

quarter of an Hour in Thinking. The Son having this Liberty to please himself in the Subject, set himself to the Performance of his Promise to his dying Father: One Day his Thoughts recall'd his past Pleasures; another Day he consider'd his future Delights; but at length his Thoughts became inquisitive, what might be his Father's Design in imposing such a Task upon him. He thought his Father was a kind and good Man, therefore he intended and hop'd, that at some time or other he wou'd think of *Religion*. When this Idea seiz'd upon his Thoughts, they multiply'd abundantly, whether cou'd he contain them within so short a Compass, but that Night sleepless, and afterwards restless, 'till he became seriously Religious\*.

Mr. *William Perkins* us'd to go with the condemn'd Prisoners to the Place of Execution, and what Success his Labours for converting of great Sinners, will appear by this Example — A lusty Fellow going up the Ladder, discover'd great Dejection of Spirit, and when he turn'd himself round to speak to the People, he look'd like a Man half dead already; whereupon Mr. *Perkins* labour'd to cheer up his Spirits, saying, *What! Man, what is the Matter with thee? art thou afraid of Death?* Oh no, said the Prisoner (shaking his Head) but a worser thing. *Sayst thou so?* (said Mr. *Perkins*) *come down with me; and thou shalt see what God's Grace will do to strengthen thee.* Whereupon the Prisoner coming down, Mr. *Perkins* took him by the Hand, and made him kneel down with himself at the Ladder's Foot, Hand in Hand; whereupon Mr. *Perkins* made such an effectual Prayer, as made the poor Prisoner burst out into abundance of Tears, and afterwards made such Demonstration of his being converted by this Prayer, made all the Spectators lift up their Hands to praise God for the miraculous Change they saw in the Prisoner; who dy'd (says Mr. *Clark*) after Mr. *Perkins* had done praying with him, with such Patience and Alacrity, as if he saw himself actually deliver'd from the *Hell* he fear'd, and assur'd of Heaven.

Oh that God wou'd fire our Affections, that we might be instrumental to convert, or at least to kindle good Affections in others! I have read of a Man that gave this Reason for his forsaking *Paris*, *That he perceiv'd their Sermons were every Day colder than other; so that he fear'd if he tarry'd there longer, he shou'd be spiritually frozen to Death.* I relate not this to justify Separatists, but to give a Hint of the Mischief of cold Preaching, and how few are Converted by it. We

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\* See Dr. *Annesley's Sermon of Conscience*, publish'd in the *Praying Exercise at Cripplegate.*

want burning Ministers in this frozen Age: Plain Sermons preach'd with Affection, will do more good than the most learned, coldly deliver'd. *Eusebius* tells us of a Heathen, that came to an Assembly of Bishops to discourse the Articles of Faith, and when the learned<sup>st</sup> of them look'd one upon another, fearing to encounter with him, because of his *Parts*, one esteem'd the meanest for Learning, with great Ardour of Affection told him, *That unless he believ'd in the Father, Son, and Holy Ghost, he shou'd be Damn'd; and therefore was in vain to cavil, he must subject his carnal Reason to Faith.* Which so wrought upon him, that he embrac'd the Christian Religion, became a sincere Convert, and was Baptiz'd; saying, *he cou'd answer Reason with Reason, but he cou'd not resist Authority with which that Bishop spake.* *Lucerna, ut luceat, et debet; we must burn, that we might shine.* They who have not good Affections, do not, cannot give Light to others to the most spiritual Mysteries of Christianity; their Sermons are dry and jejune, more like the Discourses of Heathens, than Gospel Sermons; it is seldom that they touch upon the VITALS OF RELIGION, and when they do, are superficial and insipid to a sanctified Sense; neither do they shine in their Conversations; for it is Zeal that makes a Person active for God.

*Dr. Twiss*, Minister of *New Church*, told *Mr. Aubery*, his Father, *Dr. Twiss*, Prolocutor of the Assembly of Divines when he was a School-Boy at *Winchester*, saw the Phantoms of a School-Fellow of his deceas'd, who said to him, *I am a wicked Boy.* This was the Occasion of *Dr. Twiss's* Father's Conversion who had been before that time (as he told his Son) a wicked Boy.

*Mr. D' Foe*, in his *Weekly Review*, tells us, That *Dr. Burgess*, as they call him, among the Freedom the World that way, has this Story told of him, "A certain Lady of Quality, and abundance of Wit, having heard a great many bantering Storics of him, according to the usual Custom of treating that Gentleman, resolv'd to be present on *Sunday*, (as she call'd it) to make her self merry, and she went to go and hear *Dr. Burgess*, and invited the Company to come the next Day to hear her repeat. Accordingly they came the Relator hereof with the rest, when, contrary to Expectation, the Lady, full of Concern, and touch'd with the Folly of her Proposal, told them, *She was far from sending him a Man to be banter'd, that she wou'd not for Ten thousand Pounds but have heard him preach that Sermon; and she said, he had taught her to be wiser.* She advis'd the Company never to despise the Worship of God in

Reverend Christian Manner perform'd, and declar'd the Doctor to be the most abus'd of any Man alive.

I have been inform'd by the Reverend Mr. *John Kiffin*, of a young Prodigal that was converted by wearing a Ring with a Death's Head.

Mr. *Piggot* tells us, *God touch'd Mr. Wilks's Heart betimes—* he fear'd the Lord from his Youth; — That he embrac'd Religion when its Professors were persecuted; — That he dy'd with a full Assurance of the Love of God, and even long'd to be at home. And this great Willingness to die was observ'd in him from the Time of his Conversion, which was occasion'd (as Mr. *Piggot* tells us) by hearing a Sermon upon these Words, *I know my Redeemer liveth*: And for that Reason Mr. *Wilks* chose this Text for his Funeral Sermon.

Mr. *Duncomb Colchester* was converted (as I was lately inform'd) by a long and sharp Visitation, and by observing the constant and exemplary Piety of his Son, Colonel *Colchester*; 'tis worth Remark, that he was no sooner converted, but he calls himself *one of the chiefest of Sinners*, in a PENITENTIAL LETTER, which he order'd to be read in the Parishes of *Michael-Dean*, and *Westbury*, and shewn to such Gentlemen, Friends, and others, as might bring most Glory to God.

I lately receiv'd an Account from an Eminent Divine, of the Conversion of a great Sinner, by hearing the sudden sound of a Trumpet, (of which the Reader shall have a more particular Account in the Sixth Part of this *History of strange Conversions*). And Mr. *Cole* gives an Account of a notorious Sinner, that was converted by the bare stopping his Ear.

Thus I have given the unconverted Reader a TAST of what Entertainment he is to expect in my *General History of Remarkable Conversions*, and I hope it will prove (as I call it in the Title to this Project) *An Awakening Letter to the unconverted*.

Reader, I wou'd here (but that I fear I shall be too tedious) proceed to give thee a further SPECIMEN of this *General History of strange Conversions*; and here I might further paint thee, that the truly Pious and Famous Mr. *Richard Baxter*, was converted by reading *Bunny's Resolution* — Mr. *Wray* was converted by the powerful Discourse of a young Man in the College where he study'd — *Richard White*, an Atheist, was converted by seeing the Devil in the shape of a tall Man — Mrs. *Studly*, a lewd Woman, was converted by the great Seriousness she observ'd in her Husband — A late Author gives an Account of two Papists that were converted in the Gallies, by seeing the Constancy of two Brothers, that

had their Noses and Ears cut off — How wonderfully were some of the *Indians* converted by the Humility and Christian Advice of Mr. *John Eliot* of *New England*? And the wicked and miraculous Conversion of *James Woofencraft*, and his *Wen* Companions, has made so great a Noise in the World as to deserve a Place in my *General History of strange Conversions*.

But, Reader, I'll stop here; for the *History of these strange Conversions* (with many Hundreds as **REMARKABLE** as I have here nam'd) will be inserted more at **LARGE** in the proper Places, in the following History, being here **HINTED** to awaken the unconverted, or rather to prove (as I said before) *That the Methods which God takes for the Conversion of Sinners, are various, and often very surprizing; and worth our Notice, that they who are reclaim'd from a wicked Course, are many times more thoroughly and zealously good afterwards; as their Trouble and Remorse for their past Errors, is apt to make them more careful and conscientious of their Duty, more tender and fearful of offending God, and desirous (if it were possible) to redeem their former Miscarriages, by their good Behaviour for the future. So that now being truly Converted, they cry out (as *Laurence* did in the midst of Flames) None but Christ! none but Christ!* *Fox* tells us, one of the Martyrs, upon his first Conversion, was so transported with Love to Christ, that he said to his Persecutors, if he cou'd die but once?

Those Bodies are usually the most healthful that come out in their Youth; and many times the Souls of many are the sounder for having vented themselves in their young Days; commonly none are greater Enemies to Vice, than as have formerly been the Slaves of it. A certain Black in the Cradle hath been observ'd to give Beginning and unto the most perfect Beauties, and there are no sort of that have shin'd in greater Glory in the World, than such whose first Days have been sully'd, and a little cast.

*Mr. Hildersham*, in his Sermons on *St. John*, tells us, “ ever his Observation, that the most notorious Sinners; once converted, have brought more Glory to God and Honour to Religion, than some pious Christians that have made one scandalous Slip in their whole Lives; and you have a Remarkable Instance in the following Letter, which was sent to me from *Cambridge*; and which I here insert to encourage others to send me a Narrative of as many Remarkable Converts as they can.

The LETTER was this, viz.

Cambridge — July 22. 1708.

SIR,

Seeing an Advertisement put out at the End of a Book of your writing, entitl'd, *The Hazard of a Death-bed Repentance; or Remarks on the late Remorse of W— late D— of D—*, I made bold to send you this following Account of a Remarkable Convert, well attested; which you may put in or leave out according to your Pleasure — One *Nicholas West*, Born at *Surry*, being a Student in *King's-Colledge, Cambridge*, was a Rake, and very Wicked; for something crossing him at the Colledge, he cou'd find no Method of revenging himself on them, unless by firing the *Provost's Lodgings*, part whereof he burnt to the Ground; and immediately after he left the Colledge, and liv'd very loosely: But soon after, by the Influence of God, and good Advice, he seasonably re-consider'd his Wildness, turn'd hard Student, and became an excellent Scholar, and, after smaller Promotions, at last was consecrated Bishop of *Ely*, and was a worthy Benefactor to the Colledge. He also Re-built the *Provost's Lodgings* which before had caus'd to be burnt. He dy'd *Anno Dom. 1533*. This is taken out of the *Memorandums of King's-Colledge* here, and is so well attested, that there is no Doubt of the Truth of it. If you receive this, put an Advertisement in some of the *News Papers*, which will encourage the Undertaking of giving you the Intelligence of several other material Conversions, from

Your humble Servant to command,

J. W.

By this Remarkable Conversion of *Mr. West*, you see (as hinted before) that the most notorious Sinners do often become the most eminent Converts, and they are commonly more zealous for the Conversion of others, as being more sensible of the Danger Sinners are in, and more apt to consider their Case, remembering that it was once their own Condition, and with what Difficulty they were rescu'd from so great a Danger. And, for the most part, great Penitents are free from Pride and Contempt of others; the Consideration of what themselves once were, being enough to keep them humble all their Days: So that converted Sinners are many times more thoroughly and perfectly good than others, and after their Conversion do, in several Respects, out-strip and excel those who never engag'd in a vicious Course of Life; as a broken

Bone that is well set, is sometimes stronger than it was before.  
 And the Reason why GREAT SINNERS (after Conversion) are generally the most eminent Saints, is, their Love to God usually more vehement, and burns with a brighter Flame (for to whomsoever much is forgiven, they will love much); as their Love to God OUT-SHINES that of lesser Sinners. So to the MINISTER that was the Means of their Conversion, they always shew a very great Respect and Reverence.

Sir Anthony Kingston came to Mr. Hooper the Martyr, a little before his Death, and said, *I thank God that ever I knew you, for God did appoint you to call me, being a lost Child; for by your good Instructions, whereas I was before both an Adulterer and a Fornicator, God hath brought me to forsake and detest the same.*

And this great Respect all true Converts (and Servants of God, in all Ages) have declar'd in Four Points.

1. Such as before their Conversion were the proudest Contemners of them and their Ministry, have after their Conversion ever been wont to shew great Reverence and Respect unto them. See this in *Naaman the Syrian*; he that a little before was in a Rage against the Prophet, *2 Kings 5.* 14. as soon as ever he was by his miraculous Cure brought to know the true God, he with all his Train came and stood reverently before him, and would fain have shew'd real Kindness and bounty unto him, ver. 15, 16. See it also in those that were converted; they that a little before mocked the Apostles, counted them no better than Men that were drunk, *Acts 17.* 15, presently upon their Conversion came and spoke reverently unto them, and sought to them for Comfort, ver. 37. they have been apt to exceed that way, as we know *Corinthians* were, when he fell down at Peter's feet and worshipped him, *Acts 10.* 25.

2. They have ever born a most loving and kind Affection unto them. When *St. Paul* took his leave of the Disciples at *Ephesus*, they all wept sore, and fell on his neck and kissed him, *Acts 20.* 37. When he was to go from *Tyre*, all the Disciples, with their Wives and Children, brought him on his way, *Acts 21.* 5. The *Philippians* lov'd their Pastor *Epaphroditus* so dearly, that (being dangerously Sick at *Rome*) took great Care to be sent from their Knowledge, because he knew it would grieve them so much to hear it, *Phil.* 2. 26.

3. They have shew'd great Care of their Peace and Preservation from Trouble and Danger. When *St. Paul* would have adventur'd (for the appeasing of the Tumult at *Ephesus*)

are gone out to the Multitude, and to have spoken to them. The Disciples besought him not to do it, nor they would not suffer him, *Acts* 19. 30, 31. When the Disciples at *Ptolemais* had heard by *Agabus*, what Troubles *St. Paul* shou'd endure at *Jerusalem*, they besought him with many Tears so earnestly, not to go thither, that they even broke his Heart with their Kindness, *Acts* 21. 12, 13. *Priscilla* and *Aquila*, to save his Life, had laid down their own Necks, adventur'd their own Lives, *Rom.* 16. 4.

