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A  
C A L L  
T O  
R E P E N T A N C E,

Recommended to the  
I N H A B I T A N T S  
O F  
G R E A T B R I T A I N in General:

With a B R I E F A D D R E S S to the  
M A G I S T R A T E S

Intrusted with the  
E X E C U T I O N of the L A W S against  
*Prophaneness and Immorality.*

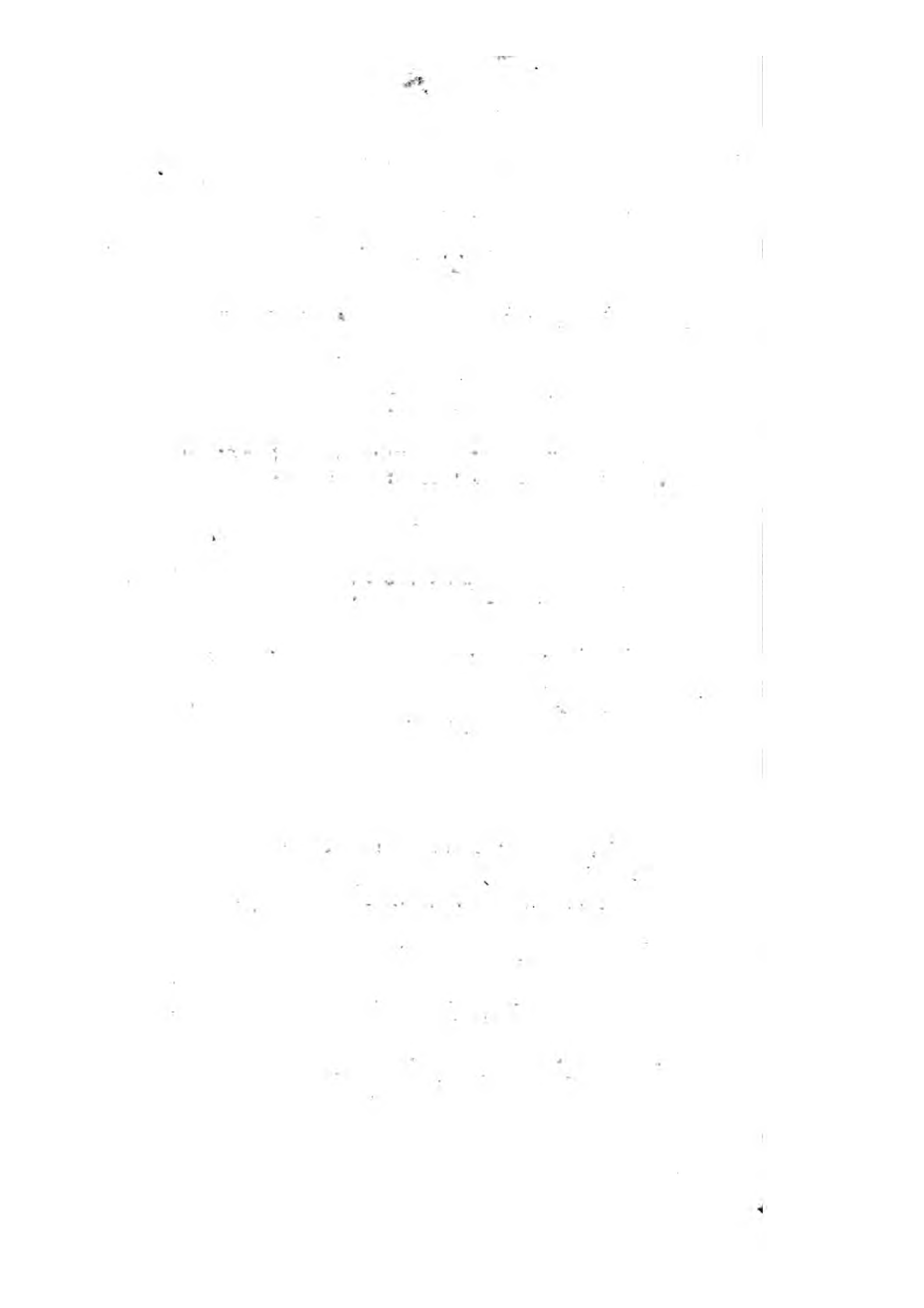
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T H E

# PREFACE.

*I* *T* was an Observation of the Prophet *I*saiah, that, \* when the Judgments of the LORD are in the Earth, the Inhabitants of the World will learn Righteousness. His awakening Judgments have a Tendency to stir up and rouse the Spirits of Men from that Lethargy of Sin, wherein Ease and Security have lull'd them asleep. This Consideration alone renders a CALL to REPENTANCE at this Time seasonable, which therefore needs no other Apology.

*When we call to mind the peculiar Mercies of GOD to this Nation, in His repeated Preservations of us from the miserable Consequences of a Popish and arbitrary Power; and His continuing to this Day the Enjoyment of our Liberties both Civil and Religious, under the Protection of a KING of experienced Justice and Clemency, governing a free People by Laws equally formed for the mutual Security of His Power and their Properties: 'Tis a most lamentable, tho' just, Reflection, that a People so highly favoured of GOD, have not walked worthy of the Blessings received, but*  
*thro'*

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\* *I*saiah xxvi. 9.

*thro' their Ingratitude to the GIVER of them, have aggravated the Guilt of their open Transgressions, and lived in Contempt of the Laws of their Creator.*

*The following Sheets are a Revival of some Parts of a Christian Lamentation of, and Warning against the crying Sins of this Nation. They are extracted from a Book intituled An ADDRESS to PROTESTANTS, published in the Year 1679. We cannot but observe with Grief, that the Vices, then complained of, are still predominant: And notwithstanding we live in better Times, yet, 'tis to be fear'd, our Morals are not mended, though 'tis highly reasonable they should be; and certainly the Liberty we now enjoy of serving GOD, renders us, in serving our selves, and our own Hearts Lusts, the more inexcusable.*

*This Extract is recommended to be perus'd with Seriousness and Attention: And if, through the Blessing of GOD, it shall be instrumental to the Conversion of any from the Evil of their Ways, and thereby in some measure contribute to a Reformation of Manners among us, the Design of this Publication will be answered; and the Praise of all ascribed to GOD alone, Who worketh in us both to will and to do of his own good Pleasure. Phil. ii. 13.*

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C A L L  
T O  
R E P E N T A N C E, &c.

