance of all their Sermons. Now these Scriptures are not only daily read in your publick Assemblies, but you have them at home in your Closets, and may converse with them there, as oft as you please, in your own Language. The Church you are Members of, imposeth no Doctrines upon you but what are conformable to these holy Writings; and is so just, as to leave it to your selves to judge whether they are so or no. You may examine them as oft and as much as you please by this Touchstone, and the more thoroughly you examine them, the more you will be commended for it, being required to take nothing upon Trust, but to see with your own Eyes what are fit to be entertain'd by you as saving Truths.

Your Ministers, in the Explication of such Truths, do endeavour, with Clearness of Expression and strength of Argument, to set before you the Excellency of them; and to show what influence they ought to have upon you in your Lives and Conversations. They don't intermix any of their own Inventions, whereby to abuse and impose on you. They don't teach any Doctrines as do tend either to promote any secular Interest, or to sooth you up in your Sins, or to encourage your giving that Service and Worship to the Creature, which is due only to the Creator, God blessed for evermore. They preach Christ and him Crucified as much as was done in the Apostles Times: For they daily call upon you to put your Trust and Confidence in the Merits of our Saviour's Sufferings, and in nothing else: To

depend not upon your own Power, to perform what is acceptable in God's sight, but upon the Assistance of the holy Spirit: And they exhort you to be ready and prepared to endure the worst Evils as can happen to you for his Sake, should God think fit to call you to it. They press you to grow as indifferent as you can with respect to all worldly Advantages, and to *set your Affections on Things above, and not on Things beneath.* They urge you to mortifie all your unruly Lusts and Affections, and to live *soberly, Righteously and Godly in this present World, looking for that blessed Hope, and the glorious appearance of our Lord and Saviour Jesus Christ.*

These things you often hear insisted upon from the Pulpit, and these things you daily meet with in printed Books and Sermons: And therefore may upon all these Accounts be truly said to continue in the *Apostles Doctrine.*

Secondly, The Primitive Christians are said to continue in *Prayer*; and the same thing may very well be said of you.

The very first thing which the Apostles and our Saviour's Disciples did, after he had left them, and was ascended into Heaven, was the assembling themselves together to pray, *Act. i. 12, 13, 14.* *Then they returned unto Jerusalem from the Mount called Olivet. And when they were come in, they went up into an upper Room, where were Peter and the rest of the Apostles, who all continued with one accord in Prayer and Supplication with the Women, and Mary the Mother of Jesus, with his Brethren.* And when a little while after they went to make choice of a Person to succeed, as an Apostle, in the Room of Judas, they made a solemn Prayer unto God to direct them in the Choice, *Ver. 24.* And as their Numbers grew, still one chief part of their Exercise, when met together, was to pray. Thus when they were increased to Five Thousand, as we may read, *Act. iv.* and their Leaders the Apostles, were seized, and being strictly examined, were afterwards dismissed, the next News we hear of them is, That being met together to pray for the Divine Assistance, to enable them to withstand all

the Opposition which was made against them, and to work Miracles for the Confirmation of what they taught, the Place was shaken where they prayed, and they were all filled with the Holy Ghost.

Our Saviour had long since promised, that where two or three were met together in his Name, he would be in the midst of them. And therefore so great a Number being now present to offer up their Petitions in his Name, he judg'd this a proper season to make good his Promise after an extraordinary manner, by pouring forth his Holy Spirit upon them, for their guidance and comfort in all Exigencies.

Neither was this Duty of Prayer a Duty which was practis'd only in that part of the Christian Church, which was establish'd first at *Jerusalem*; But it was the principal Thing which was ordained in all Places wherever there were any Christian Assemblies. And therefore the Apostle *St. Paul* gives it as a particular command to *Timothy*, 1 Tim. ii. 1. *That first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men.* And they who are well acquainted with the Ancient Writers of the Church do inform us, That from the beginning of Christianity, the Christians had not only their stated Times for publick Prayers, but likewise their Liturgies and set Forms of Prayer, which were of great Service to them; since by this Means they knew before hand what Words they were to join in, and could come prepared to put up their particular Petitions under such general Expressions as were therein made use of. They were all of them very constant at their Private Devotions, but still thought that if with joint Hearts and Voices they offer'd up their Prayers at the Throne of Grace, they should be better heard, and their Requests would be sooner granted; and therefore they came to the solemn Assemblies as often as they could, that so they might not want the Assistance of one another to interceed with God for a supply of what was most necessary and convenient for them.