4. They have ever been ready to shew their Reverence and Love unto them, by entertaining them gladly, maintaining them, and ministring unto their Necessities. The *Shunammite* and her Husband, you know what Kindness they shew'd to *Elisba*, and what Entertainment they gave him, *2 Kings* 4. 10. The good Women that follow'd Christ, and found Comfort in his Doctrine, ministr'd unto him of their substance, *Luke* 8. 3. *Lydia*, after she was converted, constrain'd *St. Paul* and his Companions to come to her House and to abide there, and professeth, she shou'd have taken it for a Sign that they had doubted of the Truth of her Conversion, if they had refus'd to accept of that Kindness, *Acts* 16. 15. And the *Taylor* wash'd the Wounds of *St. Paul* and *Silas*, and gave them good Entertainment in his House, *Acts* 16. 33, 34. The *Galatians* thought nothing too dear to bestow upon *St. Paul*, tho' it had been to the plucking out of their own Eyes, *Gal.* 4. 15. The *Philippians* sent Relief oft to *St. Paul* when he was in Prison, *Phil.* 4. 10, 14, 16.

Thus (*Convinc'd Sinner*) I have largely shewn, (1.) The great Danger such are in, that live in an unconverted State. (2.) What Conversion is. (3.) Have given Instances of the Conversion of great Sinners, (as a TAST of what the Reader is to expect in the following History) and have answer'd many nice and curious Questions concerning Conversion: So that all that remains for awakening thy self and others, is, that thou make Application to this Letter; I mean, that all convinc'd Sinners receive that Advice I have here given, and then, tho' they have hitherto been the chiefest of Sinners, I hope they'll live and die *honest Converts*; and that they may do so, 'tis my further Advice, that every Convert keep a strict Account of his *especial Calling*, and of his Age in Christ, and (if it may be) set down the Time when, the Place where, and the Person by whom he was Converted.

I know every one can't relate it, as *St. Paul* cou'd, in all the Circumstances. It came to pass as I made my Journey, and was going unto *Damascus*, about noon, suddenly there did shine from Heaven a great light round about me, and I fell to the ground, and

heard

heard a voice, &c. *Acts* 22. 6, 7. But yet some can with the same Apostle say, *I was a Persecutor, a Blasphemer, and Injurious, but I obtained Mercy.* Or, with the Blind Man whom Jesus cured, *One thing I know; that whereas I was blind, now I see.*— was an ignorant, proud, prophane Person, and without Grace in the World, but by his Grace I am what I am. There are some, doubtless, that can most punctually set down the several Circumstances of their Conversions. It shall be said of some in *Babylon*, That this and that man was born there; and of *Zion* This man was born in her. *Onesimus* cou'd tell that *St. Paul* was his Father; he cou'd tell the Time when, and the Place where he was CONVERTED; for he begat him in his Bonds.

Some Christians have been earnest and curious that they might know the very Day of their Conversion; the Time of their Spiritual Nativity, when there was an Access of Angels among the Angels in Heaven, because a new Saint was born: The Day from which, as the Epocha of their Salvation, they are to date the Beginning of their Happiness; that they might set a Mark upon it, and make it Signal in their Kalendar, in a scarlet Text, as the Day of their second Birth. But let it not be so much my Care to know when I commenced Believer, as to assure my self that the Day is past, and the happy Work wrought. The Voice by which God raised a Sinner from the Dead, is not always accompany'd with Thunder and Tempest, but sometimes it is a still Voice; sometimes cometh early, and preventeth Satan's Harvest, and stealeth into the Creature's Bosom silently and undiscernably, before any Giant-Sin hath deflowr'd the Soul, and therefore by no Token can we retrieve or find out the determinate Season, by the most careful Search. Some in the Spiritual Travail of their second Birth, have few or no painful Pangs, while others have sharp and grievous Throws, which make them remember the Time as long as they live. But we shou'd not so much busie our selves to know where we first made our Start, as mind the Running of our Race: But, as I observed before, 'tis good (if it can be) that we set down the Time when, the Place where, and the Person by whom we were converted.

*Cyprian* was wont to call *Cecilius*, *Novae Vitae Parentem* his Spiritual Father; and *Latimer* saith the like of his blessed Saint *Bilney*, as he calleth him. *St. Paul* cou'd say, *Andronicus and Junia were in Christ before him* †. There is a Seniority amongst the Saints, God hath his elder and younger Children. It is good to know our Age in Christ.

\* *Psalms* 87. 5, 6.

† *Rom.* 16. 7.



Polycarpus cou'd say, *Thus many Years have I serv'd my Master* Christ, and hitherto hath he dealt well with me. — You keep an account of the Day wherein you were Born, and why not of the Day wherein you were Born again? You have your Registers for the one, and why not *Diurnals* for the other? The Conversion of a Soul is not only Matter of Wonder now, but will be Cause of Admiration to all Eternity: Some Acts of God are *Acts of Pattern*, and ought to be recorded; and thus he shew'd Mercy, to *Manasseh*, and *Mary Magdalen*; and St. Paul, For this cause (saith that Apostle) *I obtain'd Mercy, that the first Jesus Christ might shew forth all long-suffering; for a PATTERN to them that shou'd hereafter believe on him to Life everlasting.*

A converted Sinner is not only Matter of Wonder now, but is a *Pattern* for others to follow, and will be Cause of Admiration to all Eternity. *It is a Wonder that any Sinner is sav'd!* When shall such as are truly converted forget to record the Day and Place of their *New Birth*? Amongst many things that Paul, in his Last Will and Testament, gave God Thanks for, this was the first and chief; that God, at the Age of sixteen Years, had call'd him to the Knowledge of the Truth.

Then let every one that can know his *Age in Christ* (I mean, the Time and Occasion of his Conversion) be very speedy in sending it to me, and (if it may help to awaken such as are dead in *Trespases and Sins*) he may expect to see it in the second Part of my *General History of strange Conversions*, and be convinc'd, or (if thou art throughly awaken'd by reading this long Letter) rather, *converted Sinner*, Farewel, 'till I meet thee again in the following History.

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**PHILANTHROPIA DIVINA:**  
Or, *A General History of Remarkable Conversions, from the Thief on the Cross, down to the present Year.*

HAVING said what I thought necessary to introduce a *General History of strange Conversions*, &c. I shall proceed to the HISTORY it self; and here (for Method sake) I shall first begin with,

The *History of the Converted Thief that dy'd upon the Cross with our Blessed Saviour.*

This

This CONVERT was a Phoenix indeed, (and the fittest Person that cou'd be thought of, to begin the *General History of strange Conversions*) for he's a single Example, without Parallel in the whole Word of God; and therefore as the Conversion of this Thief is above Example, not confirmed by any Promise, we shou'd learn from it, never to despair of Mercy, be our Sins never so great, nor yet to sin on, in expectation of Pardon at last, seeing the Scriptures, that are the History of more than five Thousand Years, have but this ONE INSTANCE of one accepted upon a Death-Bed-Repentance and in that such an extraordinary Conjunction of Circumstances, (as I'll shew anon) as will never fall out again: that we have a *Penitent Phoenix* in the Instance that is now before us; and for that Reason, I'd here give a particular Account of the Life and Conversion of this *Convert-Thief*. But before I relate this Remarkable Conversion, I shall *Athenianize* the Ninth Project, so far as to answer Two nice and curious Questions, concerning the *Penitent-Thief* that dy'd on the Cross with our blessed Saviour.

'Tis said, — *Then were there two Thieves crucified with him, one on the right hand, and the other on the left, Luke 23. v. 32.*

Quest. What were the Names of these two Thieves who were crucified with Christ?

Ans. Altho' the Scripture nominates them not, yet some Writers give them these Names, *Dismas* and *Gesmas*, *Dismas* the happy, and *Gesmas* the miserable Thief; according to the Poet.

*Gesmas damnatur, Dismas ad astra levatur.*

That is,

*When Gesmas dy'd, to Dives he was sent;*

*When Dismas dy'd, to Abraham up he went.*

Again 'tis said, — *The Thieves also which were crucify'd with him, cast the same in his teeth, Mat. 27. 44.*

Quest. 1. How can this Verse stand with Luke 23. 32. for it is said, The Thieves mocked him? and St. Luke saith, one of the Thieves mocked him.

Ans. 1. First, Some say the Scripture speaking generally of any thing by a Figure, call'd *Synecdoche*, doth attribute that to the whole which is proper to some part only; and here ascribeth that to both the Thieves which argueth but one. Or,

Ans. 2. Secondly, It may be answer'd thus; That *Matthew* was an *Hebrew*, and the *Hebrews* ordinarily and usually put the Plural Number for the Singular, as *Judges 12. He was buried in the Cities of David.*

Having answer'd Two nice and curious Questions concerning the Penitent-Thief, I shall next relate his Life and Remarkable Conversion.

We have (as is observ'd by a very pious and learned Divine\*) in this little History of the Two Thieves crucify'd with Lord Jesus, a great Instance both of Man's Wickedness, and of Divine Grace.

1. Of Man's Wickedness in both these Thieves, who had spent all their Time in Sin, even to the last Hour of their Lives; but especially in the impenitent Thief, whom neither Death, nor Trial, nor Condemnation, had humbled or mollified, or brought to Repentance, but being still under the Power of an harden'd Heart, we find him at the last Gasping on a Saviour, instead of believing in him, and belching out his Blasphemies in the very Mouth of Hell, (Luke 22. 39.) *If thou be Christ, save thy self and us.*

2. Of Converting Grace in the penitent Thief, and that in the Power and Efficacy of it; for how powerful must that Grace be which had wrought so great a Change, had supplant'd that Heart in an Instant which had been hard'ning in it for so many Years? Overcome so many stubborn, inordinate Lusts at once, and made the Man, all on a sudden, become one of the most eminent Saints the World had ever yet had, and act Faith to such an Height, as might not only have become the chiefest of the Apostles, but did really exceed any they had hitherto shewn [the Disciples] of Christ, who had sat so long at their Master's Feet, yet were hardly inclin'd to believe his Resurrection, even after he was risen, Luke 24. 25. when this Thief who hitherto had been a Stranger to him, and now saw him hanging on a Cross, and dying, yet by Faith sees him in his Kingdom, triumphing over his Enemies, and Death too. God's Grace did not wait for his Preparations, good Moods, good Dispositions, (these were all wanting, if ever he had any) but it takes hold of him when at the Height of Sin, and not only was void of Grace, but seem'd to be void of Grace, i. e. never like to come to it by any ordinary Methods.

Again, It seiz'd on him, and pass'd by the other, tho' no farther (that we know of) than himself: Grace makes a Difference where none was before, of these two Thieves, it takes hold of one and leaves the other; and 'tis worth observing, that our blessed Saviour does not upbraid the Convert Thief with the Abominations of his past Life, his Theft, or Rapine, or Violence, his Hardness of Heart, or long Impenitence, but easily, readily, gently, receives him, and is so far from denying

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Mr. Edward Veal.

him

him a Pardon, that he assures him of a present Salvation—  
*day shalt thou be with me in Paradise.*

The Case of these two Thieves (as Mr. Veal observes) do  
 in a good Measure, parallel the Case of other dying Sinners  
 tho' dying upon their Beds. However, from the Example  
 these two Thieves, we may safely infer this Proposition—  
*That tho' a very late, even a Death-Bed-Repentance may be sincere*  
*yet it is not safe to run the Hazard of it*—— It appears by  
 Instance of this Thief, that a late Repentance, and as late  
 one upon a Dying Bed, hath been sincere; and therefore  
 like may be again: He did truly repent, and therefore  
 possible others may. And that his Repentance was sincere  
 we have sufficient Proof, not only from Christ's gracious  
 ceptation of it manifested, by the peremptory Promise  
 gave him, of admitting him into his Kingdom— *To day*  
*thou be with me in paradise*—— But by the other Graces we  
 find him exercising in Concurrence with his Repentance.

I. *Faith*—— which is the Principle of Evangelical Repen-  
 tance, and which never fails to work it where it is it self sincere.  
 He owns Christ as a King when he mentions his Kingdom  
 prays him to remember him when he comes into it. *And*  
*said unto Jesus, Lord, remember me when thou comest into*  
*Kingdom, Luke 23. 42.* This likewise implies his Belief  
 and Confidence in the Grace and Love, as well as Power  
 Christ, when he commits his departing Soul into his Hands  
 expecting his Salvation from him. And indeed his Faith  
 not only sincere, but strong and vigorous. God had put  
 much of the Spirit of Faith into a POOR NOVICE in  
 Religion, at the very first, as he doth into many an old Disciple  
 the last—— Two great Discouragements the Thief had,  
 yet cou'd not hinder his Faith.

1. *The Heinousness of his Sins*, aggravated by long Impen-  
 tence and Perseverance in them to the last Hour of his  
 Well might he fear that God was so provok'd by the constant  
 Rebellion of his wicked Life, as totally to reject him now  
 Death:

2. *The low and despicable Condition he saw Christ in*; conde-  
 as well as himself, slighted and mock'd at by so many he  
 look on as wiser and better than himself; no less than the  
 venours of the Church. V. 33. *The Rulers derided him*  
 This might have made him think there was little Hope of  
 from him. What was there in a crucify'd dying Man, tho'  
 an Eye of Reason, cou'd make him look like a Saviour?  
 Nature wou'd as soon have look'd for *Life in Death* it self;  
 Heaven in Hell, as Eternal Salvation in one who not only  
 formerly been so mean, but now seem'd so miserable.

ii. Several other Graces we find in him, as the Fruits, at the Concomitants of his Repentance. As,

1. A free, ingenuous, and open Confession of his Sins in the face of the World, and thereby giving Glory to God. V. 41. *He indeed justly, but this man hath done nothing amiss.* Nor can it be said his Confession was extorted from him by the Torments he suffer'd, when we see his Companion impenitent under the

2. He owns the Justice that had brought him to that End. *He receive the due reward of our deeds*— He neither murmurs against God, nor quarrels with Men.