*My Friends and Country-men,*

**I**F you believe that there is a GOD, and that He is Holy, just and good; that He made us, that we owe our selves to Him, and that He is not careless of us, but the constant Observer of our Thoughts and Actions; and that as He is the Rewarder of them that *fear, love and obey* Him, so He is the severe Punisher of all such as transgress His Law, and break His righteous Commandments: If, I say, you believe these Things, and not only that there is a final Day of Reckoning, but that God, even in this World, recompenses His Judgments upon the Wicked, and visits Nations with His hot Displeasure because of their Impiety, (which hath been the sensible Experience and free Confession of all Ages) then it belongs to us of these Kingdoms to reflect upon our selves, and take a true View of our Actions, since *Divine Vengeance*, for ought we see, *is still at the Door*. And  
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for the LORD'S Sake let us have a Care in the doing of it, since \* GOD *will not be mocked*; and that our Miscarriage in such an Inquiry will be, as only our own Infelicity, so of infinite moment to us. I must needs be plain and earnest here; for if we miscarry in the Search, we shall certainly miscarry in the Cure. Sin gives the deadliest of all Wounds to Mankind; but with Grief I say it, for 'tis too true, there is no Wound so slightly healed. We rather seek our Ease than our Security; like those Fools that love the pleasantest, not the safest, Potions. It is ill at all Times to flatter a Man's Self; but it is most dangerous about *Repentance*. Something Men would keep, something Men would hide; and yet they have to do with that † *Searcher of Hearts*, from whom it is impossible they should hide any Thing. This Folly increases our Account, endangers our Cure, and makes our Condition desperate, if not irrecoverable.

O *England*, my native Country, *Come to Judgment!* || *Bring thy Deeds to the true Light*; see whether they are wrought in GOD or no. Put not off thy self with Hay, Straw and Stubble; for they will burn, and the *Fire is at the Door* that will consume them. He is coming, whose Reward is with Him, and ||\* *will give every one according to his Works*. Let us therefore \*\* *Examine our selves, try our selves, prove our own selves, whether CHRIST be in us or not;*  
if

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\* *Gal. vi. 7.* † *Jer. xvii. 10.* || *John iii. 21.*  
||\* *Rev. xxii. 12.* \*\* *2 Cor. xiii. 5.*

if His Spirit, His Nature, His Meekness, His Patience, His great Self-denial, dwell in us; if not, we are yet Reprobates; yet under the *Reproofs* of the ALMIGHTY; the Charge and *Guilt of Sin*, and His Witness in our own Consciences, sends up Evidence to Heaven against us every Day: This I justly fear and take to be our Case. Let us therefore strictly look into our Conversations, and, with an impartial Eye, take a just View of those Sins that most severely cry to the GREAT JUDGE against us. ———

Those Impieties that relate more particularly to the STATE to correct, are DRUNKENNESS; WHOREDOMS and FORNICATION; LUXURY, or EXCESS in APPAREL, in FURNITURE, and in LIVING; PROFUSE GAMING; and finally, OATHS, BLASPHEMY and PROPHANENESS: These swarm in our Streets, these are a Scandal to our Profession, and cry aloud to Heaven, and provoke *Divine Wrath* against us.

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### I. *Of the Sin of* DRUNKENNESS.

**D**RUNKENNESS, or Excess in Drinking, is not only a *Violation of God's Law*, but of our own *Natures*: It doth, of all other Sins, rob us of our Reason, deface the Impressions of *Virtue*, and extinguish the Remembrance of God's Mercies and our own Duty: It fits Men for that which they would abhor, if *sober*. The



*Incest, Murder, Robberies, Fires, and other Villanies, that have been done in drunken Fits, make Drunkenness a common Enemy to human Society. It renders Men unfit for Trust or Business; it tells Secrets, betrays Friendship, disposes Men to be trepanned and cheated: Finally, it spoils Health, weakens human Race, and above all, provokes the just God to Anger, who cried thus of old against those that were guilty of it; \* Wo to the Drunkards of Ephraim! The Drunkards of Ephraim shall be troden under feet: They have erred through Wine, and thro' strong Drink are out of the Way; the Priest and the Prophet have erred thro' strong Drink, they err in Vision, they stumble in Judgment. Again, Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. Wo unto them that rise up early in the Morning, that they may follow strong Drink; that continue until Night, till Wine inflame them: And the Harp, and the Viol, the Tabret and the Pipe, and Wine are in their Feasts; but they regard not the Work of the LORD, neither consider the Operations of His Hands. Therefore Hell hath enlarged herself, and opened her Mouth without measure, and their Glory, and their Multitude, and their Pomp, and he that rejoyces, shall descend into it.*

Yet you will bear me witness, I do not wrong the present Humour of too many in this Nation, and those not of the lowest Quality, in saying,  
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\* *Isaiab xxviii. 1, 3, 7.*

that it is too often the *Beginning* and *Top* of their *Friendship*: It is their common *Diversion* and *Entertainment*. I might safely say, the *Poor* of *England* could be maintain'd by their *Excess*. O! hath the God of Heaven given Men *Plenty* for such Ends? Or will this Kind of *Improvement* of their worldly *Talent* give them Peace in the Day of Judgment? But that People should do this without Shame, nay, glory in it too, is greatly to be lamented; for 'tis not only *Palate* or *Appetite*, but an unnatural *Vanity* of *Conquest* excites not a few; as if it were matter of *Triumph* to drown a Man's *Reason*, and to degrade him to the *Beast*.

Let us hear, upon the whole matter, the Sentence pronounced against them by the wise Man. \* *Who hath Wo? Who hath Sorrow? Who hath Contentions? Who hath Babbling? Who hath Wounds without Cause? Who hath Redness of Eyes? They that tarry long at the Wine, they that go to seek mixt Wine. Look not thou upon the Wine when it is Red, when it giveth his Colour in the Cup, when it moveth it self aright; at the last it biteth like a Serpent, and stingeth like an Adder. Thine Eyes shall behold strange Women, and thine Heart shall utter perverse Things.*

Here is much of the *Mischief* of *Drunkenness* in a little, and of the *Excess* and *Wanton-*

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\* *Prov.* xxiii. 29, 30, 31, 32, 33.

ness of the Drunkard. But alas! did ever any Age come near ours, when the very Tasting of the several Sorts of Wine (that are liberally drunk of at many Tables) is enough to distemper a temperate Head? But that such Excesses should be endured by Christian Governments, while the Backs of the Poor are almost naked, and their Bellies miserably pinch'd with Hunger, is almost as great a Shame to our Pretences to Policy, as those, I fear, we unwarrantably make to Religion. O! that we were fit to receive that heavenly Exhortation of the Apostle, *Be not drunk with Wine, wherein is Excess; but be filled with the SPIRIT, (which God knows is mockt at! He goes on) speaking to your selves (not in Lampoons, nor obscene Songs, that excite Lust, but) in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the LORD, giving Thanks always for all things unto GOD, and the FATHER, in the Name of our Lord JESUS CHRIST.*

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## II. *Of the Sin of* W H O R E D O M *and* F O R N I C A T I O N.

**T**H E next crying Sin is that of W H O R E D O M and F O R N I C A T I O N. From one of the *cleanest* People under Heaven, I fear, *we are become one of the most unchaste, at least in and about London.* The *French* have sufficiently revenged themselves upon us by the loose Manners they have brought amongst us, of which

which this makes a great Part. But I must needs say, to their Credit, but our Reproach, they keep their Wits in their Debaucheries; whilst we, by over-doing them, in the Imitation of them, lose both. What is become of the *Ancient Education* of the Kingdom? Our *Integrity, Gravity, and Manhood*, which gave our Men so great Reputation in the World; is it not turn'd into *Swearing and Drinking, Fidling and Dancing, fine Clothes, a Duel and a Wench?* Their *Prophaneness* must pass for *Wit*, and their *base Crafts* be called *Policy*.