And here I cannot perswade my self, but that in this Respect you come nearest to the Primitive Pattern of
any

any Christians in the World. You have no Prayers in an unknown Tongue. You are in no danger of having such Expressions made use of in your Prayers, as it is not fit for you to join with. That Excellent Church of which you are Members, has provided for you such a Form of sound Words, as will sufficiently instruct you what you ought to pray for, and does furnish you with such Expressions, as you need not either be afraid or ashamed to make use of. Your Liturgy is exactly compos'd according to the Apostles Rule and Direction. For it consists of Prayers, Supplications, Intercessions, and Thanksgivings. It is plain and easie to be understood, and so contriv'd, that any Devout Mind may attend to it without trouble or distraction. And that which is to be accounted one of the great Blessings of this Renowned City, is, that the Inhabitants thereof have not only an opportunity of praying unto God in publick every Day; but likewise of doing it almost any hour of the Day, as they themselves do most like and approve of. Such having been the Prudence of many piously dispos'd Persons, as to make Provision for publick Prayers at different hours of the Day: That so they who cannot attend the publick Assemblies at one hour, may do it at another; and if they can't be present at Prayers in their own Parish Churches, yet may drop into some other, and their join with the Congregation in recommending the whole Church, as well as themselves and Families, to the Almighty's Favour and Protection. And this is done constantly by several good Christians; and it would be well if it was done by more. At least, this was to be wish'd, that every Family would every Day send one Person or another out of it unto the Publick Assemblies, for the imploring a Blessing upon the rest, who, as it is to be hop'd, are all the while honestly employ'd in some Business or other, either at home or abroad.

Thirdly, The first Christians continued in *Breaking of Bread*; and in this likewise, God be thank'd, you are in a great Measure come up to their Example.

Our Saviour being about to leave this World, that he might the more effectually imprint upon the Minds

of his Disciples and Followers a lasting Remembrance of his Death and Passion, and of the great Benefits which thereby would accrue to the World; did think fit to establish a particular Ordinance, which should be observed by them throughout all Generations, until his coming again.

He knew very well how prone Mankind is to forget the greatest Blessings conferred on them: How loath to undertake any thing that is difficult, although for the sake of him who was their best Benefactor. And therefore the very Night before his Passion, instead of burthening them with any Number of troublesome Ceremonies, he appoints one easie Rite, the Observance whereof was to be the Badge of their Profession, and to distinguish them from the rest of the World besides. By this it was to be known unto whom they did belong, and by the help of this Rite they were to receive such strength as might enable them to *walk worthy of that Vocation unto which they were called.* *Do this in Remembrance of me,* gave the Sanction to their being, by the eating of Bread and drinking of Wine, own'd to be Members of the Christian Church, and confirmed in them the hopes of their being made partakers of the Divine Assistance, for the guiding and supporting them in the way which leads unto everlasting Life. And of this the first Converts to Christianity were so sensible, that their attendance on the Lord's-Supper was part of their constant as well as publick Worship.

And you may observe from the Text, that they continued as much in breaking of Bread, as they did in the Apostles Doctrine and Prayer. They did not raise any Doubts and Scruples about their Attendance on this Ordinance. They did not go about to find out Excuses for absenting themselves from it. They did not pretend that they were unworthy to attend on it, and therefore dar'd not to approach it: For they knew, that if they were unworthy to come to the Lord's Table, they were unworthy to be called Christians. They knew, that

this was one of the only Things whereby they might best express their Gratitude to their Lord for what he had done for them; whereby they might most effectually testify their great readiness to obey any of his particular Injunctions; and whereby they might not fail to receive such Portions of Grace as would mightily help them to grow and increase in all manner of Spiritual Life and Holiness. And therefore it was part of their daily employment thus to proclaim, with their highest Praises, the loving Kindness of the Lord in the great work of their Redemption through his most Precious Blood.

Thus to publish the Glorious Victory which he had obtain'd for them over all their Spiritual Adversaries. Thus to transmit unto all Posterity a Representation of that Death, which makes all our Services acceptable unto God, and is the principal way and means whereby Salvation is procured for us. This, I say, was their daily Practice; and God be praised that we have lived to see this holy Ordinance to be had in so high respect, at it is at present amongst us.

As it may well make us Melancholy, to reflect upon those unhappy Times, when all things being in disorder and confusion, the Sacrament was not administered in many Places for Twenty Years together: So it may well, on the other hand, beget within us a secret pleasure, to observe how much things are now mended with us in this Respect; and what Zeal has of late been expressed to bring this Sacrament into repute again, and with what Success.