3. He sharply taxeth the Impiety and Profaness of his Fellow Thief, in reviling Christ, as well as his still continuing obstinate and impenitent. V. 40. *Dost thou not fear God? &c.* and hereby he shews his Indignation against Sin, when he so grievously resents it, not only in himself, but in another. Like David, he beholds a Transgressor and is grieved. *Psal. 119.*

4. He doth what he can to bring his Companion to Repentance. *Dost thou not fear God?* The Reproof implies an Exhortation as well as Instruction. Now the Communicativeness of this is a good Argument of the Sincerity of it. Had he had regard to himself he wou'd not have been so much concern'd for another's Want of it.

5. He makes Publick Profession of his Faith in Christ, and owns it to the very Teeth of his Enemies; and that too when Peter deny'd him, the other Disciples forsaken him, and those that had rally'd after their Rout, and were now come to be Spectators of the most doleful Object had ever been presented before their Eyes, were so far from making any such publick Confession of him, that their Faith was ready to ex-  
 ce with him, *Chap. 24. 21.*

Object. *The great Encouragement Men have to embolden them in Sin, and yet to hope for Repentance at last, is the Instance of this Thief, which they stretch beyond the Intention of the Holy Ghost, by turning it upon Record, when they use it as a Means to strengthen their Presumption, which was design'd only to prevent Despair.*—

*This Thief on the Cross repented at last, saith a Sinner, and why may I not?*

Ans. Why shou'd not the Example of the other Thief's Repentency affright them, and drive them to Repentance, as well as the Example of the Good Thief encourage them to it? It is but setting one against the other, and if they argue that God gave Repentance to one; and therefore may give it them; they may as well argue, God deny'd it to one, and therefore may deny it to them too? For, (as Mr. Veal observes)

*It is but a single Instance against Thousands on the other side.*  
 tho' one Instance is sufficient to evert the Generality of  
 Rule; and therefore we cannot certainly conclude from Ge  
 not giving Repentance to Thousands at the Hour of Dea  
 that he will give it to none, because we have the Example  
 this Thief to the contrary; yet, (as the same Author furth  
 observes) *some Things seem to be singular in the Case of this*  
*verted Thief*, which are not to be found in the Case of othe  
 who therefore cannot reasonably argue from it.

1. He was one (so far as we can judge) that had never  
 merly rejected Christ, never saw him before his Suffering  
 never heard his Doctrine, never was a Witness of his Mirac  
 which might convince him of the Truth of it. He was one  
 had otherwise employ'd himself than in attending on Chr  
 Ministry, and might more likely have been found Robbing  
 the Road, than *Worshipping in the Temple*; or *breaking up Ho*  
 than *bearing of Sermons*; and therefore it is very probable  
 was the first of his being brought to the Knowledge of a S  
 our, and so he was not guilty of the great Gospel Sin of U  
 lief, and refusing the Offer of Christ and Salvation by  
 which doth so often provoke the Lord to leave Men to th  
 selves, and deny them his Grace—— If it be said, *The*  
*was the Case of the other Thief*, I grant it—— But God being  
 Sovereign Agent, and his Gifts most free, he might make  
 of his Prerogative in dispensing them, and so grant Repent  
 to the one, and deny it to the other, admit their Circumsta  
 were every way the same.

2. The Instance of this *Converted Thief*, seems particul  
 design'd by God for the Honour of his suffering Son.  
 wou'd have a Witness, even upon the Cross, one to adore  
 when so many despis'd him: He wou'd have his Son's D  
 honour'd, by his giving Life to a poor Wretch even at  
 Point of Death, and make him known to be *a Prince and a*  
*our*, to give repentance and remission of sins, Acts 5. 31. by  
 giving both to such a Sinner, and at such a Time.

3. Another End may be to render them that crucify'd C  
 inexcusable, when this Malefactor made so honourable a  
 fession of him, to expose and shame the Unbelief and Har  
 of the Rulers and Pharisees, by the *Faith and Repentance*  
 most flagitious Offender, and therewithal confirm the Wor  
 Christ spoken formerly to them, that the *Publicans and H*  
*enter'd into the Kingdom of Heaven before them*, Mat. 21. 31

Thus, Reader, you see the *Conversion of the Thief on the*  
 is a Picture with two Faces; one side encouraging the gre  
 of Sinners, on the other it is as terrible; but both togeth  
 confounds Human Reason, and abases the Pride of the S  
 giving us Occasion to cry aloud, O how high and prof

the Riches of the Wisdom of God! How *his judgments are* *unsearchable, and his ways unsearchable*, Rom. 1. 10. Faith comes by *hearing*, or by the *Eyes*; the first by Preaching of the *Divine Word*, which Grace infuses in the Heart: And secondly, by the *Sight of Miracles*. But what has the *Thief* heard, or what has he seen, to believe in Jesus Christ? He had never heard him preach in that admirable Manner, that caus'd it to be said, *that no Man spake like him*, John 7. Nor has he been witness of any *Miracle*: All that he sees in him shou'd hinder him, not only to take him for God, but for an *innocent Man*. He beholds him upon an *ignominious Gibbet*, on which he is going to give up the Ghost, with all sorts of Outrages that has been done to him; *expos'd to publick Scorn, curs'd by many, and despis'd by all Creatures*. The *Apostles*, that had seen him do such wonderful Miracles, and heard from his Mouth such admirable Truths, have left him. *St. Peter*, that had so gloriously confess'd him for the Son of the Living God, denys him. *Judas*, whom he had given his Sacrament, betrays him; and this Thief seeing him in the same Suffering with him, acknowledges him for his Saviour: He sees him in Torments, and he adores him in his Glory: He sees him upon a Cross, and he prays to him as if he saw him sit upon his Throne. Thus from an *obscure Thief* he becomes a Celebrated Evangelist, and from a *murderer*, a *Confessor*, and a *Prophet*. *St. Peter* had been a Disciple in the House of *Caiphas*, having rob'd his Master of the multitude that he ow'd, and this *Thief* becomes a generous and faithful *St. Peter*, upon the Cross, where he confess'd that Jesus whom he had never known was his God. Having begun to die the Death of the Cross like a *Thief*, he finishes it like a *Prophet*; nor does he merit less in acknowledging Jesus Christ crucify'd, than if he had been crucify'd for him. Who has ever heard, that any one, except this *converted Thief*, has ever seen a dying Man, that was suffering an infamous and shameful Death, to remember him when he should come into his Kingdom? What cou'd make him discern that he was of that Quality? What was the *Majesty* of his Person, it being disfigur'd? What *Looks* cou'd proceed from his Eyes, to perswade either Love or Obedience, Death being almost ready to close his Eyes? What *Crown* has he upon his Head, but one of pricking Thorns? Nor is it given to him as an Ornament, but as a painful Torment. What *Treasures* has he in his Hands to boast of? are they not torn with Nails? With what *Purple* is he cloath'd? with that of his Blood, which runs from his *veins*. Where is his *Court*? Where are his *Guards*? All his *Disciples* have abandon'd him, and the *Soldiers* that surround his Cross are to hinder his Deliverance. What hath he said, that is either so Learned, or so Divine, that it can be said, that he is an *extraordinary Man*? He has spo! : but few

Words, and they all shew his Weakness, and the Dependence that he has upon God. He has said, *I thirst*. A GOD! is capable of Drought? He has complain'd, that *his Father left him*. Has a God need of the Help of others? He given his Mother to his Disciple. Can a God be born of a Woman? — Thus this *converted Thief* can neither see, understand the least Appearance of Greatness in this Crucified Man; which is far from being assur'd, that he is the Master of the *Heavenly Kingdom*; and notwithstanding, he desires to be *remembered* when he shall come there: Wherefore he must know that it is by the Cross that he must enter; and is not that to know all that St. Paul knew? Is not that to be more instructed than his *Apostles*? who did not understand his Discourse, when he told them of the *Sufferings*, in which he was going to expiate. This *happy Thief* is at the Right Hand of a dying Man, and prays to be *remembered* when he shall come into his Royal Palace. He doth not explain how he wou'd be *remembered*, but leaves it to the Will and Liberality of his King, to dispose of him as he pleases. He shews in this *blind Submission*, that he knows his *Wisdom*, his *Power*, and his *Goodness*: His *Wisdom*, to chuse a Place that is most fit for him: His *Power*, to give it him; his *Goodness*, not to remember that he was undeserving. He doth not say, as did the Centurion, *I am not worthy that thou shouldst come under my roof*, Luke 7. but he desires to enter into the House of God; and not daring to explain his Desire, his Silence is an admirable Confession of his Unworthiness. This Prayer contains but few Words, but the Sense includes many Mysteries: the Tongue has but little part, but the Heart is flowing: it has inflam'd it, and makes it appear before God as a precious Incense, of which the Smell is pleasing. What can be said but that it open'd him the Heavens, and he to whom he has prayed in a Manner so *New*, and so *Divine*, answers him; *To day shalt thou be with me in paradise*. This appears as a Combate between Jesus Christ and the Thief, between the *Faith*, the *Hope*, the *Charity* of the one, with the *Goodness* and *Magnificence* of the other. The *Thief* believes against all Reason, he believes against all the Rules of Human Wisdom; Jesus Christ *strutting him without Words*, *illuminating him by his Darkness*, *giving him Life by his Death*, *giving him Life by his Death*, a great Example of Repentance at the Hour of Death, after a Life that had been spent in *Murders* and *Thefts*, ought to be a Subject of Hope for the greatest of Sinners; and it was to hinder them from Despair, that the Son of God was willing to work this Miracle of his Grace: For, by remitting such Debts in this *Thief*, a holy Father saith, that he hath written *Letters of Assurance* to all Humanity that believe in him. At the Cross this *holy Thief* became the Evangelist of Christ; and at present he is, and shall be to all Eternity



of his victorious Grace, and the Preacher of Hope, in his  
 After a Man that has never had the Fear of God be-  
 his Eyes, who from his Youth had steep'd his Hands in  
 man Blood, who is going to expire by a cruel Death, and  
 passes into Hell, which is yet more terrible, by so much as it  
 without End; to receive not only the Remission of his Sins,  
 a Promise to enter into Heaven, by the Mouth of the Son of  
 whom he had never seen before, and whom he had blas-  
 em'd for some Time, with his Companion. What Sinner,  
 for this, can despair of Mercy?

But as the Remission of his Sins (which cost him so small a  
 price) furnishes a great Subject of Hope to Sinners in the Ex-  
 tremity of their Lives, so the Manner that I have represented  
 is as great an Occasion of Terror to those that will defer  
 their Conversion 'till the Hour of their Deaths. If they cou'd  
 see themselves of his Virtues, they might hope for his Re-  
 pentance: But if we cannot hope for these Graces, which only  
 depend upon the Mercy of the Eternal God, none of us must  
 neglect the Repentance of our Sins. For the one Thief that has  
 secur'd his Salvation, an innumerable Company of Sinners have only  
 secur'd by their Mouths. And thus they play with Eternal  
 Torment and Damnation, and become Traitors to their own  
 Souls; there being nothing so dangerous as to continue to sin 'till  
 the End of our Sins, presuming that the Grace of God will con-  
 tinue with us, as it did the Thief. This Security which we promise  
 our selves, in the last Moment, is a strange Folly, hazarding  
 the Kingdom of Heaven, and the Eternal Salvation of our  
 Souls. If this happy Thief had known Jesus Christ before he  
 was crucify'd upon the Cross, he wou'd not have deferr'd to have beg'd  
 Mercy. The Hour of his Conversion was the last of his Life,  
 but it was the first of his Knowledge. So that his Conversion  
 being 'till the End of his Days, yet it was neither late,  
 nor deferr'd. It is not the same with Sinners that remit their  
 Repentance 'till they can sin no more. He will be infinitely  
 surpris'd, that thinks he can blot out the Stains of his whole  
 Life by a few Tears shed at the Hour of his Death. Is it not  
 the Willing of God, to imagine that having liv'd many Years in  
 Sin, we shou'd hope for Life when we are expiring? Repent-  
 ance is never profitable but when it proceeds from our Choice,  
 and not from Fear or Extremity: And as nothing renders Death  
 so terrible as what follows it, so nothing renders it so safe as  
 the Lives past; nor must the Conversion of this great Sinner,  
 effected when he was giving up the Ghost, serve as a Rule:  
 being alone, it is rather a Miracle than an Example; for 'tis  
 to be fear'd; (as I prov'd in the Case of the late D—  
 D—\*) that all that looks like Repentance, and a

See my Answer to Dr. Kenne's Sermon, entitl'd The Hazard  
 Death-Bed-Repentance.

ving Change; on a *Death-Bed*; is but the Effect of Self-love and Fear of Hell. Then, Reader, let thee and I in our best Health provide as if the next Hour were to be our last; for I doubt the Salvation of all such as defer their Conversion to a *Death-Bed*. You see they have not Encouragement from the *Converted Thief* so to do; nor from any Text in the Word of God: But if any are found that are so neglectful of their Duty, as to put off this great Business of Eternity to the last Moment, tho' they deserve Hell-fire for their Presumption, let 'em know withal they ought by no Means to despair, that God is merciful. But what Comforts do they lose that defer Repentance to a *Death-Bed*? There is more Joy in one penitential Tear than in all the Pleasures of a sinful Life: Which made one of the Martyrs ask, *If he cou'd die but once for Christ*. *NELTHORP* was no sooner converted: he crys out  
 "I now feel so much Pleasure in Religion and doing my Duty, that I wonder where I have been wandering all my Days. Then none despair; for who knows but if they heartily call upon God, and with the *Thief on the Cross*, sincerely repent in their last Hour, but they may be sav'd? But also remember that had you the Love, Understanding, and Flame of an Angel, Son of God wou'd deserve it all thy Life Time. Then we slight this blessed Saviour 'till we can live no longer, (with the *Thief on the Cross*) only call upon him with our last Breath? Perhaps a *Death-Bed-Repentance* may be sincere, but perhaps not: And who that en't quite distracted, wou'd venture his Soul upon such Uncertainties? But tho' such Men are in great Hazards that put off Repentance to a *Death-Bed*, yet (as I said before) the Mercies of God are infinite; and therefore as the *Thief on the Cross* was converted in his last Hour, in an absolute Confidence in the Merits of Christ, I'll never despair; yet I tremble to think that I once pleas'd my self with the Hope of a *Death-Bed-Repentance*: But this was in my green Years, 'tis a Comfort to me to think there is Merit enough in the Blood of Christ to pardon the greatest Sinner, if he sincerely repents. And Reader, that thee and I may as sincerely do as the *converted Thief*, let us daily address to the Throne of God in the following Words\*.