But where is that *retired Breeding*, which made our Women as famous for their *Virtue*, as they were always held for their *Beauty*? Alas! There hath been a sort of Industry used to subdue their native Modesty, as if it were ill Breeding to have it; and Arts practis'd to make them hardy against their own Blushes, and master their shy and bashful Disposition (so peculiar to Chastity) into an unconcerned Confidence; as if it were their Perfection to be insensible of ill, and to be tame at all Things a Virtue. Strange! That *Sobriety* should be turn'd into *Levity*! And *Lust* called *Love*! And *Wantonness*, good *Humour*! To introduce which, nothing hath been so pernicious as the Use of *Plays* and *Romances* amongst us, where the warm and uneven Passions of our Youth, easily transported beyond the Government of their Reason, have been mov'd and excited to try that in earnest, which they have heard or seen in jest.

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But which way soever this ungodly Latitude came in, certain it is, that what forty Years ago was not fit to be named in Conversation, is now practised without any Scruple. *Marriage*, which is God's *Ordinance*, and as lovely to chaste Minds as lawful, is now grown a dull Thing, old and clownish, kept up only for Issue, and that because the Law will have it so; a sort of Formality not yet thought fit to be abrogated: So that what was once ordained of God for many other Helps and Comforts, and permitted by the holy Apostle to prevent Lust, (*better Marry than burn*) is by the extravagant Growth of Vice turn'd to quite the contrary. For some Men, and (which is worse) some Women too, have said, *They could love their Wives and Husbands, if they were not their Wives and Husbands*; tho' that be the true Reason why they ought to love them. It is, in short, to say, If they were in that Condition, in which they ought not to love them, they could love them; but being in that Condition, in which they ought to love them, they declare, they cannot love them: Yet, alas! they must be called *Christians*, and Children of God. What a Shame is this, and what Scandal to Society? But for God's Sake, let this Impiety be laid to Heart! Let not the Marriage-Bed be so horribly defiled; let not our Virgins be so basely abused: It destroys *Honour, Fortitude, Health*: It pollutes Houses, and makes the Issue of the Nation spurious. It occasions great Unkindnesses, Rents, Confusions and Divisions in Families, between Husband and Wife, Parents and Children, Masters, Mistresses, and Servants:

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It spots their Name: But above all, the poor Children are unhappy, that wear an Ignominy they never deserved. In fine, it teaches Young Men to slight Marriage, and married Men to break their Contracts. If Religion were not interested in it, yet the very Breed of the Nation is visibly injur'd by it: Good Horse-Men are more nice and careful in their Studs: The Policy of these Kingdoms is concern'd in preventing the Mischiefs that follow such *Licentious Practices*.

But if we will consider the Share that Religion has, both in Virginity and in Marriage, we shall find many severe Sentences past upon the Violators of them. \* *Thou shalt not commit Adultery*, saith GOD; † *The Adulterer shall be put to Death*, saith the same GOD. || *I will be a swift Witness against the Adulterer*, saith the LORD. \*\* *Know ye not, that the Unrighteous shall not inherit the Kingdom of GOD? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate Persons, nor Abusers of themselves with Mankind*. And the holy Apostle gives the Reason, *The Body is not for Fornication, but for the LORD, and the LORD for the Body: Know ye not (saith he) that your Bodies are the Members of CHRIST? Shall I then take the Members of CHRIST, and make them the Members of an Harlot? GOD forbid! Flee Fornication: He that committeth*

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\* *Exod. xx. 14.*    † *Lev. xx. 10.*    || *Mal. iii. 5.*  
 \*\* *1 Cor. vi. 9, 13, 15, 18, 19, 20.*

*committeth Fornication, sinneth against his own Body. What (saith he) know ye not, your Body is the Temple of the HOLY GHOST, which is in you, which ye have of GOD; and ye are not your own, for ye are bought with a Price; therefore glorify GOD in your Body and in your Spirit, which are GOD's. \* If any Man defile the Temple of GOD, him shall GOD destroy. O can Men profess to believe these Things, and lead that wretched Life they live! But yet again hear this Man of GOD: || But Fornication, and all Uncleanness, or Covetousness, let it not be once named amongst you, as becometh Saints; neither Filthiness, nor foolish Talking nor Jesting, which are not convenient; but rather giving of Thanks. For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of CHRIST and of GOD. Let no Man deceive you with vain Words; for because of these Things cometh the Wrath of GOD upon the Children of Disobedience: Be not ye therefore Partakers with them, and have no Fellowship with the unfruitful Works of Darkeness; but rather reprove them. See then, that ye walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are Evil. I shall conclude with these two Passages; the first is this, † Marriage is Honourable in all, and the Bed undefiled; but Whoremongers and Adulterers GOD will judge! This is the other, ||\* But  
the*

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\* I Cor. iii. 17.      || Eph. v. 3, 4, 5, 6, 7, 11, 15, 16.      † Heb. xiii. 4.      \*|| Rev. xxi. 8.

*the Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their Part in the Lake which burneth with Fire and Brimstone, which is the second Death.* This alone ought to deter all People who have any Respect for Holy Scripture, and do believe the Mind of God to be declared therein. Let then both *Cities, Courts, Towns, and Houses,* be swept of such Iniquity ; let the Law have its Course upon those immoral Transgressors ; let not God be provoked to destroy us ; and let all such turn to God by unfeigned Repentance ; that *Sobriety, Chastity, and Virtuous Conversation,* may return again among us. So shall we escape the Wrath, that for this, with other Enormities, is ready to break out yet farther against us.

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III. *Of the Sin of* L U X U R Y,  
or E X C E S S *in* L I V I N G.

**T**HE Third crying Sin of this Land, is GREAT LUXURY and VOLUPTUOUSNESS, and that in several Respects : In APPAREL, in FURNITURE, in FEASTING : In these Things there is great Excess. An *Excess* is the immoderate Use of any Thing. That which is lawful in itself may be abused in the Use of it. What is more allowable, yet what is more abused, than *Clothes and Victuals* ? The End of *Apparel* is to cover Nakedness, keep People warm, distinguish Sexes ; but the End is perverted. It is



now used more for Ornament, for Pride, for Lust ; to beget Esteem, and to draw Respect to the Person that wears it, than any real Benefit : A mean, an effeminate, a wretched Way to Honour, yet such is the Folly of the Age, that few Things are more revered. It opens Doors, gets Access, obtains Dispatches, carries away the *Cap* and the *Knee* from most other Pretences. The Truth is, this *Vanity* abuses the Reason of *Just Respect* ; for true Quality, if plain, is not to be known among *Fine Clothes*. But it doth not only confound all *reasonable Distinction*, and those *Civil Degrees* that are among People, but it begets *Pride* : They think themselves *Some-body*, if they are fine ; plain Clothes must give them the *Way* and the *Wall*, and keep the Distance too : It introduces *Effeminacy*, and excites to *Wantonness* ; it provokes to *Prodigality*, and leads People to *Idleness* : But there is a sort of Madness in it too, for 'tis not so much the Apparel, as the *Trimming* ; not the Clothes, but the *Cut*, the *Mode*, the *Figure*, that prevails : And as often as this changes, Clothes grow useless that are not half worn out. This is an Iniquity against the Good of the Government, as well as against God and his Creatures ; and there is so strong a Temptation in it, that not a few turn *naught* to be *fine*, as well as that the *Fine* turn *naught*. In short, there is no Good, no Advantage, Prudence or Conveniency in this Excess : The Law of God and of the Land rebuke it : The third Chapter of *Isaiab* is almost intirely employed against it, in which God does not only rebuke the *haughty Looks*,  
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the wanton Eyes, and enticing Mien and Behaviour of the Women of those Times, but declares His Resolution too, That He would take away the Bravery of their Ornaments, Chains, Bracelets, Rings, Jewels, and changeable Suits of Apparel; and that their Perfume should be turned into a Stink; and instead of a Girdle there should be a Rent; and instead of well-set Hair, Baldness; and instead of a Stomacher, a Girdle of Sackcloth; and Burning instead of Beauty. Thy Men, (said GOD) shall fall by the Sword, and thy Mighty in the War; and her Gates shall lament and mourn; she being desolate, shall sit upon the Ground.