Great has been the variety of Books which have been worte upon this Subject; wherein the Nature of the Sacrament has been fully explained: Wherein is has been shown, what Qualifications are necessary for the receiving of it, and wherein all manner of Doubts and Scruples, which were wont to discourage Men from attending on it, have been thoroughly discussed and answered. And as there have been some Religious Persons who, at their own Charge, have distributed

buted several of these Books amongst those of the meaner sort: So there have been others, who have taken care to establish Sermons in several Churches of this City, on purpose to exhort Persons of all Sorts and Conditions, to frequent the said Ordinance, & to show them the danger, when they are so earnestly invited to partake thereof, of wilfully keeping from it.

Which things have had so good an effect amongst us, that Communicants are multiplied in most Places. And such a Spirit of Devotion is raised, that in some Churches the Sacrament is administred every *Sunday* in the Year, and does never want at such Times its devout and constant Attendants. This therefore is a *Third Instance* of Primitive Christianity being revived amongst you, that you do continue stedfastly in breaking of Bread, as well as in the Apostles Doctrine and Prayer.

But there is another instance still behind; wherein you seem to make near approaches unto the Primitive Practice. And that is; *Fellowship*.

The Learned Dr. *Hammond* has from *Rom. xv. 26.* and from other Places of the New Testament, as well as from profane Authors, shown, that the word *Karavia*, which we here render *Fellowship*, signifies the Communication of the good things which every one enjoyed towards the Relief of others. And there is nothing for which the first Converts unto Christianity were more remarkable, than they were for this. For in the *44th Ver.* of this *ii. Ch.* of the *Acts* of the Apostles, it is said; *That all that believed were together, and had all Things common; And sold their Possessions and Goods, and parted them to all Men, as every Man had need.* And *Ch. iv. ver. 34.* *Neither was there any amongst them that lacked: For as many as were possessed of Lands, or Houses, sold them, and brought the Prices of the Things that were sold; And laid them down at the Apostles feet, and Distribution was made unto every Man according as he had need.* Such was their Joy, for their Understandings being inlightened with the knowledge of all saving Truths. So in-

flamed were their Hearts with the Love of their blessed Saviour, that they thought they never could give away enough to testify their Gratitude for what He had done and suffer'd for them. They could not think it fit that any of those for whom Christ died should live in penury and want, whilst they swam in plenty and affluence themselves. And therefore, they not only gave away all the ready Money which they had; but likewise freely parted with the very Inheritance which was left them by their Ancestors. Sold both their Lands and Houses, that so they might be always furnished wherewith to supply the Necessities of Christ's indigent Saints.

Such was the Malice both of Jews and Gentiles against the New Converts, that the Poorer of them must necessarily have starved, had they not been relieved by their richer Brethren. And therefore, rather than suffer the Poor Members of Christ to starve, their Richer Brethren chose to trust Providence for the Maintenance of themselves and Families, by giving others an equal share of their own Possessions. And in this they exactly observed their Teachers Directions, who so often told them: *That if God so loved them, by sending his Son to die for them, they ought in like manner to love one another.*

And here I cannot but rejoice to observe how well it may be said of the Christians of this City and Nation, what was spoken of those in the Primitive Times, *Behold, how they Love one another.* For there never were greater Instances of true Christian Charity, than are at this time amongst us. We have no need, God be thanked, to sell all, and to give to the Poor. Christianity is the established Religion of our Country, which, by good wholesome Laws, has made a tolerable Provision for all such as are in real Want. And therefore the great Commendation of our Charity is, that we are generous and kind out of Choice, and not Compulsion. And have found out some of the most useful ways of being Benefactors to the distressed part of Mankind, as can be imagin'd or conceived.

Wit-

Witness that *Corporation of Clergy-Mens Sons*, established on purpose for the Relief of the Widows and Children of such Clergy-Men, whose either slender Income, or great Charge, or perhaps in some Cases Mismanagement, would not suffer them at their Deaths to leave any suitable, if any Provision at all for them.

Witness that other *Corporation* lately founded for the Propagation of the Gospel in Foreign Parts; where Men of publick Spirits, cheerfully throw in their Contributions for the helping forward so good a Work.

Witness those *Charity-Schools*, which daily increase throughout the whole Kingdom; wherein the Children of the meaner sort are, at the Charge of well-disposed Persons, taught to Read, Write, cast Account, say their Prayers, and Catechism, and from whence many of them are placed Apprentices to some honest Trade.