O holy Lord, who art a merciful Embracer of true Penitents, yet a consuming Fire towards obstinate Sinners, how shall I approach thee, who have so many provoking Sins to enflame thy Wrath, and a little sincere Repentance to encline thy Mercy. O be thou pleas'd to soften and melt this hard and obdurate Heart of mine, that I may heartily bewail the Iniquities of my Life. Strike this Rock, O

\* This Prayer was deliver'd by Ann Gardiner (a Friend of mine) that Morning she went to Execution.

the Waters may flow out; even Floods of Tears, to wash my  
 and Conscience. My drowsie Soul bath too long slept securely in  
 Lord, awake it, tho' it be with Thunder, and let me rather  
 by Terrors than not feel my Sin. Thou sendest thy blessed Son  
 the broken hearted, but Lord, what will that avail me if my  
 be whole? Oh break it, that it may be capable of this healing  
 : And grant, I beseech thee, that having once tasted the Bitter-  
 of Sin, I may fly from it as from the Face of a Serpent, and  
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 Work, if he sets down the *Time when*, and the *Person by*  
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The Reader, having finish'd the *History of the converted Thief*, made such Remarks as I thought necessary for all such as are brought to their Repentance to a *Death-Bed*, I shou'd next proceed to give a Relation of the remarkable Conversions of—

St. *Mary Magdalen*—*The Three Thousand converted*—*The Jailor mention'd*, Acts 16. 30 — and of several other remarkable Converts mention'd in the New Testament; But that I may make Room for other Projects that 'tis necessary shou'd come into this Volume, all the remaining Conversions mention'd in the New Testament, shall be reserv'd for my *Second Volume of Athenianism*. I shall, after these Scriptural Conversions are publish'd, proceed to a most distinct Catalogue of the Remarkable Conversions to be found amongst the Members of the Church, (as *Dionysius the Areopagite*, one of St. Paul's Auditors and Converts, *Ignatius*, *Tertullian*, *Chrysostom*, &c.) and other eminent Converts, both in Church and World, from the Death of our Saviour down to this present Time. Amongst which Relations the Reader may expect (which were sent to me by an eminent Hand) a very remarkable and interesting Account of the Conversion of Five Thousand and Nine Hundred *East-Indians*, in the *Ile Formosa*, by Means of Mr. *W. D. a Dutch Minister*: And seeing a *General History of remarkable Conversions*, &c. has never been attempted before; for to render this Work the more compleat, 'tis desir'd that such Persons and private Christians that han't yet sent to the Author a Narrative of such remarkable Converts as they have either met with themselves, or met with in their reading, that they will now send it by the 20th of *March* next, to the *Sword* in *St. Dunstons* Street, near *Fetter-Line*, directed for Mr. *Dunton*: Or, if any Convert himself shall send any Relation fit to be inserted in this Work, if he sets down the Time when, and the Person by whom he was converted, it shan't fail of a Place in this *General History*; and he's desir'd to be very particular in relating the Occasion and Manner of his Conversion; for nothing will be inserted but what is well attested.

## PROJECT X.\*

The Parson's Son: Or, a Congratulatory Poem to the Ministers Children, on the ANNUAL and Splendid Feast, kept at Merchant-Taylors-Hall, December the 17th 1672. MDC LXXII. Dedicated to the Stewards of the next Meeting of Clergymens Sons.

By JOHN DUNTON, Son, Grandson, and Grandson, to a CLERGYMAN.

The Second Edition, with Additions.

To my Honoured Friends and Brethren,  
Stewards of the next Meeting of Clergymens Sons.

Honoured Brethren,

There is scarce any Dignity in Church or State, any Profession, Calling, or Rank, which some Clergyman's Son has advanced the Reputation of — Mr. West, in his Sermon to the Clergy, has this Expression. "I might mention many Instances of your Bounty and Liberality, and recount the Number of your publick Acts of Charity, but I shou'd not be in Silence that Generous Benefaction lately left by a Right Reverend Father\* to this Corporation of the Sons of the Clergy; the great Honour of Clergymens Sons, there was a Charter granted by Charles II. on purpose for erecting a Corporation for the Relief of Ministers Widows and Children) but the good it will do will be a more lasting Memorial than any Corporation can be given it. So that we may say to those of the Clergy of Gad, (especially if they are such that have the Impudence to us with WANT OF MANNERS) in the Words of Tertullian

\* Dr. Turner, late Lord Bishop of Ely, who left Twelve hundred Pounds to it.

† Apol. c. 37.

extra omnia implevimus urbes, municipia, castra, decurias, forum, senatum, forum: *And this, as it confirms God's ancient promises of blessing the Seed of the Righteous, so it reminds us, as we see by his kind Providence our Branches are spread so far, it comes us in all Places thro' which we pass, to leave some Footsteps of our virtuous Education and honourable Birth, and of the Principles instill'd into us by our religious Parents; to whose Memory we ought to dedicate a better Monument, than the publick Fruits of their Education, and a Life answerable to their Instructions and Prayers. And for these Reasons the Birth and Education of Ministers Children may well be accounted honourable; and I yet account it the more honourable, as that ingenious Gentleman and eminent Divine, Mr. Timothy Rogers, is pleas'd to say, in the Sermon he preach'd at my Father's Funeral, "Mrs. Dunton was honour'd by having a Minister for her Father, as much as if he had been a LORD, tho' by the Iniquity of the Times, and the Simplicity of unthoughtful People, the Character of a Minister is thought lower than many others; and if we were more great, or rich, we shou'd be more valu'd. But while we stink in the Nostrils of unserious Persons, we are unto God a sweet smelling Savour. To be the Ambassadors of Jesus Christ is the Matter of our Glory; and if as such we are despis'd, we'll despise our Despisers, and wish them more Grace and Wit. I reckon it amongst the Felicities of my Life, to have been a Prophet's Son, and wou'd I leave a Pulpit for a Throne: We reckon our selves as more honourable in our Cloaks, as others in their furr'd Gowns, or in the long Robe. Happy was Mrs. Dunton in having a Minister, and such a Minister to her Father, and happy he in having such a Daughter, who (as he us'd to say) never displeas'd him in all his Life.*

Again, my Honoured Brethren and Friends, we shall do well to consider, (but more especially you that have the Honour of being chosen towards of the next Meeting of Clergymens Sons) that we claim a nearer Relation to the Church than others, and solemnly call our selves the Sons of the Church of England: And therefore we ought, like all Men, not only to be steadfast to her Communion, but to do every thing that tends to the Honour and Establishment of it. 'Tis likewise, nothing can more conduce hereunto, than the good Works, and Gravity, and Love, and Innocence of those that enter into her Gates: And accordingly let this be our Way of standing up in her Defence; and let us plead for our Communion by the Goodness of our Lives, and the Tenderness of our Hearts, and by walking suitably to the Scriptures, which we have had an early Acquaintance with.

For my further Thoughts of the Parsons Sons, I refer you to the Congratulatory Poem that was writ in the Year 1682. and publish'd the 22<sup>d</sup> Day I made one of your Number at the Anniversary Meeting of the Sons of the Clergy, in the Church of St. Mary le-Bow, on Thursday, December the 7<sup>th</sup>, 1682.

*I conclude with all due Respect to your Persons, and hearty Prayers to Almighty God, that your next friendly Meeting, both in Bow Church, and at the Annual Feast, may be attended with a Blessing to your selves and those distressed Widows and Orphans you so bountifully relieve, for that I am, (having the Honour to be one of your Number for three Generations, or more)*

GENTLEMEN,

Your most Humble Servant,

Affectionate Brother,

And hearty Friend,

JOHN DUNTO

*The Parson's Son: Or, a Congratulatory Poem to the Ministers Children, on the Annual Feast.*

I.

**T**HE SONS OF LEVI are no sooner come\*,  
 But GAD† cries out, Pray, good Sir, make us Room,  
 May none but Scholars wait on PARSONS SONS?  
 We never saw such Men! so justly priz'd!  
 Sure Parsons Sons are Mortals Angeliz'd!

II.

What Grace and Science shines in ev'ry Face!  
 Cry'd GAD, who thought 'twas HONOUR but to gaze.  
 Their very looks proclaim their Sacred Race!  
 Let's WONDER, and away—— Fools were we when  
 We thought that Parsons Children had been Men.

\* To Bow-Church, where they first meet to hear a Sermon, then go in Procession to Merchant-Taylors-Hall; where all Clergymens Sons that had purchas'd Tickets, are treated with splendid Dinner.

† The Sons of Lay-men.



III.

The Mob (or Tribe of Gad) still wond'ring cry'd,  
 Education! ——— had we been ally'd  
 Parsons too, how bless'd had been our Fate!  
 POLISHING had made us truly Great.

IV.

All Parsons Sons descend from sacred Race,  
 Bishops Sons have such a shining Place,  
 Some Sons of LORDS, and some are Sons of GRACE\*.  
 One of the noblest of the sacred Gown †  
 Descends from LEVI, is a Parson's Son.

V.

The Parsons Sons are Heaven's peculiar Care,  
 And for our Bishops they were MITRED there.  
 Even such who now fill the English Sees,  
 Are truly pious, learned, grave, and wise;  
 OTHERS IN GOD ——— and none can higher rise.

VI.

Palates, tho' made still by the Sovereign Choice,  
 Are recommended by the People's Voice;  
 Religious Lives successfully they teach,  
 Living Patterns of the Lives they preach.

VII.

How great's the Honour to descend from these  
 My PARSON, tho' of low'r Degrees)  
 To feed their Flocks, and GUARD their Consciences?  
 Thou'd the Romish Wolves again pursue,  
 I wou'd (with LONDON) put on Jack-Boots too.

VIII.

Men never fear the Church's Danger here,  
 When Reverend Fathers can in Arms appear,  
 And Men of God become the Men of War.  
 PARSON'S SON (if not o'th' Tacking Brood)  
 Wou'd defend his QUEEN thro' Seas of Blood.

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\* The Title given to an Arch-bishop.  
 † Dr. Tenison, the present Arch-bishop of Canterbury.

## IX.

If 'tis thus GREAT to be a *Parson's Son*,  
 Receive a bold unbidden Guest, among  
 The least, the worst of all your Nobler Throng,  
 Who for Admittance only dares to sue,  
 Because kind Fate has made him one of you.

## X.

When that wise King, whose young, but mighty Hand  
 Bore the vast Scepter of the Sacred Land,  
 When him and all his Glories Time shall rust,  
 Then you shall be obscur'd with common Dust.

## XI.

In vain the trembling *Atheist* would dethrone  
 That Power, which for his Life he dares not own;  
 Whilst grateful Heaven its Servants here does grace  
 With such a worthy, such a generous Race.

## XII.

In vain on Inspiration t'other doats,  
 And Human Learning but a *need-not* votes;  
 Whilst he the Prophets Sons so far may find  
 Beyond the usual Stamp of Humane Kind.

## XIII.

More madly *Rome* grants to the Sacred Life  
 Dozens of Whores, but not one single Wife:  
 Since from the holy Matrimonial Flame  
 Of Priests, so great, so brave an Army came.

## XIV.

The PARSON'S SON is ever nobly bred,  
 And teaches MANNERS to the *Tribe of Gad*,  
 (He that can bounce, and yet is scarcely fed.)  
 Or if the LOON thinks he's most Wit and Sense,  
 'Tis not his Manners, but his IMPUDENCE.

## XV.

All here look pure like Truth, like Virtue fair,  
 And all breath something more than common Air!  
 Envy look round, and when thy Blood-shot Eye  
 Can find no Spot, Envy look round and die.

## XVI.

as for— YOU— let Plenty, Pleasuré bring,  
Veil you safe beneath her gentle Wing,  
From long happy Ages you remove,  
All your bright Fore-fathers meet above.

## PROJECT XI. \*

**DAS:**— *Or, the secret Narrative of Four  
Dissenting Parsons, [viz. Mr. J— L—  
Mr. J— C— Mr. D— C— and  
Mr. D— L—] who were lately silenc'd  
in their Congregations for Whoredom—  
Discover'd by two Women, that were Eye and  
Ear Witnesses to the Matter of Fact—  
To which is added Mr. L—'s Vindication,  
(or rather Confession) which he deliver'd  
privately to some of his Hearers— With a  
Letter to the Four Persons accus'd of Adul-  
tery, perswading them to make their Repent-  
ance as publick as their Crimes. Also an Ac-  
count of Mr. L—'s Excommunication, and  
the Manner of it.*

bold ye have sinned against the Lord, and be sure  
your sin will find you out. Numb. 32. 23.  
Therefore let him that thinketh he standeth take  
heed lest he fall. 1 Cor. 10. 12.