This was also the Sin of Tyrus, as we may see, Ezek. xxvii. For Pomp and Pride she excelled in those Days; she boasted in her Splendor and sumptuous Living; her Buildings were Lofty, her Furniture Stately, her Apparel Costly, but her End was Trouble, and her Destruction very great. And GOD expressly threatens by his Prophet Zephaniab; I will punish the Princes and the King's Children, and all that are clothed with strange Apparel. What is this strange Apparel? Is it New Fashions? Then we are guilty with a Witness. Or is it the Fashions of strange Countries? It is still our own Case. We have been more careful to receive the Law from France for our Clothes, than from CHRIST for our Conversation; and so prevalent is the Humour of that Country with us, and powerful the Ascendent it hath over us, that we seem to be Frenchmen living in England. But in this, as also in all other

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Things,

Things, the *Christian Religion* excels, and that for the Good of *Civil Society*: It reproveth this Excess, limits the vain Mind of Man, and teaches that decent Plainness which becomes the Providence and Gravity of Civil Government.

Hear the Language of the Holy Apostles, whose Doctrine we all pretend to believe; \* *I will therefore (saith Paul) that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety, not with brodered Hair, or Gold, or costly Array; but (which becometh Women professing Godliness) with good Works.* The same Doctrine is repeated by the Apostle Peter, speaking to the Christian Women to whom he wrote, † *Let not your Adorning be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of GOD of great Price: For after this Manner in the Old Time, the Holy Women also, who trusted in GOD, adorned themselves.* Would to GOD I could say for the Women of our Age, that they trusted in GOD too, and adorned themselves with no other Ornaments, than what agreed with the modest and humble Plainness of those Christian Times!

But the Laws of the Land, as well as the Christian Law, reprove this Excess: They only  
want

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\* 1 Tim. ii. 9, 10.

† 1 Pet. iii. 3, 4, 5.

want to be refresh't and inforced by the Care of our Superiors ; were they strictly put in Execution, it would not only prevent much Mischief, and increase the Wealth of the Kingdom, but make private Men in a little Time thank the just and seasonable Severity of the Government. For it would help to keep them within Compass, to preserve (which is one Way to encrease) their Estate ; to enlarge their Trade, provide better for their Children, and open their Hands more liberally to the Poor : And this, I am sure God requires at our Hands.

What I have said against Excess in *Apparel*, is also applicable to Excess in *Furniture* ; for as Finery is more valued than Clothes, so is the Furniture than the House. It is a most inexcusable Superfluity, to bestow an Estate to line Walls, dress Cabinets, embroider Beds, with an hundred other unprofitable Pieces of State, such as Massy Plate, Rich China, Costly Pictures, Sculpture, Fret-Work, Inlayings, and Painted Windows, of no Use in the Earth, only for Show and Sight: The Interest of which Money so ill employed, might probably maintain the Poor of the Nation. O LORD GOD! *Hast thou given us Plenty, and shall we see others want? Should we clothe our dead Walls, and let thy Poor go Naked? Can we feed our Eyes with these Objects, and not feed the Hungry with Bread, and spend our Money upon lifeless Pictures, but shut up our Bowels to thy living Image, the Poor and Needy of the Earth? Rebuke this evil Mind, and bring down the Pride of all Flesh, O LORD for Thy Name's Sake.* The

The last Excess is that of FEASTING and VOLUPTUOUSNESS, *immoderate Eating and Drinking*, with that *Strain of Mirth and Jollity*, which is the Mode and Practice of the Times. *Dives* is almost got into every Family, especially of those of Note and Estate; and it is Want of Wealth, and not of Will, that the greatest Part of the Nation is not guilty: They mostly sin to their Ability, and that is sad. But the Sin of *Voluptuousness* is swell'd to that Bulk, that there are more *Receipts* for *Eating and Drinking*, than there are *Precepts* of *Life* in the *Old and New Law*. The Book of *Cookery* has out-grown the BIBLE, and I fear is read oftener; to be sure, it is more in Use. In this Art, the Lust of the Flesh is deeply concern'd; there is not so much Care of the Stomach as of the Palate, of Health as Pleasure: It is the Taste, the Gust, the Relish, that makes the Victuals go down; therefore the *Sawce* is preferred before the *Meat*. Twelve Penny-worth of Flesh, with five Shillings of Cookery, may happen to make a fashionable Dish; plain Beef, Mutton, or any other Thing, is become dull Food: But by that Time its natural Relish is lost in the Crowd of the *Cook's* Ingredients, and the Meat sufficiently disguised to the Eaters, it passes under a *French Name* for a *rare Dish*. But there is one Thing in this Impiety more than ordinarily condemnable; it destroys Hospitality, and wrongs the Poor: For that Expence, which is now flung away upon a vicious Palate, upon a *French Soup* or *Sawce*, in former Times afforded several Dishes of substantial Victuals; which did not only  
feed

feed Strangers or Neighbours, but the Poor, who have now little more than (what the *Dogs* had then) *empty Dishes to lick*. This is abusing the Providence of GOD, tyrannizing over the Creatures made for Man's Use, and sacrificing their poor Lives, not to our Lives, but to our Lust. 'Tis against such as these the Creation *groans*, and from whose Intemperance it *cries* to be delivered. *Rom. viii. 21, 22.*