Witness those *Private Societies* of Serious Christians, who spare neither their Pains, nor their Purfes, in finding out Ways and Means, for the utter Extirpation of Ignorance and Error out of Mens Minds, and for the Reformation of their Lives and Manners.

And Witness that never to be forgotten instance of Princely Bounty, whereby so many of those who Minister at the Altar of God, being freed from a great deal of Care and Distraction in their Family Concerns, will be more at leisure to attend upon holy Things, and will be better furnish'd with due helps to make improvement in all Christian Knowledge, to the Everlasting Welfare both of their own and other Mens Souls.

And thus have I endeavoured to represent to you the happy Circumstances you are in, in those several respects for which the primitive Christians were so eminent in the Apostles Days. And this is a proper Meditation for us at this time, when we are met together to celebrate our Saviour's Victory over all our Spiritual Enemies, and to commemorate the finishing stroak which was given to our Redemption, by his Resurrection from the Dead.

Since Clubs of Atheistical and Profane Livers, take

of much pains to vilifie his Glorious Undertaking for us, and to bring it into Contempt; It is highly fit, that on such Days as these, we should publish to the World what Friends He has, how much their Numbers daily increase, and what noble Designs they have in hand, for the baffing all Atheistical Projects, and for the promoting their Saviour's Honour and Glory as much as they can.

One of the Artifices whereby the Enemies to Christianity endeavour to encrease their Party, is, by giving out that all People are alike Wicked, and that there is not so much as a Virtuous Man or Woman to be found any where. This they think justifies their own Practice, and will help to insnare unstable Souls into the Commission of the same Impieties, of which they are made to believe the rest of Mankind are all guilty. But such weak Artifices wont impose upon any of those who are heartily concerned in promoting any of the forementioned Designs. Such as these are far from thinking themselves engaged in a declining Cause. Deserters from the Tents of the ungodly come frequently into their Camp; and they and their Allies grow stronger and stronger every Day. Many of those Assemblies, *wherein all manner of Wickedness was wont to be openly transacted, are quite broken. And Designs are forming, (not without good hopes of success) to undermine and blow up the rest. Nay, several of Satan's Party, out of mere shame, are constrained to pay Contributions towards the Destruction of his Kingdom; and how then can it long stand?

What therefore remains, but that I earnestly exhort you all, and especially you of this Neighbourhood, that by the use of those Blessings which God has been pleased to bestow on you, you aspire after Perfection as much as you can, and strive to grow every Day more and more in Grace, and in the Knowledge and Love of our Lord and Saviour Jesus Christ.

The Primitive Christians had very indifferent Places to meet in for Publick Worship. An upper Room in

* *The Booths at May and Bartholomew Fairs.*

some Private Family, was the best Conveniency they at first had. You of this Neighbourhood have an handsome Building set apart on purpose for that use. And I am willing to believe, that it is a pleasure to you to observe how decently it is adorned, and

The Church of St. Edmund the King was lately beautified.

that you never thought any Money better bestowed, than what was given for that Service. Be sure then to assemble often in it for attendance upon the *Apostles Doctrine, for Prayer, for breaking of Bread, and for Fellowship.*

You have here the Scriptures constantly read to you; and although you have not the best Preaching, yet I hope I may have leave to say, that you have not the worst. We do as well as we can; and one thing you may be sure of, that nothing but the Apostles Doctrine is preached to you. Let not then any useful Instruction which you hear from us, be slighted and contemned by you; but let it sink down deep into your Hearts, and become a principle of Life and Action within you.

If any thing that we say is directly contrary to those Vices which you are most fond of: If at any time we recommend those Duties which have been a long while neglected by you: Instead of vilifying and rejecting what is said upon such Occasions, take care to mind it so much the more. And never to be easie within your selves until what you find, by such Suggestions from the Pulpit, to have been amiss, be sufficiently corrected and amended for the time to come. For it is then only that you continue in the Apostles Doctrine to good purpose, when by the Preaching thereof a thorough Reformation of Lives and Manners is wrought amongst you, and you are so transformed in your Minds, as to approve and practise what is that acceptable and perfect Will of God.

As for *publick Prayers*, you have them read thrice every *Sunday* and † twice every Day in the Week besides. And as many do constantly attend thereon, so it

† At Eleven in the Morning, at Seven in the Evening.

were to be wish'd, that others did the like. Nay it might be a great Advantage to those who have most Business, if they borrowed now and then a few Minutes from it, and spent them here in solliciting for a Blessing upon all their Affairs. For such Persons might have Reason to hope for much better Success in all their Righteous Undertakings, than perhaps they often meet with.