NO Person that has the Compassion and Charity of a Christi-  
an, can think it a Project attended with any Delight,  
Satisfaction, to expose the Whoredoms and secret Miscarriages  
of any Party of Men; much less his intimate Acquaintance:  
such were Mr. L— and Mr. C—, whose Adulter-  
ies are detected in the following Narrative.) It must be own'd,  
that the Charity which our Religion has taught us, covers a multitude  
of sins, and shou'd make us willing to connive at, and bury in  
obscurity those Errors which are the necessary Consequences of Flesh  
and

and Blood: But when the Lewdness and Whoredoms of Men, (and which is yet worse, of some Ministers) are arriv'd to that Perfection as to out-face the Sun, and even exceed it, when they are not contented to sin alone, but begin to debauch others, (and even their own Hearers; as was the Case of Mr. L—— and Mr. C——, mention'd in the following Narrative) and to sin on with that daring Profaness, their very Consciences are fear'd. I say, when Persons more especially Ministers, that shou'd set others a good example) are arriv'd to this Height of Profaness, no Man has any Sense of such lewd Practices, and of so horrid a profanation of God's sacred Name, but must think himself under a very great Obligation (as far as in him lies) to detect such abominable Lewdness; and he that does not, encourages at least approves of their *scandalous Whoredoms*; and that itself is Apology enough for publishing this *Secret Narrative* of those *Four Dissenting Parsons*, who were lately silenc'd by their Congregations for *Whoredom*. It will seem strange, and almost incredible, that those who administer the *Two Sacraments*, *Baptism* and the *Lord's Supper*, shou'd at the same Time live in *Adultery*, or any other known Sin: But as strange and incredible as this seems, I suppose none will question the Probability of it, (and the Matter of Fact I shall prove at large in the *Secret Narrative*) that considers the Case of *JUDAS*; for that Reason I have entitl'd this Project *JUDAS* for my know, Reader, *JUDAS* was elected to be one of the Twelve Disciples, and dignify'd with the Highest of Callings, even to be the *Apostle of Jesus Christ*. One who both under the Law and Gospel, had participated of those initiating Sacraments, *Circumcision* and *Baptism*; as also of that which was for the confirmation, *the Passover*. Further, he was a Preacher of the Covenant of Grace, by Word as well as by Name, by Example as well as by Word; as appears by our Saviour's large Commission. He gave them Power (*viz.* his Twelve Disciples) *against unclean spirits, to cast them out, and to heal all manner of sickness*, (Mat. 10. 1.) and all manner of Diseases. The Confirmation of this, the joynt Confession of the Twelve, and the Seventy Disciples, doth manifest, saying, *Lord, even the Devils are subject unto us, through thy name*, Luke 10. 17. Lo, *Judas* miraculously casting out Devils! Will it not be a Wonder, yea, and seem an Untruth, that this Saint (like the *Parsons* in the *Secret Narrative*) is become a Devil? I mean a Tempter; No. Such a Faith to have such an End is but a faint Faith; a fainted Faith wants Enlargement to continue. I believe Faith in his *ivame* we may do Miracles; but thro' Faith in his *Blood*, we and *Judas* only can be sav'd.

However, we see in the Case of *JUDAS*, (as I shall prove in my Letter to the *Four Parsons* accus'd of *Adultery*) that

scandalous Apostasie shou'd be as publickly stigmatiz'd—  
e, when a Minister of the Gospel, or any eminent Pro-  
of Religion, has been a *Drunkard*, or *Whoremonger*, if  
times have been wholly a Secret, the Reproof shou'd be  
lest a Scandal shou'd be brought on Religion, by the  
ery of their daring Wickedness: But this is not the  
ere; for there's scarce a Man or Woman in the  
s Dominions, but has heard of the lewd Practices of  
— and Mr. C——, &c. and therefore the Publi-  
of this *Secret Narrative* is a Work both just and necessa-  
ed what is warranted by the Rules of Scripture, Reason,  
Example of the best Men.

Horneck tells us \*, that "those amongst the *Primitive*  
*Christians* that knew themselves guilty of a great Sin, durst  
appear in the Publick; and they that were fallen into  
*notorious Errors*, durst not so much prophane the Prayers  
the Church, as to appear there with the rest of the  
sibly. So great was the Dread of God's Majesty in those  
s, that even a *Drunkard* or *Whoremaster* was afraid of  
God's Covenant in his Mouth, while he hated to be  
m'd. 'Tis true, even among these Christians in the  
of Ages, there were divers (like Mr. L——, Mr. C——,  
L——, and Mr. C——) "that by their lewd  
ices disgrac'd that noble Religion: But these were  
liz'd with very severe Discipline, and as long as they  
in a State of Sin were not look'd upon as *Christians*,  
did any Christian converse with them. If they repent-  
they were forc'd to make their Repentance publick.  
Mr. L—— (and some of the rest in the *secret Nar-*  
is so far from, that he does all he can to conceal his  
sies. But "these *Primitive Penitents* for some Years to-  
er, were forc'd to give such Demonstration of their Re-  
tance, that the Devil himself cou'd not but acknow-  
ge the *Sincerity* of it; by weeping, and prostrating them-  
s before God's People, and imploring the Assistance of  
Evers; and by a Hundred such Austerities, they sought  
be reconcil'd to God, and to his Church; which made  
e Fathers say, that the *Penitents* were no Scandal, but an  
ment of the Church.

that you see, Reader, there's no need of making any  
y for the publishing of this *Secret Narrative*; neither do  
that any honest Dissenter will be displeas'd at it; for you  
s plain by Dr. Horneck's Words, and the Example of the  
e *Christians*, that when the Professors of Piety have  
at a publick Scandal on Religion by their *Whoredom* and

---

his Letter to a Person of Quality, concerning the Heavenly  
of the Primitive Christians.

Drink-

*Drunkennesß*, they shou'd be publickly censur'd for it, in  
 der to bring 'em to a *Publick Repentance*; which is abso-  
 necessary, where *Adultery* is publickly known, (as is the  
 of the *Four Dissenting Parsons* in the *Secret Narrative*;) and  
 Mr *Baxter* of the same Opinion, that in such Cases, both  
 Censure and Repentance shou'd be publick; for in his Tr  
 entitl'd,— *The Office of Christ's Ministers*— he there te  
 “ Those Persons that are known to commit any gross and  
 “ dalous Sin, shou'd first by private Reproof and Admo  
 “ (unless where the Notoriousness and Heinousness o  
 “ Crime doth presently call for publick Reproof) be call  
 “ Repentance: And if they hear not the Reprovers, (as  
 Case of most of the Persons in the *Secret Narrative*) “ o  
 “ not reform, the Church must be told of it: And the  
 “ is most convenient, that the Pastors be first acquainted  
 “ the Case (to avoid Contention and Confusion) before  
 “ brought into the publick Assembly: And to that End  
 “ convenient that there be stated Meetings, where the P  
 “ and some chosen Members of the Church (not as Officer  
 “ the Deputies or Trustees of the rest) shou'd in their  
 “ Capacities take Cognizance of such Offences; that so  
 “ ty and full Correspondence may be held between the P  
 “ and the Flock, and all things may be done advisedly  
 “ orderly. But if the Persons accus'd of *Whoredom*, or  
 “ other Vice, by more private Means will not be broug  
 “ necessary Repentance and Reformation, they must be p  
 “ ly reprov'd and admonish'd, and call'd to Repentance  
 “ opening of their Sin, and the Judgments of the Lord  
 “ pleading with them those Gospel Mercies and Motive  
 “ shou'd melt them into Contrition. And if the Succ  
 “ not appear, it is ordinarily meet that the Church  
 “ joyn in Prayer for the Offender, that God wou'd giv  
 “ Repentance unto Life—— If after sufficient wait  
 “ the Use of these Means (as was done in the Case o  
 L—— and Mr. C——) “ the Offender still rema  
 “ penitent, it is the Duty of the Church to reject hi  
 “ of their Communion; (as they have done by all Four  
 tion'd in the *Secret Narrative*) “ wherein the Pastors mu  
 “ passionately declare his Offence, and his Impenitency  
 “ the Judgments that God hath threatned to such, an  
 “ Laws of Christ commanding the Church to put forth  
 “ from among them: Which Sentence must be accor  
 “ executed by the Pastors, in refusing him the Ord  
 “ proper to the Church, and by the People, in avoidin  
 “ miliarity and Communion with him, 'till he be restor'd  
 “ his Repentance; which I heartily wish Mr. L—— a  
 rest of his fallen Brethren may all be: But they have all  
 been such very *Judas's* to their Sacred Function, they

do well to remember, if they are ever restor'd to their  
*Ministerial Office*, it must be upon very sincere and publick  
Confession of all the Adulteries of their whole Lives: And if  
they should publicly declare their Repentance, it is (as Mr. Baxter  
says) "the Pastor's Duty to declare such Penitents in the  
Name of Christ to be pardon'd and absolv'd, and Ministerially  
to give them this Mercy from the Lord, in Case their Repent-  
ment be sincere, and as publick as their Crimes: And if the  
Pastor were excommunicate, it is the Duty of the Pastor  
to declare him again meet for the Communion of the Church,  
and to require the Church to receive him with Joy, as a return-  
ing Sinner, and not to reproach him with his Falls, but to  
forgive him, as Christ forgiveth him; all which they are  
bound to perform, and the Penitent with Joy to receive  
Absolution, and to return to the Communion of the  
Church, and to a more holy, careful, obedient Life——

Mr. L——, Mr. C——, and the rest of the fallen  
Parsons, have their Hearts so hardned that they have obli-  
nded their Ears against every thing that may contribute  
to their Conviction, yet still it will be incumbent upon every  
of us to step in *betwixt the Living and the Dead*, and en-  
deavour to hinder the Contagion from spreading any further;  
the scandalous Lewdness that has been prov'd against Mr.  
L——, Mr. J—— C——, Mr. D—— C——,  
Mr. D—— L——, if not timely, and throughly ex-  
posed and reform'd, will spread 'till it has corrupted the whole  
Church. I don't mean of one Party more than another; for  
there have been *lewd Kings, lewd Dukes, lewd Priests, and lewd*  
*Members* of all Perswasions: Which fair Confession makes it  
plain, that this *Narrative* of the Four lewd Parsons is not publish'd  
with any Design to expose or scandalize the Body of Dissent-  
ers (who are generally very pious, and very modest) neither  
is any Member of the Church of *England* think he stands  
more secure from falling than the Four Dissenters mention'd in  
the following *Narrative*, that calls to Mind the lewd Conver-  
sions and Tragical Ends of Bishop *Atherton*, Dr. C——er, Mr.  
C——, or that ever read the Book entitl'd, *The Century of scan-  
dalous Priests* (Publish'd by an Order of the House of Commons,  
the Year 1643.) which without multiplying any more In-  
stances, sufficiently proves there have been *Judas's* crept into all  
Parties. So that you see, Reader, 'tis not this or that Party  
that are aim'd at in this *Narrative*, but only such (whe-  
ther they be *Churchmen, Independents, Presbyterians, Anabaptists*)  
as are discarded by the modest and good Christian of all  
Parties. I expose, nor intend no Dissenter in the follow-  
ing Sheets,

to be such, and only such who do disgrace  
their Cloaks and Pulpits with their Whoring Case.

I don't in these the Presbyterians blame,  
 They were their Sorrow, not their Pulpit's Shame:  
 I am not such a Knave, or Rhiming Sot,  
 To mark my own Religion with a Blot.  
 My own! for Church and Presbyterians are the same\*  
 Or if we differ, 'tis but just in Name.  
 Our Church and Presbyterians sure might close,  
 For meer indiff'rent Things have made them Foes?  
 Indiff'rent Things can never warrant Blows †.  
 Then 'ten't the Sect, but Lust I here deride,  
 (No Presbyter; for Letchers are no Guide.)  
 'Tis C—— and L—— that got a Wench with C  
 That I expose; RAKES that are self-exil'd,  
 They Independents left in being wild.  
 'Tis bad, lewd Goats, thus to employ your Time;  
 But to be taken, Letchers, there's the Crime.  
 The Crime, to such as you who did not fear  
 A wounded Conscience, but the Peoples Ear.  
 The Crime, to such as you, who were so civil  
 To stain your Cloaks, to please a lustful Devil.  
 But Amorous Treason suits not (credit me)  
 With Men in Years, or with Presbytery)  
 (Or any that dislike our Letany.)

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\* " I will (says the ingenious Tutchin, in his Obser  
 " Vol. VI. Numb. 17.) venture to say thus much, Th  
 " Doctrines of the Reform'd Church of England are Pr  
 " rian; I mean the Doctrines in the Thirty Nine Article  
 " those few Articles of the Thirty Nine to which the D  
 " ers do disagree, are Adiaphorus and indifferent in them  
 " not in Scripture made Terms of Communion, nor are  
 " necessary to Salvation, but are Civil Articles, bearing  
 " Sanction of the State: So that the Presbyterians and th  
 " Churchmen have the same Faith, go in the same Way to  
 " ven, oppose alike all the Enemies of the Faith, and  
 " only concerning Rituals or Ceremonies in Religion,  
 " like Accidents may abesse & adesse sine Interritu Subject  
 " be, or not be, without the Destruction of the Pro  
 " Religion.

† Indifferent Things can never warrant Blows—— P  
 the Preface to the Book of Common-prayer, 'tis their said,  
 " particular Forms of Divine Worship, and the Rites and Cere  
 " appointed to be us'd in the publick Liturgy, being Things in  
 " own Nature, indifferent and alterable, and so acknowledg'd  
 " but reasonable, that upon weighty and important Consid  
 " according to the various Exigency of Times and Occasion  
 " Changes and Alterations shou'd be made therein, as to those  
 " in Place of Authority shou'd from Time to Time seem either  
 " or expedient.