GOD in all Ages had a Controversy with voluptuous Men, and the Testimonies of Sacred Records are strong and numerous against them: I will mention a few of them. *Voluptuousness* was the Sin of the *Old World*: † *They were Eating and Drinking, Marrying and giving in Marriage, until the Day of the Flood*. This also was the Condition of || *Sodom*; CHRIST Himself has exprest it in these Words: \*|| *In the Days of Lot they did Eat, they Drank, they Bought, they Sold, they Planted, they Buildded; but the same Day that Lot went out of Sodom, it rained Fire and Brimstone from Heaven, and destroyed them all*. The Prophet *Ezekiel* has it in these Words, speaking to *Jerusalem*, \* *Behold, this was the Iniquity of thy Sister Sodom, Pride, Fulness of Bread, and abundance of Idleness was in her and her Daughters: Neither did she strengthen the Hand of the Poor and Needy: And they were haughty, and committed Fornication before me; therefore I took them away, as I saw good*. And  
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† *Gen. vi. Mat. xxiv. 38. || Gen. xix,*  
\*|| *Luke xvii. 28, 29. \* Ezek. xvi. 49, 50.*

it is very remarkable, that the Voluptuousness of the *Israelites* was joined with their Idolatry. It is said, that when *Moses* was in the Mount, the People, impatient of his Stay, † *Sat down to eat and to drink, and rose up to play.* They had got a Calf of Gold, and were dancing about it; but it was a dismal Ball, and they paid dear for their Junket, for several Thousands were slain; and it is said, that *GOD plagued the People.* *Job's* Children had as ill Success in their Festivals, they went from House to House eating and drinking; and || *a Tempest rose, and smote the four Corners of the House, and it fell and kill'd them.* But most express is that Complaint of *GOD* by the Mouth of the Prophet *Amos*, against the voluptuous *Jews*: \* *Ye that put far away the evil Day, and cause the Seat of Violence to come near; that lie upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and Calves out of the midst of the Stall. That chaunt to the Sound of the Viol, and invent to themselves Instruments of Musick like David: That drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of Joseph. Therefore now shall they go captive with the First that go captive, and the Banquet of them that stretched themselves shall be removed. \*\* And I will turn your Feasts into Mourning, and all your Songs into Lamentation; and I will make the End thereof a bitter Day.*

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† *Exod.* xxxii. 6.      || *Job.* i. 19.      \* *Amos* vi.  
3, 4, 5, 6, 7.      \*\* *Amos* viii. 10.

I shall sum up these Excesses, and conclude the Instances with the Story of *Dives*, more commonly known than reverently believed, at least considered: It is delivered to us by the Great LORD of TRUTH in these Words.

“ || There was a certain Rich Man, which  
 “ was clothed in Purple and fine Linen, and  
 “ fared sumptuously every Day. And there  
 “ was a certain Beggar, named *Lazarus*, which  
 “ was laid at his Gate full of Sores, and de-  
 “ siring to be fed with the Crumbs which fell  
 “ from the Rich Man’s Table: Moreover the  
 “ Dogs came and licked his Sores. And it  
 “ came to pass that the Beggar died, and was  
 “ carried by the Angels into *Abraham’s* Bosom.  
 “ The Rich Man also died and was buried:  
 “ And in Hell he lift up his Eyes, being in  
 “ Torments, and seeth *Abraham* afar off, and  
 “ *Lazarus* in his Bosom. And he cried, and  
 “ said, Father *Abraham* have Mercy on me,  
 “ and send *Lazarus*, that he may dip the Tip  
 “ of his Finger in Water and cool my Tongue,  
 “ for I am tormented in this Flame. But *Abra-*  
 “ *ham* said, Son, remember that thou in thy  
 “ Life-time receivedst thy good Things, and  
 “ likewise *Lazarus* evil Things; but now he  
 “ is comforted, and thou art tormented. And  
 “ besides all this, between us and you there is  
 “ a great Gulf fixed, so that they which would  
 “ pass from hence to you, cannot, neither  
 “ can



“ can they pass to us that would come from  
“ thence.”

This great Passage comprehends the State of Men in both Worlds: It shews to us what that Life is in this World, which leads to *Misery* in the next, and what to *Happiness*. No *sensual Man*, no *voluptuous Person*, not those that deck themselves with *delicate Apparel*, and fare *sumptuously every Day*, that love their *Back* and their *Belly* more than *GOD* and the *Poor*, shall be received into *Abraham's Bosom*, or dwell in *Blessedness* for ever. Let none deceive themselves, the jealous *GOD* \* *will not be mocked*; *If ye sow to the Flesh, ye shall reap Corruption; but if ye sow to the Spirit, ye shall reap Life everlasting.*

They that live in † *Pleasures*, *kill the Just*; they crucify the just *Witness* in themselves: Such treasure up *Wrath* against the *Day of Wrath*. || *Wo, Anguish and Tribulation* to every *Soul that doth Evil*, whether *Jew or Gentile*, *Professor or Prophane*, *Christian or Infidel*: For the *Dives's* under all these Names must be turned into *Hell*: But such as through \*† *Patience* and *Well-doing* wait for *Immortality*, as poor *Lazarus* did, after all their *Poverty*, *Neglect* and *Hunger*, shall receive *Glory*, *Honour*, and *Eternal Life*. And truly it is some *Comfort* to the *Miserable* in this World, that they shall not live  
always

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\* *Gal.* vi. 7, 8.      † *James* v. 5, 6.      || *Rom.*  
ii. 8, 9.      \*† *Rom.* ii. 7.

always in it, and that they have to do with a GOD who is no *Respecter of Persons*. This Judge is impartial; the *Poor* are upon even Terms with the *Rich*; and it will not be *Quality*, but *Integrity*; not *Riches*, but *Righteousness*, which will recommend us to Him. No wonder then if the Prophet *Jeremiah*, in the Name of GOD, charged the ancient *Jews*, *Not to go into the House of Feasting*; and that *Ecclesiastes* has said, \* *That it is better to go to the House of Mourning, than to the House of Feasting*, since so many Evils follow it. But there is one Feast that even CHRIST Himself allows us; though I have little Reason to believe it will be imitated, when I consider the *natural Averseness* that is, even among profess'd *Christians*, to His *Self-denying Precepts and Examples*. † *Then said JESUS, When thou makest a Dinner or a Supper, call not thy Friends or thy Brethren, neither thy Kinsmen nor thy rich Neighbours, lest they also bid thee again, and a Recompence be made thee.* (This would beget *Feasting*, the Thing to be avoided, no such matter) *But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind, and thou shalt be blessed, for they cannot recompense thee; but thou shalt be recompensed at the Resurrection of the Just.* There are few that strive to obey this Counsel; there is so little of *Fashion* or of *Interest* in it. What! Persons of *Quality* feast the *Poor*, carve for the *Maimed*, and feed the *Blind*? 'Tis too mean, too ignominious. If they have the *Bones*, the

D 2 Scraps,

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\* *Ecclesi. vii. 2.* † *Luke xiv. 12, 13, 14.*

*Scraps, the Crumbs, 'tis well, No, no, this Doctrine is too like Him that taught it, to be practised by them that are so unlike Him. They that follow Him in these Things, must take up the Cross, despise the Shame, and sow in Hope: But because there is an everlasting Recompence for those that do; I fervently desire of GOD, that it would please Him to put it into the Minds of both Magistrates and People to \* love Mercy, do Justice, walk humbly with the LORD, and † meekly and charitably towards all Men. I beseech you, in the tender Bowels of a Christian Man, to consider of the present Conjuncture: Is this a Time for Feasts and Revels, Plays and Pastimes, when the very Wrath of GOD seems to hang by a slender Thread over our Heads? O! let your Moderation be known unto all Men, now the Lord is so near at hand, so very near indeed.*

And I do humbly pray the *supreme Authority* of this Land, to put a speedy Check to these Exorbitances, to discountenance these Excesses, by the Revival of the good *Old Laws* of the Land, and in making of such New Ones, as may be thought convenient to prevent such *Pride* and *Prodigality*. For, I think, I may both with Modesty and Truth affirm, if the very *unnecessary Expences* of most Ranks or Degrees in this Kingdom, could be brought into *one publick Purse*, they would arise to *three Times* more Money than either is given, or is requisite to the  
*Maintenance*

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\* Mic. vi. 8. † Col. iii. 14.