As for the *Sacrament of the Lord's-Supper*, it is (according to the general Usage of the Town) every Month administred amongst you. And you have as often a Sermon on purpose to invite you to it. Don't then let any Excuses tempt any of you to stay wholly away from, or to come but seldom to it. Whatever those Excuses are, they have been answer'd again and again. And the most effectual Arguments as could be thought of, have been used to show you the Necessity of attending on this Ordinance. And therefore it will be more tolerable at the Day of Judgment, for the Inhabitants of other Places, where no such Sermons are preached, to be guilty of any neglect with respect to it, than it can be for you, who are so earnestly invited and so often press'd to be made partakers of it.

*In the Evening
of the last Sun-
day of every
Month.*

As to the last Particular, the continuing in *Fellowship*. Go on, I beseech you, to imitate the Primitive Christians in this, as in other Things.

You have now always in your view, one of the most commendable ways of being Charitable as can be well contriv'd. And you may be morally assured, that whatsoever is given to so good an End and Purpose, shall be very carefully laid out. We have now, by the help of some Quarterly Subscriptions, and the Collections at the Church Doors, in somewhat above a Years Time, put out Thirteen Boys Apprentices, and have a Fund at present in store to dispose of three or four more. And several of these are so well placed, that their Masters are as great Benefactors in receiving them, as you in contributing towards their putting out. For being Persons of good Substance, they could easily have had a much better allowance with their Apprentices, than what serves only to buy them a few good Cloaths. But your Charity has provoked theirs, and they hope that they shall thrive the better for taking those into their Families at a very easie Rate, who by the help of Charity were first religiously educated, and are now by the help of Charity bound out.

May God inspire it into the Minds of others to do the like. And that instead of greedily hunting after a great deal of Money with Apprentices, those that are of good Abilities may now and then pick out of these Charity Schools such Youths, as by reason of their towardly Behaviour, and the good Instructions which they have had there, are most likely to be faithful in Business, and to serve them best.

We take care, as often as we can, to bring these Apprentices to attend this Sacrament Sermon, that so they may the better remember unto whom they are beholden for the Prospect they have of living comfortably in the World. And when we see them, it cannot but be a great pleasure to us all to think; That these, in Time, may be Masters, useful Citizens, nay, Benefactors to this Charity, and may show themselves as Zealous in furthering so useful a Design, as they have been who laid the first Foundation of it.

Let nothing therefore discourage you, my Brethren, but go on cheerfully in the promoting of it. If the Times are bad, this is one good way of helping to mend them; and for this your Labour of Love, future Generations will call you Blessed. Consider likewise within your selves, that no Day in the Year can be more fit for Works of Charity than this wherein you commemorate our Saviour's Resurrection from the Dead. For how can you better obey the Apostles Exhortation in seeking, upon the account of such his Resurrection, *the Things that are above*, than by freely parting with some of the Things here beneath, in Gratitude for what your Blessed Saviour has done for you.

As therefore you have, on this Day, already continued in the *Apostles Doctrine, in Prayer, and in Breaking of Bread*; Be sure to conclude it with continuing in *Fellowship* too. Let no one depart hence without shewing some Readiness to conform to the primitive Practice in this respect, as well as the former. That so having by this Means, during our abode in this World, imitated those Glorious Saints which are gone before us in Acts of Piety, Charity, and every other Christian Duty required of us, we may at last attain the same Blessed Resurrection, and live together with them in the same Mansions of Bliss and Glory from Everlasting to Everlasting.

A D V E R T I S E M E N T.

THERE being now, by the kindness of well-disposed Persons, several Charity-Schools established in this famous City of London, where the Children of the poorer sort are taught to read, to pray, and to say their Catechism, to Write, and to cast Account; but there being no sufficient Provision, as yet, made for the putting of those (who are thus taught) to be Apprentices to some honest Calling;

The Gentlemen who for many Years have, at their own Charge, maintained a Monthly Evening-Lecture in the Church of St. Edmund the King in Lombard-Street, for the exhorting of all Persons to frequent the Holy Communion, do propose to pick out of these Charity-Schools such Youths as are the most hopeful, and to take the Trouble of finding out proper Masters for as many of them as, by the Subscriptions which they shall obtain, and the Collections which shall be made at the Church-door, they shall be enabled to place out.

F I N I S.

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