But these Four Men had Flesh beneath their Gown,  
 They don't refine as Calvin wou'd ha' done.  
 That Saint to such a Purity was wrought,  
 He pray'd and fasted to a walking Thought,  
 He acted just as Presbyterians ought. }  
 But L——, as if Red-hair had taught him Youth,  
 Debauch'd his Pulpit, and does ravish Truth; }  
 He Whores with scarce one Hand, and ne'er a Tooth.  
 Is L—— a Letcher! Eye! Oh fye for Shame!  
 Lust in old Age is Vice I blush to name.  
 Teub is a sort of Nature's Warming-pan, }  
 In Youth the Blood does boil, and wants a Fan:  
 But thou art past all Caterwalling, Man. }  
 How dare you PREACH and Whore too, Aged Dust?  
 Why dost provoke the Ashes of thy Lust? }  
 Were Time has snow'd, there Whoring's double curfs'd:  
 All kind of Lust shou'd with Old Age expire; }  
 Thy WARMTH returns, but 'tis so false a Fire,  
 It never reaches farther than Desire. }  
 How madly does that Man his Hours employ,  
 That still desires, and never can enjoy!  
 That past the Act, is yet not past the Fault,  
 And damns himself in being lewd in Thought.  
 But in all Churches will a JUDAS creep:  
 'Twas ever so; and who can safely sleep, }  
 When very Shepherds dare debauch their Sheep?

signing therefore to prove they can be no better than  
 JUDAS (let their Perswasion be what it will) that administer  
 Two Sacraments, [Baptism and the Lord's Supper,] whilst  
 they are in the Act of Adultery, 'twill be necessary before I  
 can speak of the Atheism of such Practices, that I prove the Four Dissent-  
 ing Parsons nam'd in the Secret Narrative, to be the very Men  
 I am going to say the Monsters) that have acted that Lewd-  
 ness they are charg'd with: And tho' MONSTER seems a  
 Name for a Human Creature, (much more for one that  
 preach'd the Gospel) yet when Clergymen are grown so  
 profane as to point to their very Pulpits (as I  
 have Mr. L—— did) and cry out aloud— Look, there's  
 the Devil's Box— and can live according to such Levity, (I  
 mean in Drinking, Whoring, and all Uncleanness) I shan't  
 be so bold to call such a Clergyman a Monster in the Church, and  
 thrust out of it; for can they deserve any better Char-  
 ge, that are so hardned in Wickedness as to give the Holy  
 Sacrament with those very Hands that perhaps the same Hour,  
 the next Day, wou'd embrace a Harlot—— That there  
 are such daring Sinners as these— that have thus administred the  
 Sacrament with the same impure Hands with which they had  
 touch'd

touch'd filthily a vile Harlot—— that have kiss'd her with  
 same Mouth by which Christ Sacramentally enter'd——  
 have given their Heart to a Strumpet, which they ought  
 devote God—— I say, that there are such Monsters as  
 will appear by the following Narrative—— Ob *Monst*  
*Monsters indeed!* For it did not suffice Mr. L——, C——  
 and the rest of the Fallen Brethren, to do this (as *Judas*  
 but ONCE, TWICE, THRICE, but they did it o  
*Judas* did but ONCE receive the Lord in the Sacrament,  
 peradventure he neither was *Consecrated*, (as Clergymen  
 by their Ordination) nor had made a *Vow of Continence*, &  
 that administer the Sacrament are suppos'd to have o  
 Then judge, Reader, if Monster be too hard a Name for  
 Goatish Men (or rather sensūal Brutes) that turn even  
*Grace of God into wantonneß*, and are worse than even  
 himself; for by how much the higher and sacred the St  
 is, by so much the more grievous is the Fall, and heinou  
 Sin.

But these being such daring Impieties that few will be  
 any Clergyman wou'd be guilty of, 'twill be therefore nece  
 that I prove Mr. F—— L——, Mr. F—— C——  
 Mr. D—— C——, and Mr. D—— L——, guilt  
 such Lewdness as Brutes (cou'd they speak) wou'd even blu  
 own: And this I shall do, by inserting here—— *Judas*  
*the secret Narrative of those Four Dissenting Parsons*, (viz.  
 F—— L——, Mr. F—— C——, Mr. D—— C——  
 and Mr. D—— L——) who were lately silenc'd by their Co  
 gations for Whoredom, &c. as 'twas sent to me in the follo  
 Letter; *Viz.*

### The Secret Narrative.

Mr. DUNTON,

YOU have so convincingly prov'd the Hazard of a D  
 Bed-Repentance, in your Remarks upon the Adulte  
 Life of W—— late D—— of D——, it has encour  
 me to send you— *A Secret Narrative of Four Dissenting Pa*  
 (viz. Mr. F—— L——, Mr. F—— C——, Mr. D——  
 C——, and Mr. D—— L——) who were lately silenc'd  
 their Congregations for Whoredom.

Sir—— I send you this *Secret Narrative*, with a Request  
 wou'd write some Remarks upon it, and then publish bot  
 a Warning to all who dare Heaven with such *Hypocrisie*, &  
 administer the Two Sacraments [Baptism and the Lord's Sup  
 whilst they live in a known Sin. Your Remarks upon  
 late Remorse of the D—— of D—— [which you  
 call *The Hazard of a Death-Bed-Repentance*] has given great  
 tisa

tion to all ingenious and serious People, and 'tis hop'd has  
erred some lewd Persons of Quality that kept Misses, (to  
Sandal of Religion, and their own Shame) and 'tis not  
ed but your Remarks upon the *Secret Narrative* I have  
sent you, will be as convincing and as generally useful as  
former Remarks; and to encourage you to the greater  
ness in your exposing the lewd Secrets that are here de-  
el, I do assure you I have sent you no Discoveries in this  
*Narrative*, but what are Matter of Fact.

First, being my self present when Mr. F—— L——  
charg'd with several lewd Practices, you may rest assur'd  
will neither impose upon you nor the Publick, in those Ac-  
I shall give of his Whoredom.

It will have as little Reason to doubt the Matter of Fact  
what of Mr. F—— C——; for what I discover of him  
he confess'd to me at the *Bank Coffe-house* in *Grocers-Alley*.  
You'd also acquaint you, that Part of this *Secret Narrative*  
discover'd by Two Women (Mrs. M—— E—— and  
id-servant, that was one of Mr. C——'s Hearers) that  
Eye and Ear Witnesses to the Matter of Fact.

As to the Charge against Mr. D—— E——, 'twas plain  
er of Fact; as Mr. F—— F—— (one of his Hearers)  
rd to his Face, before the Elders of his Congregation.

As to what relates to Mr. D—— L——, tho' he pri-  
vately vindicated himself (which *Vindication* I have here enclos'd,  
to great a Secret that few of his Hearers have yet seen it)  
with the Whoredom he was charg'd with, yet a less discern-  
Eye than yours will soon discover that his very *Vindication*  
is a sort of *Confession* of the Adulteries he was charg'd with;  
is it any Breach of Charity to think Mr. L——  
of Whoredom, when Three *London Ministers* (*viz.* Mr.  
——, Mr. N——, and Mr. R——) thought good to  
and him from further Preaching.

—— having given you this short Account of the Truth  
the following Narrative, I now proceed to give as particu-  
Account as I can of the Four Dissenting Parsons accus'd of  
Whoredom; who were Mr. F—— L——, Mr. F——  
——, Mr. D—— C——, and Mr. D—— L——

1. Mr. F—— L—— was an *Independent Preacher* for ma-  
Years, and was ever thought ('till of late) to be a very  
learned and chaste Person.

2. F—— L—— had his Education in the City of  
y, at Sir E—— H——'s. He was a Pastor of a  
ch for some Time in S——y, and was Chaplain at the  
Time to the Lady O——. He was greatly esteem'd  
in the Church and Family to which he belong'd; but at  
gh new Temptations bring out old Corruptions, for Mr.

L—— being in the Lady O——'s Family about 7 Years, he feign'd himself sick; and the Lady O—— tender of him, she order'd her Woman (Mrs. M—— E—— by Name) to watch with him all Night: But Mr. L—— being sick of Lust more than of any other Distemper, in the Time of the Night he arose in his naked Shirt, and grabb'd Mrs. E—— in his Arms, forc'd her into the Bed to and soon after she prov'd with Child—— Mrs. E—— being thus debauch'd and ruin'd by Mr. L——, she grievously troubl'd in Mind about it, and the very next after Mr. L—— had thus debauch'd her, she attempt'd to drown her self in the Horse-pond; but Mr. L—— her very melancholy ask'd her the Meaning of it: To she reply'd, *He had ruin'd her, Body and Soul, and she cou'd no longer.* Upon this Mr. L—— promis'd her Marriage, and told her he had made her that Promise, that she might not be disgrac'd by being with Child: But notwithstanding L—— had made Mrs. E—— this Promise of Marriage he gave her Physick to make her miscarry; which *unlawful Action* was certainly Murder in the Sight of God, which ordinary Murder he added to his vile Whoredom, as if he thought he cou'd not be lewd or wicked enough: But the Physick L—— gave to Mrs. E—— not causing Abortion, in (in a most unnatural Manner) bruise'd her Body, in order to make her miscarry, and accordingly it took Effect there not always; for he had a Boy by her, who (as 'tis said) is now living, and in his Fourteenth Year.

After this Mrs. E—— left her Service, and coming to London Mr. L—— follow'd her thither, and meeting her at High-gate, he there lay with her all Night; to perswade her to this *New Debauch* he tells her they were Man and Wife in the Sight of God, and that he wou'd provide for her; and accordingly he got her a Service at Mr. C——'s at C——m, and he used to visit her often under the Name of her Cousin F—— Whilst Mrs. E—— liv'd in this House she stole from her Master C—— several Goods, to support Mr. L—— her Thefts being discover'd, she was turn'd out of Service; being examin'd, she confess'd that Mr. L—— had forc'd her to it, and that he had made Use of her Body for 7 Years; but Mr. L—— being now marry'd to another woman, she cou'd not (as she told her Master) keep his Company any longer; and therefore, that she might now discover her *lewd Practices*, she goes and declares her Mind to a Gentleman (Mrs. L——, a Minister's Daughter) who advis'd her to make his Whoredom known; and accordingly she went and discover'd it, first to his present Wife, and then to the Church of his Congregation, affirming that he deserv'd to be punish'd for the Abuses she had receiv'd from him.

Mr. E—— further declar'd that Mr. L—— did often  
in an unnatural Manner; which misapplying the Pro-  
cess (call it if you please) *Chymistry of Nature*, is what Di-  
call *Potential Murder*. This unnatural Wast is a very  
and grievous Sin, both against the Order of Nature,  
and Constitution of God. It was the Sin of *Er* and *Onan*; for  
unnatural Lust God slew 'em both, as we read, *Gen.*  
*38.* and is a fair Warning to all such who sin against the  
Order of Nature, or (like *Er*) use the Act of Generation for  
pleasure only. But this unnatural Wast is a very heinous and  
heinous Sin, not so much because Mr. L—— acted against  
Nature, as because he did it knowingly, frequently, with De-  
liberation, and with Delight: And therefore it is but necessa-  
ry that he shou'd lay it much to Heart, and look upon himself  
as an *inordinate Lover of carnal Pleasure*, as one that hath in some  
manner defiled his own Body, stain'd his Baptism, offended the  
honour of his Church, unhallowed and desecrated its Temple, and deserv'd to  
be excommunicat'd. And that which further aggravates this unnatu-  
ral Wast, is, There is a *Seminal Vital Virtue* which perisheth if  
it be spilt: So that to do this, is to hinder the begetting  
of a living Child; which is the first Degree of Murder that  
is committed; and the next unto it is the marring Con-  
ception when it is made, and causing of Abortion, both which  
are unchristian Practices Mr. L—— was guilty of. Now such  
Practices are noted in the Scripture as horrible Crimes, because  
they are so many might commit them, and not know the Evil of  
them. It is conceiv'd that *Onan* and his Brother *Er* before, was  
not in Evil thus far, that both of them satisfy'd their  
Lust against the Order of Nature, and therefore the  
Lord smote them off both alike, with sudden Vengeance, which  
is for the Terror of those *Old Bachelors* who, in the Neg-  
lect of Marriage, live in secret Impurity with themselves, and  
who in Marriage will satisfy their Lust, but hinder  
the begetting of Children, which is the principal Use of the  
Marriage Estate, and not for the meer gratifying their Con-  
cupiscence. So that Mr. L—— is guilty of *Double Murder*;  
the first gave Mrs. E—— Physick to cause Abortion,  
(which was intentional Murder) and after that (to continue  
to conceal his unlawful Pleasures) he invents the unnatural  
Wast of his own Nature, which is *Potential Murder*, as well as  
the aggravated Adultery I have ever heard of, considering  
that he had a Promise of marrying Mrs. E——, before he had  
married a PIOUS (but unhappy) Woman that is now his Wife,  
with whom he had a very considerable Fortune: And  
that is no small Aggravation of his lewd Practices. he con-  
fesses these UNNATURAL WAYS OF ENJOYMENT  
at this Time, on purpose to prevent Mrs. E——'s proving  
him guilty. So that, that lewd, vile and abominable Book  
call'd

call'd *The School of Venus*, seems to be a meer Novice to *L——* for teaching and practising Diversity of Lewdness.

But besides these *unnatural Practices*, Mr. *L——* was tiable in the very Act of Adultery it self; for Mrs. *E——* declar'd, that once in a Chamber in *Baldwin's Gardens* he been guilty of lewd and impotent Practices with her, for Two Hours together; which IMPOIENCY they at last concluded was a Judgment of God upon both of 'em.

I cou'd also give a particular Account of Mr. *L——* great Familiarity with Mrs. *G——n*, (a marr'd Strumpet) and of his giving 50*l.* to put her Son out to 'Prentice; these are Practices so lewd and vile, I think my Pen too to describe 'em.

I cou'd also give a dismal, and very particular Account of his picking up a common Whore of the Town at the *Spaw*, so lately as the Second of *May* last. I cou'd also discourse the Names of the Three Witnesses that saw him drunk prov'd he was naught with her; but (to avoid Prolixity) shall omit these, and many more of his lewd Practices: I shall only say what I've here briefly, but (I'm sure) truly affirm'd, may deter others from the like Enormities, I shall think my *Labour* was well bestow'd, in writing and sending to Mr. *Dunton* the *Secret Narrative*—— However, I wou'd have all *Independent* take Warning by Mr. *L——* how they slander such as are from 'em; but more especially that truly pious and learned Divine Mr. *Richard Baxter*, for I never knew any Man speak so injuriously and contemptibly of him as Mr. *L——* wou'd do, (and that in his Pulpit; where I once heard him assert, he had POISON'D the Nation) but one Time or other had a Blot upon his Reputation.