*Maintenance* of the Poor that are in it: And whether this be a Thing *practicable* or no, it matters not, tho' I believe it is; the very *preventing* of that Excess which is amongst us, would be pleasing to Almighty God, and one way or other beneficial to the whole.

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#### IV. *Of the Evil of GAMING.*

**I**T may not be improper for me here to follow this Head of *Excess* with the Sin of GAMING; an Invention of much Mischief in the World, and therefore inconsistent both with *Christianity* and *Civil Government*. The *Evils* that attend it are neither small nor few. It is *first* a great Enemy to *Business*, and that just Care, that People ought to have for the Discharge of their respective Capacities in their *Civil Affairs*. Next, it is one of the *greatest Thieves* to Men's *Estates*: Many brave Families have been ruin'd by a *Gamester*. That which hath been got by the *Care* and *Prudence* of a Father, it may be, hath been lost in one Night by the *extravagant Humour* of a Son: But that the Reward of *Virtue* should be the *Stake* of *Folly*, and the painful Acquest of *Worthy Ancestors* exposed to the *Chance* and *Hazard* of the *Die*, is such Impiety to GOD's Providence, Ingratitude to *Parents*, Injury to their own *Families*, and Disgrace to the *Government*, that I conceive it may very well deserve the Care of our *Superiors* to prevent that *Extravagancy* for the future, by the Execution of the Laws in being against it. *Thirdly*, It is a great

a great Consumer of Time. They who are addicted to *Gaming*, are generally the most idle and useless People in any *Government*: And give me leave to say, that Men are accountable to the *Government* for their Time: There ought to be no Idleness in the Land; for that End *Bridewels* are provided. Of many other Sins People are weary, but of this never, unless to sleep or eat, or for Want of Money to play. We are commanded to \* *Redeem the Time, because the Days are evil*; but these People chuse rather to lose their Time, and fall into the Evil they should avoid. A *Gamester* and a *Christian* are as opposite as a *Saint* and a *Sinner*; for the *Christian* looks to God in the Increase of his Estate, but the *Gamester* to Skill and Chance; and there is no more of God in his Mind, than there is in his Game: And it cannot be otherwise. *Fourthly*, Therefore *Gaming* deserves to be suppressed, because it has been the Occasion of *Breach of Friendship, Quarrels, Bloodshed, and Murder*: If we ought to shun the Occasions of Evil, to be sure we ought not to indulge them.

The last Mischief that belongs to *Gaming*, (which I shall mention at this Time) is the *horrid Oaths*, and *passionate Imprecations* used by the generality of *Gamesters*; but because they are not confined to *Gaming*, but run through the whole *Conversation* of Men, they may very well challenge a Place among those *crying Sins* that  
I found

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\* *Eph. v. 16.*

I found my self obliged in Conscience to complain of, to such as have Power in their Hands to punish and suppress them.

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V. *Of the horrid Sin of OATHS, CURSING, and BLASPHEMIES.*

I Have therefore reserved to speak of OATHS, CURSES and BLASPHEMIES till last, because I take them to be the *most provoking Sin*, the other Enormities of *Drunkenness, Whoredom, Excess, &c.* do more immediately relate to our selves; and are therefore Sins against God, because they are a Transgression of that Order which He placed in the Nature of Things: But *Oaths* and *Blasphemies* must be referred to God Himself; they are Sins committed more immediately against His *Being, His Name, and the Majesty and Dignity of His Nature.* It is horrible to hear, how He is called upon about every Thing be it never so trivial; yea, about nothing, and worse than nothing. He is summon'd at their *Games, their Sports, their Obscenities, in their Drunkenness, Whoredoms, Murders, Rapines, and Treachery.* There is a Generation that cannot speak without Him, tho' they can live without Him. They would make Him a *Voucher* of all their *Falshood*, and a *Witness* for their *Lyes* as often as they would be believ'd. But I tremble to remember, with what *Presumption* some Men, when transported into *Rage*, invoke Him to damn those they are angry with, yea, themselves

too;

too ; and how impiously they send Him at their Pleasure upon the Errands of their Vengeance. Can there be greater Blasphemy, than to dare so much as to think, that the Holy, Wise and Just God should be the Executioner of their Passion and Fury, and the Avenger of their Malice and corrupt Interests? And it is observable, that if in any thing they are cross'd or disappointed, they fall a *Swearing, Cursing, Damning, Blaspheming*, as if the Name of God should make them Satisfaction ; or that it were a sort of Ease to them, to deliver themselves of a *Burden of Oaths*.

But that which aggravates this Evil, is the *Impudence* of the People that commit it : They are not contented to use it at Home, and at Ale-houses and Taverns abroad, but in the open Streets, Markets and Fairs ; in the most notorious Places of Commerce and Traffick, to the Dishonour of God, the Grief and Offence of sober Men, and the bad Example of those that are not so. But this shameful Impiety ends not here ; it has not only prevail'd with the Populace, the Kennel and the Vulgar ; but the Men of Quality, the Gentry, and the Nobles of the Realm, to whom God in His Providence hath been more propitious, placing them at the Distance of Example and Imitation to the Multitude : Even those that ought to be the Heads of our Tribes, the Leaders of the People ; whose Virtue should at least keep Pace with their Quality, are guilty of this impious and base Custom ; and too many of them more concerned

in it than the Meanest of the People. And to carry this Practice to the utmost Height of that Mischief it seems capable of doing, too many, GOD knows, of those in Authority use it; even the Men that by Law should suppress it! And if Men of Office and Power, that ought, in their several Trusts, to be a Terror to Evil-doers, were so, methinks they should not suffer the Name of the GOD of the Nation, whom they pretend to worship, to be so *prophanely us'd* and *blasphem'd*; and least of all, that they should be the Men themselves who commit the Enormities that they should punish. To say Truth, and with Grief of Soul I speak it, so universal is this Contagion in the Kingdom, that not only the Elder Sort and Youth, but the Children are infected: The Boys of seven Years old, that in my Time did not think upon an Oath, are now full of their *God-Damn-You's* and *God-Damn-Me's* at their Sports and Plays! And the Women of our Nation, especially those of any Rank, who by a reserv'd Education and the Modesty of the Sex, were scarcely ever heard to *curse*, even what they did not like, (much less to *swear* upon ordinary Occasions) are, some of them, grown hardy enough to do both. At whose Door must all these Mischiefs lie? I beseech GOD to put it into the Hearts of our Superiors, to use their utmost Diligence to rebuke and suppress this and the like Impieties.

We profess our selves to be *Christians*, Followers of that JESUS, in whose Mouth no Guile was ever found; what Precept did he ever give



us? What Example hath he left us to countenance this Practice? 'Tis true, He charged His Disciples *Not to swear at all*; but we cannot think our selves to obey Him, when we swear at every Thing: Pray consider the great Difference there is betwixt CHRIST and such *Christians*. CHRIST is Lord of a more perfect Law than that which came by *Moses*, which admits of Oaths in some Cafes; but they were few, and must be kept upon great Penalties: This *New Law* of JESUS takes away Oaths by taking away the Cause and Need of them, namely, *Falshood* and *Distrust*; and by planting *Plainness*, *Truth* and *Integrity* in the Natures of Men, which make them such faithful Disciples to Him, and so entirely Brethren to one another, that there seems no farther Use for Oaths among Men under that Qualification. \* *Ye have heard of old Time*, (saith CHRIST JESUS) *thou shalt not for-swear thy self, but perform thy Vows unto the LORD*: This was not swearing at pleasure, not swearing vainly; this was thus far good, it was the *Perfection* of the *Law*. So it was, *Not to kill*: *Not to commit Adultery*; but CHRIST JESUS carries it higher: Thou must *not be angry*; thou must *not look upon a Woman to lust after her*; thou must *not swear at all*: Thou must not do that which was allowed or dispensed with under the Law: *For what the Law could not do through Weakness, I am come to do*; therefore let your *Communication*, your *Speech*, for so the Word should be rendred,  
be

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\* *Mat. v.*

*be Yea, Yea, and Nay, Nay; speak the Truth, by saying Yea, Yea, or Nay, Nay; Yes, Yes, or No, No; for what is more, or imports more, than this, or rises higher, or goes farther, than this Plainness and Simplicity, is both needless and evil in a Christian; for it cometh of Evil. This is the Doctrine of JESUS. Certainly then there can be no Agreement between Him and the swearing, damning Christians of this Age, who are so far from obeying Him whose Name they take, that they are not come to the Righteousness of the Law that condemns all vain Swearing; but lie under the heavy Judgment of the LORD for the Breach of His Third Commandment, \* Thou shalt not take the Name of the LORD thy GOD in vain: For the LORD will not hold him guiltless that taketh His Name in vain. It is esteem'd a Prophanation of Things set apart for divine Worship, to employ them in our common and ordinary Services; and is it not Prophanation with a vengeance, to suffer the NAME of the GREAT GOD to be prostituted at every Turn by lewd and debauch'd People? Can we be so careful of our own Names, and so careless of GOD's? Is it possible, that we can be more tender of our selves, than concern'd for Him? For Him, I say, who made us, and gives us Life, Breath and Being; to whom we owe our selves, and all that we are? But that Men, to right themselves upon every little Affront, should expose their Lives to utmost Peril,*

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\* *Exod. xx. 7.*

and not find in their Heart so much as to rebuke the Indignities daily put upon *Heaven*, is an ill Proof of *Zeal* and *Religion*.

But as insensible as such are of their *Duty*, God is not wanting to His own Glory : He has forbidden these Things ; let Men disobey at their Peril. *Ye shall not swear by My Name falsely, saith GOD, neither shalt thou prophane the Name of thy GOD, I am the LORD. Hear, O ye Swearers, the Judgment that GOD has denounced against you ! \* Every one that sweareth shall be cut off, [ How cut off ? ] from GOD. Again, † The Land is full of Adulteries ; and because of Swearing the Land mourneth : Behold ! the Whirl-wind of the LORD shall heavily fall upon the Head of the Wicked.*

## VI. *Of the Sin of PROPHANENESS.*

**T**O this I shall add a *brief Reflection* upon that pernicious Sin of PROPHANENESS, so near a Kin to *Oaths* and *Blasphemy*. Such is the Degeneracy of the Age we are fallen into, that *Prophaneness* does not only go unpunish'd, but boldly lays Claim to Wit, and fills the Conversation of too many of those that think themselves rais'd above the Genius of the Vulgar. He is reputed formal, that will not be rude to *sacred*

\* *Zach. v. 3.*

† *Jer. xxiii. 10, 19.*

*cred Things*; and a Man insipid, of no Sense or Salt, who cannot jeer *Devotion*: And which is strange, they make the *Bible* a sort of *common Place*; but 'tis for Mockery, not for Piety. The Phrases they use, are pick'd to abuse that holy Book; and that Prophaneness is placed to the Account of Wit. But truly, if Men must rally Religion at the Peril of passing else for Fools, and abuse Scripture to purge themselves from the Suspicion of reverencing it, there is here an Unhappiness in being Conscientious; and on the Side of this World the Temptation to be Prophane is stronger than the Encouragement to be Virtuous. For this is my Soul grieved, that Men should use their Wit to abuse Him that gave it them: And that though there is more to be said for Religion than there can be said against it, both with Respect to its Reasonableness and Usefulness; and that the Hazard of being Irreligious, is incomparably greater on the Part of these *Atheistical Scoffers*, than of Men professing to fear God and believe another World, they should yet be so constant and obstinate in their loose and lewd Conversation. But if the prophaning of the least thing that was dedicated to the Worship of God in the Times of the Law, was so heinous a Sin, what should we say when Men stick not to prophane the Name of God Himself, and scoff at His revealed Will, so much greater, than either Temple or Altar, or any of those Rites belonging unto them! God Almighty give His strong Rebuke to this extravagant Spirit.

And to you all, that live in the Practice of these *open and crying Sins* I have at this Time insisted upon, this I say unto you in the Fear of God, *Repent of the Evil of your Doings!* Bring not down the farther Judgments of God upon this Land, they may be the Affliction of many, but in the End they will be your *Punishment*: Ye shall pay the Reckoning of their Sufferings in the other World, and God will charge you with the Calamities that they shall endure! Remember before it is too late. *Dreadful Things* are denounced against the Wicked: Therefore go not on to gratify your Hearts *Lusts*, and to forget the living God; for this shall be the End of such Works, that God will certainly bring you to \* *Judgment*: And † *who may abide the Day of His Coming? And who shall stand when He appears?* No *Flesh* can stand in His Presence. Consider that Awakening Saying of the Apostle, that || *The Righteous scarcely are saved*; and if so, *where shall the Ungodly, where shall the wretched Sinner appear?* How shall such be able to *hold up their Heads* in the Day of His Wrath, in the Hour of His Judgment, at that great Time of Inquisition, when a *final Reckoning* shall be past, and all must render an *Account* of the Deeds they have done, and receive the *Reward* due unto them? Therefore, *while it is to Day, harden not your Hearts* against God and His Law: Flatter not your selves; to be Christians ye must be like CHRIST; and if ye will

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\* *Eccles. xi. 9.* † *Mal. iii. 2.* || *1 Pet. iv. 18.*

will be saved from Wrath, ye must be redeemed from Sin ; for \* *the Wages of Sin is Death* : What † *we sow, we must reap*. Encrease not therefore Guilt upon your Consciencs by rebelling against the *Light* that shines in them, &c. But lay your Impieties to Heart, mourn with true Contrition of Soul, and yet love Righteousness, and hate Iniquity, and ye will prevent the *Civil Magistrate*, and probably avert the *Indignation* of GOD that hangs over the Nation. You cannot say, you *don't know your Duty*, but you do not do it : The LIGHT is come, and shines in you, and the GRACE appears daily to you, and in you, against the very Imaginations and Motions to Evil ; and you are self-condemned in your Excesses of all Sorts ; and if your Hearts condemn you, GOD will not justify you : Therefore bring your Deeds to the || *true Light*, with which CHRIST has *enlightened* you, and examine if they are \*|| *wrought in GOD* or no ; and begin a cordial Reformation, which stands in the *Spirit of Reformation*.