*Sir——* These lewd Practices, and many others, (to name some to name) being prov'd upon Mr. *L——*, he was cast out of a Church (as you'll hear anon) where he had near Hundred Pound *per Annum* for Preaching

Thus, Mr. *Dunton*, have I given you a brief Narrative of the *Secret Adulteries* of Mr. *F—— L——*, who profess'd himself like an Angel, but WALLOW'D in all sorts of Uncleanliness, as if he believ'd neither God nor Devil; and indeed his preaching so well, and living so ill, will admit of no better Conclusion than this, that— Mr. *L——* is an absolute *Adulterer* (Mr. *Dunton*) you'll own he deserves this, and a worse Character, when I have told you, he is so far from shewing any Signs of Repentance for those lewd Practices he is charged with, that he still lives in the Act of Adultery; for since he has been thus publicly charg'd by his Congregation for Whoredom, he absconded a while in *H——stead*; but when he came Home again to his own House in *R——Makers-A——*

invited Mrs. M—— E—— (the Person that first accus'd  
 of Whoredom) to come and give him a private Visit.  
 Mrs. E—— accordingly came, to see what Satisfaction he  
 could make for debauching of her, and refusing to marry her :  
 instead of repairing the Wrong he had done her, he sent for  
 her to tempt her again to Lewdness, which was thus discover'd ;  
 His Servant El—— mistrusting his lewd Design, dog'd  
 her from one Room to another, and at last heard him say,  
 by Mrs. E—— don't expose me, pray don't expose me ; which  
 she urg'd with a World of Earnestness. L—— suspecting  
 that he was over-heard, and watch'd by his Servant El——, he  
 went Mrs. E—— up Stairs ; and still fearing he was watch'd  
 by El——, he comes down Stairs again, and calling his Ser-  
 vant to him, sends her out with Two shillings to buy a Bottle  
 of Wine ; and now thinking himself secure, he lays Mrs.  
 E—— down in the KITCHEN, where Dinner was then  
 being, and there debauch'd her : And which shews him a  
 cruel and harden'd Sinner, the KITCHEN he thus polluted  
 the very Room where he and his People had kept many a  
 Day of Prayer and Fasting. This late Discovery was made  
 in this Manner, viz. The Maid seemingly went for the Wine  
 he sent her for, but El—— mistrusting her Master de-  
 signed to be naught with E——, she comes softly back, and  
 caught him in the very Act of Adultery, as she has since testi-  
 fied, and was publickly prov'd before the Church. Mrs.  
 E—— is counted a sincere and humble Penitent, (which  
 she deserves your serious Remarks) and therefore this last  
 debauch was certainly a Force upon her, (or the strong Temptation  
 of many Guineas) which is no small Aggravation of  
 Mr. L——'s Adultery, and proves him the lewdest of Men ;  
 yet 'tis a great Question whether he's more govern'd by  
 Lust than K——RY ; for you see by this *Secret Narrative*  
 that as to LUST he's a meer GOAT, and what a K——VE  
 you'll easily guess, when I tell you that Mr. B——  
 (a Gentleman of 600*l.* per Annum, and a Member of  
 Mr. L——'s Church) left by Will 20*l.* to be distributed  
 among four poor Ministers in *Wales* ; and they not having above  
 10*l.* a Year to live on, the Executors of the deceas'd Gentleman  
 wrote a Letter to the poor Families to whom the 20*l.* was given,  
 acquainting them with the Legacy that had been bequeath'd to  
 them ; who thereupon waited for it a whole Year, with great  
 patience, being in great Want for Subsistence : But the  
 Money being left in Mr. L——'s Hands, he keeps the Money,  
 and spends it upon his lewd Company.

Upon the Discovery of this Fraud, and fresh Charge of  
 Adultery, (testify'd against Mr. L—— by his Servant  
 El——) the Elders of Mr. L——'s Church desir'd him  
 to give them a Meeting, that he might clear himself of the

new Crimes that were laid to his Charge. Whereupon S——n, and Mr. N——n (Two of the Elders of L——n's Church, and Person's of great Integrity) gave a Meeting in *Holbourn*. Being all met at the Place appointed, Mr. S——n, and Mr. N——n desir'd Mr. L——n God had receiv'd him into his Favour, to declare to the Manifestation of God's Love, by Way of Repentance only for the former, but the latter Crimes. But they press'd him to a *publick Repentance*, and desir'd he would them a Meeting at his own House (where the Adultery committed that his Servant had charg'd him with) that might the better answer to his former and latter Charge. But his Answer was, "I'll not come near your Bear-Garden Meetings, (Language something like that of calling Pulpit *A Prattling-Box*)" but do you act as you please, and I as I please, and so farewell.

*An Account of the Excommunication of J——L——, and the Manner of Excommunication, as practis'd in the Independent Churches.*

**U**PON this Answer of Mr. L——n to Mr. S——n, Mr. N——n, Mr. L——n's Church proceed to communicate him; and at the Time of his Excommunication there were present Seven Ministers, (*viz.* Mr. B——n, Mr. C——n, Mr. T——n, Mr. F——n, Mr. G——n, Mr. P——n, and Mr. N——n) who all gave their Consent to the Excommunication, and Mr. V——n pronounc'd the sentence of Excommunication with Tears in his Eyes; for a sad Consideration, to cast out from all Communion in eternal Things, an ordain'd and eminent Preacher, and one that had long administer'd the Holy Sacraments, and that for a *K——n*, a *Whore-master*, and a *prophane and scandalous* man, and (which was yet worse) an impenitent harden'd Sinner. And for that Reason it was Mr. V——n pronounc'd the sentence of Excommunication with Tears in his Eyes, and a great Concern upon his Spirit. And the pronouncing the sentence of Excommunication upon Mr. L——n might affect both the *Heart* and *Eyes* of that serious and humble man. Mr. V——n, when a learned Divine gives us this Definition of Excommunication; which to render the less dismal, I have put into *Latin*, in these Words, *viz.*



*Ecclesiae sententia, praesente legitima cognitione, prolata in Dei  
 & auctoritate, qua declaratur quispiam ejusdem Ecclesiae socius,  
 alio aliquo, vel contumacia Ecclesiam offenderit, & recipiscere ad  
 communionem Ecclesiae recuset, ex Christi mandato justè exclusus ex  
 eorum communione, sive ex Dei Ecclesiae corpore.*

Ballus contends very fiercely with Calvin and Beza, about  
 communication, denying the Church any such Power. The  
 Heathens had their publick Execrations, not rashly to be  
 against any; as *Plutarch* witnesseth. The Jews had their  
 Sorts of Excommunication, one heavier than another,  
*Niddui, Cherem, Shamatha, or Maranatha*; which they de-  
 aslow as from *Enoch, Judg. 14.* Answerable to which, we  
 have Three Parts or Degrees of Church-censure:

- Viz. { 1. *Επιτιμία & ὑπερημία.*  
 2. *Suspensio & Exclusio.*  
 3. *Excommunicatio.*

The End and Scope of which is, That the wicked may be  
 reformed, Scandal remov'd, the Church and Ordinances kept  
 unpolluted, Infection prevented, the Excommunicated Person  
 amend'd, amended and restor'd, others warn'd, and God's  
 judgments avoided.

The Church must be careful to avoid Rashness in Proceed-  
 ings. *Plutarch* highly commends that *Athenian* Priest, that be-  
 ing commanded by the People to curse *Alcibiades*, refus'd to do  
 so. Whereas the Pope is said (Wasp-like) no sooner to be angry,  
 but out comes a Sting, an Excommunication. And withal,  
 he will cast not out *Jonas*, whilst she keeps *Cham* in the Ark.  
 Read *Mat. 18. 15, 16, 17, &c.* And, *1 Cor. 5. 3, 4, 5, 7.*  
 Read here, (Mr. *Dunton*) Mr. *L——*'s Excommunication  
 having made a great Noise in the World, and is what few  
 have a right Notion of, I will (as you are a moderate Churchman)  
 gratifie your Curiosity as to relate to you

The Manner of Excommunication, as practis'd in the Independent  
 Churches. ——— And here I must acquaint you,

1. That the Censures of the Church are appointed by Christ,  
 for the preventing, removing, and healing of Offences in the  
 Church; for the reclaiming and gaining of offending Brethren;  
 for the deterring of others from the like Offences; for purging  
 the Leaven, which may infect the whole Lump; for vindic-  
 ating the Honour of Christ, and of his Church, and the holy  
 Edition of the Gospel; and for preventing of the Wrath of  
 God, that may justly fall upon the Church, if they shou'd  
 break his Covenant, and the Seals thereof, to be profan'd by  
 notorious and obstinate Offenders.

2. If an Offence be *private* (one Brother offending another) the Offender is to go and acknowledge his Repentance unto his offended Brother, who is then to forgive him; but if the Offender neglect, or refuse to do it, the Brother offended is to go and convince, and admonish him of it between themselves privately: If thereupon the Offender be brought to repent of his Offence, the Admonisher hath won his Brother; but if the Offender hear not his Brother, the Brother offended is to take with him one or two more, that in the Mouth of two or three Witnesses every Word may be established; (whether the Word of Admonition, if the Offender receive it, or the Word of Complaint, if he refuse it) for if he refuse, the offended Brother is by the Mouth of the Elders to reprove the Church; and if he hear the Church, and declare the same penitent Confession, he is recover'd and gain'd; and if the Church discern him willing to hear, yet not fully convinc'd of his Offence, as in Case of Heresie, they are to dispence to a publick Admonition; which declaring the Offender to hold under the publick Offence of the Church, doth thereby withhold or suspend him from the holy Fellowship of the Lords Supper, 'till his Offence be remov'd by penitent Correction. If he still continue obstinate, they are to cast him out by communication.

3. But if the Offence be more *publick* at first, and of a more *heinous* and *criminal* Nature, to wit, such as are condemn'd by the Light of Nature; then the Church without such gradual Proceeding, is to cast out the Offender from their holy Communion, for the further mortifying of his Sin, and the healing of his Soul, in the Day of the Lord Jesus.

4. In dealing with an Offender, great Care is to be taken that we be neither over-strict or rigorous, nor too indulgent or remiss; our proceeding herein ought to be with a Spirit of Meekness, considering our selves, lest we also be tempted; that the best of us have need of much Forgiveness from the Lord. Yet the winning and healing of the Offenders being the End of these Endeavours, we must not daub with untemper'd Mortar, nor heal the Wounds of our Brethren slightly. On some have Compassion, others save with Fear.

5. While the Offender remains excommunicate, the Church is to refrain from all Member-like Communion with him in spiritual Things, and also from all familiar Communion with him in civil Things, farther than the Necessity of natural, domestical, or civil Relations do require; and are therefore to forbear to eat and drink with him, that he may be ashamed.

6. Excommunication being a spiritual Punishment, it doth not prejudice the Excommunicate in, nor deprive him of his *civil Rights*, and therefore toucheth not Princes, or Magistrates in Point of their civil Dignity or Authority. And, the Excommunicate

communicate being but as a Publican and a Heathen, Heathens being lawfully permitted to come to hear the Word in Church Assemblies; we acknowledge therefore the like Liberty of hearing the Word, may be permitted to Persons excommunicate, who is permitted unto Heathen. And because we are not without Hope of his Recovery, we are not to account him as an Enemy, but to admonish him as a Brother.

7. If the Lord sanctifie the Censure to the Offender, so as by the Grace of Christ, he doth testifie his Repentance, with humble Confession of his Sin, and judging of himself, giving Glory unto God; the Church is then to forgive him, and to comfort him, and to restore him to the wonted Brotherly Communion, which formerly he enjoy'd with them.

8. The suffering of prophane or scandalous Livers to continue in Fellow'hip, and partake in the Sacrament, is doubtless a great Sin in those that have Power in their Hands to redress it, and to do it not. Nevertheless, in as much as Christ and his Apostles in their Times, and the Prophets and other godly Men in theirs, lawfully partake of the Lord's commanded Ordinances in the Jewish Church, and neither taught nor practis'd Separation from the same, tho' unworthy ones were permitted therein; and in as much as the faithful in the Church of *Corinth*, where there were many unworthy Persons and Practises, are never commanded to absent themselves from the Sacraments, because of the same; therefore the Godly, in like Cases, are not presently to separate.

9. As Separation from such a Church wherein prophane and scandalous Livers are tolerated, is not presently necessary; so for the Members thereof, otherwise worthy, hereupon to abstain from communicating with such a Church, in the Participation of the Sacraments, is unlawful. For, as it were unreasonable for an innocent Person to be punish'd for the Faults of others wherein he hath no Hand, and whereunto he gave no Consent; so is it more unreasonable, that a godly Man should neglect Duty, and punish himself in not coming for his Portion, in the Blessing of the Seals, as he ought, because others are suffer'd to come that ought not, especially considering that himself doth neither consent to their Sin, nor to their approaching to the Ordinance in their Sin, nor to the Neglect of others who should put them away, and do not; but on the contrary, doth heartily mourn for these Things, and modestly and reasonably stir up others to do their Duty. If the Church cannot be reform'd, they may use their Liberty: But this all the Godly are bound unto, even every one to do his Endeavour, according to his Power and Place, that the unworthy may be either proceeded against by the Church, to whom this Matter doth appertain.

Mr. Dunton— Having faithfully discover'd to you the secret Adulteries of Mr. L——, and told you by whom, and in what Manner he was excommunicated for 'em,

The next *Dissenting Parson* that shall be detected in this *Secret Narrative*, is Mr. F—— C——, some Time Preacher W—— in *Essex*.

Mr. C—— was an excellent Preacher, and much esteem'd by all that knew him, 'till a Temptation offer'd; which was a Gentlewoman's Servant, in this Manner.

The Servant too much indulging her carnal Desires, her Lewd Practices so much prevail'd over her, (notwithstanding she was joyn'd to Mr. C——'s Church) that at last she committed Fornication; and did it so frequently, she became the common Talk of the Youth of the Town where she liv'd; so that her Lewd Actions brought a great Scandal on Religion. These Lewd Practices coming at last to her Mistress's Ear, she reprov'd her severely for 'em, and on the next Sabbath-day after the Discovery, she writes a Letter to Mr. F—— C—— and sent it to him by her Servant, that he might also reprove her, and perswade her to a sober Life. The Servant not knowing what was in the Letter, (it containing, as she thought Business for her Mistress) after Dinner carry'd the Letter to Mr. C—— and coming to his House she found him in his Study, preparing the Sermon that he was to preach that Afternoon. Mr. C—— opening the Letter, and finding 'twas a Request to him to reprove the Bearer for her lewd Practices, he shuts his Study Door and with much seeming Zeal at first chastiz'd the Gentlewoman's Servant for her Fornications, and ask'd her *How she that was a Professor of Religion, and receiv'd the Sacrament, durst be so wicked as to commit Whoredom?* adding, *she had better marry than burn*—— She answer'd him, *Sir, I do so long after a Man that I cannot contain myself*—— To which Mr. C—— reply'd, *Alas poor Maid! I will provide a Husband for you, and in the mean Time you shall take such Physick as is proper for your Case*. But this fine Promise was but a *Shoeing-born*, to draw her the more easily to his lewd Embraces; for the Maid being handsome, the present Opportunity was such a strong Temptation to him, that he perswaded her to lie with him at that Time in the Closet; and presently after he had debauch'd her he went and preach'd a Sermon to his Congregation. Not long after this Adulterous Act, he was found in the same Place at another Place; which this Servant that he debauch'd in the Closet hearing of, she told her Mistress 'twas no more than Mr. C—— did with her in his Closet, at such a Time; which extremely surpriz'd the Gentlewoman, who suppos'd him to be a very religious Man: But upon this Discovery, she accus'd both her Pastor and her Servant before the Church; where the Servant confess'd the Fact, and did it in so plain a Manner, that

Mr. C—— cou'd not disown it. Whereupon they were excommunicated out of the Church in the Year 1707.