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\* *Rom. vi. 23.*      † *Gal. vi. 7.*      || *John i. 9.*  
\*|| *John iii. 21.*

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VII. A BRIEF ADDRESS to the  
MAGISTRATES.

**H**A VING thus ended my *Reflections* upon the *Great Crying Sins* of the *Kingdom*, and my *Reproof* of the *Actors* and *Promoters* of them; give me Leave to make my humble and Christian *Address* to You that are in *Authority*. And in the first place, I beseech You to remember, That tho' Ye are as GODS on Earth, yet Ye shall die like Men: That Ye are encompass'd with like Passions, and are subject to Sin. Such therefore of You, as may be concerned in any of these *Enormities*, (to what ever Degree of Guilt it be) I beg You, in the Name of GOD, to *search Your selves*, and to be just to Your own Souls. O! let the Mercies and Providences of GOD constrain You to *unfeigned Repentance!* Turn to the LORD, love Righteousness, hate Oppression, and He will turn to You, and love You, and bless You.

In the next place, Be pleas'd to consider *Your Commission*, and examine the Extent of *Your Authority*; You will find that GOD and the Government have impower'd You to punish these *Impieties*: And it is so far from being a Crime, that it is Your Duty. This is not troubling Men for *Faith*, nor perplexing People for *Tenderness of Conscience*; for there can be no Pretence of Conscience to be *Drunk*, to *Whore*,  
to

to be *Voluptuous*, to *Game*, *Swear*, *Curse*, *Blaspheme* and *Prophane* ; no such matter. These are Sins against Nature ; and against Government, as well as against the written Laws of GOD. They lay the Axe to the Root of *Human Society*, and are the *common Enemies* of *Mankind*. 'Twas to prevent these *Enormities* that *Government* was instituted ; and shall *Government* indulge that which it is instituted to correct ? This were to render *Magistracy* useless, and the Bearing of the *Sword* vain : There would be then no such Thing in Government as a *Terror to Evil-doers* ; but every one would do that which he thought right in his own Eyes. GOD ALMIGHTY defend us from this Sort of *Anarchy*.

One *great Reason* which enforces my *Supplication*, is the PRESERVATION of the GOVERNMENT, which by such *Improvvidence* and *Debauchery*, is like to be *greatly weakned*, if not *destroyed*. The *Industry*, *Wealth*, *Health*, and *Authority* of the Nation, are deeply concern'd in the speedy and exemplary Punishment of these Extravagancies. This is the *Voice of Interest*, for the common Good of the whole Society, *Rulers* and *Ruled*.

But there is an higher Voice, unto which *Christian Men* ought to have Regard, and that is the Voice of GOD, who requires us to fear Him and obey His Righteous Commandments, at the Peril of making Him our *Enemy*, whom we should make our common *Friend* and *Protector* : For upon His Goodness, depends our



very Natural and Civil Comforts. So that it is our Interest to be Good ; and it is none of the least Arguments for Religion, that the Piety and Practice of it is the *Peace* and *Prosperity* of *Government* ; and consequently that *Vice*, the Enemy of *Religion*, is, at the same Time, the Enemy of *human Society*. What then should be more concern'd for the Preservation of *Virtue* than *Government*, that in its Abstract and true Sense is not only founded upon *Virtue*, but without the Preservation of *Virtue*, it is impossible to maintain the *best Constitution* that can be made ? And however some particular Men may prosper, that are Wicked, and several private good Men *miscarry* in the Things of this World, in which Sense, Things may be said to happen alike to all, to the Righteous as to the Wicked ; yet I dare boldly affirm, and challenge any Man to the Truth thereof, that in the many Volumes of the History of all the Ages and Kingdoms of the World, there is not one Instance to be found, where the Hand of GOD was against a Righteous Nation, or where the Hand of GOD was not against an Unrighteous Nation first or last : Nor where a just Government perish'd, or an unjust Government long prospered. *Kingdoms* are rarely as short lived as Men, yet they also have a Time to die : But as *Temperance* giveth Health to Men, so *Virtue* gives Time to Kingdoms ; and as *Vice* brings Men betimes to their Grave, so Nations to their Ruin.—  
 Therefore fear GOD, put away the Evil that provokes Him, and trust not in Man, but in the LIVING GOD, and it shall yet go well with ENGLAND. What

What noble Feats did the *Ancients* do by *Faith* ! And shall *Christians* have less than *Jews* had ? Is not GOD *the same* ? Yes ; He is *Unchangeable* : But alas ! we are not the same ; that's our Mischief. CHRIST did not many *mighty Works* in some Places, because they believed Him not : If our Confidence be not in GOD, our Hopes will prove vain, and our Success will fail us. We shall have but Men on our Side, not GOD ; Flesh and not SPIRIT : And if we should be so unhappy as to make this our Strength, both the Helpers and the Helped will fall together. But let *Nineveh* teach us better Things, and may her zealous King be the Example of ours ; and let all the People say *Amen* ! The Suitableness of which Story to our present Occasion, makes me chuse to end with it.

“ For Word came unto the King of *Nineveh* ;  
 “ *Yet forty Days, and Nineveh shall be over-*  
 “ *thrown.* And he arose from his Throne, and  
 “ he laid his Robe from him, and cover'd him  
 “ with Sack-cloth, and fate in Ashes. And he  
 “ caused it to be proclaimed and published thro'  
 “ *Nineveh,* (by the Decree of the King and his  
 “ Nobles) saying, Let neither Man nor Beast,  
 “ Herd nor Flock, taste any Thing ; let them  
 “ not feed, nor drink Water. But let Man  
 “ and Beast be covered with Sack-cloth, and  
 “ cry mightily unto GOD : Yea, *Let them turn*  
 “ *every one from his Evil Way,* and from the  
 “ *Violence that is in their Hands.* Who can  
 “ tell, if GOD will turn and repent, and turn

“ away from His fierce Anger, that we perish  
 “ not. And God saw their Works, that they  
 “ turned from their *Evil Way*; and God re-  
 “ pented from the *Evil*, that He said, that He  
 “ would do unto them, and He did it not.  
 “ *Jonah* ii. 6, 7, 8, 9, 10.

**O** GOD! *Thou that workest  
 Wonders in the Earth, whose  
 Power cannot be controuled, in  
 whose Hands are the Souls of  
 Men, and the Spirits of all Flesh,  
 who can'st turn them in a Moment:  
 Turn Thou the Hearts of the King  
 and People unto Thee, and one  
 unto another. Do Thou proclaim  
 a Fast from Sin throughout these  
 sinful Kingdoms: Let Wick-  
 edness and Oppression find no  
 Place among us. Turn away Thy  
 fierce Wrath, wipe away our  
 Reproach, and love us freely,  
 O GOD! for Thy dear Son's Sake.*