But the debauching of the Gentlewoman's Servant was not the Lewdness Mr. C—— was charg'd with; for (at the Time he was charg'd with the 'foremention'd Adultery) he also prov'd he tempted a very sufficient Man's Wife to Fornication, who before that was a very loving and dutiful Wife; but she was no sooner intimate with Mr. C—— but quarrel'd with her Husband, and left his Bed for Mr. C——'s Company, with whom she liv'd in Adultery, 'till Mr. C——'s Wife discover'd their Adulterous Practices; upon that Discovery Mr. C—— left his Wife and Child, and she her Husband, and so both came to London, and took Lodgings in *Holbourn*, Mr. C——'s Harlot was deliver'd of a Bastard Child, to the equal Scandal of both of

Mr. C——'s coming to London, he preach'd in *Petticoat-lane* for about Half a Year, 'till such Time his Harlot and he were discover'd, and then they forsook their Landlord and went to *Lambeth*; where he continu'd to preach to a very serious People 'till he got 50*l.* in their Debt, and then run away. All while Mr. C—— and his Harlot liv'd in *Holbourn* and *Lambeth*, they pass'd for Man and Wife, tho' in Reality they were no better than *Whore* and *Rogue*, the real Wife of the one Husband of the other being now living at the Town of —— with several Children—— I charg'd Mr. C—— with these *secret Whoredoms*, at the *Bank of England Coffee-house* in *Crossers-Alley*, and he cou'd not deny but the Charge against him was true.

Mr. Dunton—— A Third *Dissenting Parson* whose Adulteries were detect'd in this *Secret Narrative*, is Mr. D—— C——, a Person well known to your self, and to your worthy Friend Mr. George L——kin, who was joyn'd to him several Years; 'till he liv'd 'till Mr. C——'s Adulteries had been discover'd, wou'd have been extreamly troubl'd at his lewd Infamy.

Mr. D—— C—— was formerly an *Independent Preacher*, and Pastor of a Church in some Parts of Y——shire, and was in such great Esteem for a while, that a Gentleman's Dowry of 300*l. per Annum* fell in Love with him and marry'd

Mr. D—— C—— was invited to come and settle in —— by the *Baptists*, who promis'd him if he wou'd turn to —— and settle amongst 'em, they wou'd double his Income: Whereupon he embrac'd their offer, and turn'd from the *Independents* to the *Baptists*, and was with them near Four Years; 'till such Time he was found to lie with his *Servant-maid*.  
This

This Adultery was prov'd upon him *not only once, but often*; was so displeasing to his pious Wite, that she turn'd the Matter away that her Husband had debauch'd: But notwithstanding he was prov'd guilty of these lewd Practices, upon his seeming Repentance his Congregation resolve to make further Trial of him; but Mr. D—— C—— grew full lewder & lewder, and at last follow'd the Maid he debauch'd in his own House, to a private Lodging, where he committed Adultery with her; and us'd also to make use of her often at the *F— Horse, near West-S——*; where he was found out, thereupon silenc'd from Preaching.

The next lewd Intrigue that Mr. D—— C—— concern'd in, was detected in this Manner; *Viz.* Mr. F—— (a Member of his Church) following Mr. C—— over *Tower-hill* one Night, about Nine of the Clock, actually saw him pick up one of the common Whores of the Town, carry'd her to the *Dark-H——* at B—— gate; where F—— F—— searching for 'em, he found 'em both in a private Room. Mr. F—— finding Mr. C—— in a lewd Company, spoke to him to this Effect: *Sir, I am sorry to see these Actions by you that are a Minister of the Gospel; neither is this the first Time by many I can prove that you have been guilty of lewd Practices; and therefore I fully resolve to disclose your Wickedness——* To these Words Mr. C—— reply'd, *I confess Sir, I am now in Drink, but I don't use to be so; therefore I beg your Pardon, and hope you'll conceal what you now see amiss in me that's unbecoming a Minister of the Gospel.* But this Confession cou'd not bring Mr. F—— to conceal his *Night-walking and Drunkenness*; for Mr. F—— told these Secrets with his own Mouth, and went and testified Mr. C——'s Church what he had seen with his own Eyes. Whereupon he lost the Love of his People; and being silenc'd, he is now gone to live in the Country; where, as Adultery is publickly known, I heartily wish his Repentance for it may be as publick.

The Fourth and last *Dissenting Parson* whose Adulteries are to be detect'd in this *Secret Narrative*, is Mr. D—— L——. He was many Years a Pastor of a Church at B—— to *New-E——*; which is a great Aggravation of his Adulteries; and they are still the more notorious and aggravated. Mr. L——n had been marry'd to two Wives, and had been bless'd with several Children by both of 'em. One of L——n's Wives dy'd at B—— ton, but his second came over with him to *England*: And which still further aggravates his running astray after lewd Women, his present Wife is a very beautiful Woman, and very fruitful, Mr. L——n having had several Children by her; but tho' Mr. L——

enough to be her Father, (he being upwards of 60 Years) it seems she is not sufficient to satisfy his Inclinations; for L——n one Night pretending to walk for the Air, and meditate, he picks up a common Whore in *Middle Moor-fields*, (which shew'd the greater Impudence) very near to his House. Having pick'd her up, he carries her (or she him) to the *General Bawdry-house* (I mean the *Musick-house*) in *Moor-fields*, and there was naught with her, (I can't say debauch'd whole common Harlots being generally the first Tempters) as prov'd by a Neighbour of his, who watch'd him all while, and discover'd the Intrigue. 'Tis true, being with this lewd Adventure he wholly deny'd it; but it was fully prov'd against him; for which Whoredom he was censured by the Reverend Mr. N——, Mr. R——, and C——, and has lain under the Suspension ever since.

As Mr. L——n was prov'd guilty of picking up and keeping of common Harlots, so I think none can question but he both debauch'd and got his *New-E——* Servant with a Wife, that reads his *Vindication* of himself, as to that Matter; his *VINDICATION* is rather a *CONFESSION* of the Fact than a *VINDICATION* of his Innocence, as will appear by this Copy of it, (which he deliver'd privately to some of his Hearers and is here publish'd as a great Secrecy) viz.

Mr. D—— L——n's Vindication.

D—— L——n, do hereby declare and testify to all Christians\*, in the Presence of the Great and Everlasting God, that I must one Day give an Account of all things I have done with my Body, whether good or evil; That in those Accusations, concerning me, which were laid before the Assembly of Ministers at *St. Dunstons-Hall*, since the 24th Day of September, 1705. I was charg'd with speaking one uncivil Word, doing the least unseemly Action, being in any suspected Place, or in Company at an unseasonable Hour, with any Woman whatsoever: And I having the whole Charge that was given in against me in Writing, Word for Word, (so that it can neither be augmented or diminish'd) I do hereby challenge any Person whatsoever, to prove that ever I was in any of those Re-charge'd before the Ministers: However, censorious People have been ready to load me with such Reproaches as tend to the utter undoing of myself and Wife, with a Blot and Stain upon my Posterity after me. As to what concern'd the Servant that came over with my *Es-*

Note, All the Christians he thus declar'd and testify'd to, are not above Ten or Twelve at most, he not Printing above a few Number of *Vindications*, as being afraid (I suppose) they might be made publick.

mily from New-E————, and was in a short Time after del  
of a Child; as I can with a good Conscience, in the Sight of  
assert my self to be as innocent in the Matter as any Person that sha  
this Paper; so, I having her Oath taken before a Justice of the  
positively deposing who was the Father of that Child, I do  
challenge any Person upon Earth to prove me guilty of any thi  
that Matter, but only imprudent Management, to which I was b  
by an over-earnest Desire to conceal it: In every Particular of  
Affair, I do hereby declare my self able and ready to give Ch  
Satisfaction to any that shall desire it.

These Things being undeniably true, the Ministers severe and  
continued Dealing with me, (which hath spread the Offence an  
good People to such a Degree, so as to impoverish and distress m  
Family) will appear to be principally ground'd upon their over-  
enquiring into Thoughts, and unwary divulging what from Tena  
of Conscience, in the Sight of God, was acknowledg'd unto  
And how agreeable that is to the Rule of God and Christian C  
I leave all good People to determine.

This Vindication of Mr. L————n seems to me (as I fa  
fore) to be a sort of Confession (rather than a Vindication) o  
Adulteries he is charg'd with; for tho' his New-E————  
vant swore another to be the Father of that Child he is ch  
with, yet Mr. L————n does not offer to depose upon  
(for he knew his Guilt) that he had no Finger in the Pye  
only appeals to the great Secrecy with which he act  
Whoredom, and therefore 'tis he challenges any Person  
Earth to prove him guilty of any thing in that Matter:  
had he been WHOLLY innocent, those Three pious  
learned Divines (Mr. N————, Mr. R————, and  
C————) wou'd never (after a severe and long Trial of  
to use his own Words in his Vindication) have suspended  
from further Preaching: Neither can any Man be so ve  
Reason as to imagine he wou'd have shewn such an over-  
Desire to conceal the Bastard that he was charg'd with, I  
been wholly innocent. So that his Vindication is no bette  
a plain Confession of his lewd Practices, and I believe  
much an Adulterer as Mr. John L————, or Mr.  
C————, or any others mention'd in this Secret Nar

Thus, Reader, I have given thee a short Abstract of the  
Narrative of the Four Dissenting Parsons who were lately sil  
their Congregations for Whoredom: And tho' this short Narr  
full enough to shew how justly they were silenc'd, yet I  
call it but a short Abstract of their secret Lewdness; for  
bare Charge against John L———— fill'd near Ten She  
Paper (as a Person told me it did, that heard it read  
publick Meeting) how many Sheets of Paper must the C



All the *Four Parsons* have made, had they been all published in this *Narrative*? But this *Abstract* (or *short secret Narrative*) is enough to shew they are all Four justly silenc'd; for as this *Narrative* is, it presents the Reader with some lewdest and blackest Crimes that have been discover'd of late Age, and that according to the *Confessions* of the Four accus'd, (as you'll hear anon) and according to the very Testimonies of those Women (but more especially Two of them) were Partners with them in their lewd Practices. ———  
This *short secret Narrative* is publish'd for Two Reasons. To inform the World for what Reasons Mr. F———, Mr. F——— C———, Mr. D——— C———, Mr. D——— L——— were silenc'd by those Dissenting Ministers that consented to their Excommunication.

To clear up the Innocency of those Elders and Dissenting Ministers that had a Hand in their Excommunication, or to make it manifest that all their Proceedings against F——— L———, Mr. F——— C———, Mr. C———, and Mr. D——— L———, were neither unchristian, unjust, nor malicious, but such as were necessary to vindicate the Honour of Religion, and to bring the (late) *Reverend Clergymen* to a just Sense of their heinous Crimes.

That, Reader, thou art here desir'd to take Notice of Particulars, for the better understanding the Author in this *Narrative*.

That it is not his Intention in any wise to cast Reproach or Contempt upon any of the godly, able Ministers of the Church, for such he accounts *worthy of double Honour*, according to that, *1 Tim. 5. 17.* whom to despise is to despise Jesus Christ, whose Messengers they are, sent out to proclaim the Good Love of God to Sinners, that *they may be turned from darkness, from the power of Satan to God*; whose Number he increaseth, for the Glory of his Name, and to rebuke the prophane, lewd and scandalous Ministers, and such as neglect the Work of publick Ministers and Preachers, who are never sent of the Lord, nor allow'd or approv'd of Men, though they may be in some way gifted and qualified for so glorious a Work, whose hearts are in darkness, whose confidence is in the flesh, whose God is their belly, who glory in their shame, who mind earthly things: In which Number you shall find these Four Painted Serpents detected in the *Secret Narrative*. These are the *Parsons*, or *Hypocritical Clergymen* mention'd and intended in the *Secret Narrative*, and no other; and who in their best countenance make but a fair Shew in the Flesh, to accomplish their most pernicious Ends; which when obtain'd, their true Colours appear, to the great Scandal of Religion, and the Contempt of the Church, Ministers, and People of God.

The Second Particular is to let the Reader know, that said *Secret Narrative* is the more dark and hard to be understood, because the Names of the Adulteresses discover'd in only stigmatiz'd by the initial Letters of their Names; and Reason was, because some of them seem to repent of their and Madness; and if their Repentance prove true, (as like that of Mr. F—— L——) their Names sh<sup>d</sup> conceal'd for ever by this Author, otherwise they may act with their Actions in due Time.

If you ask me who I mean by Mr. F—— L——, F—— C——, Mr. D—— C——, Mr. D—— L—— I answer, I mean nobody but those *Four Judas's* that late tray'd and disgrac'd their *Sacred Function*, by their hypoc and lewd Conversation: But if the *Four Parsons* before be no such Men whom this Character will fit, you may (if you please) take this *Secret Narrative* for a Romance: withal take Notice, I shall excuse no Man (let him wear a Gown or Cloak) whose Guilt makes him wince; and if F—— L——, Mr. F—— C——, Mr. D—— C——, and Mr. D—— L——, are such as walk *the flesh, in the lust of uncleanness*, (2 Pet. 2. 10.) and without any Signs of Repentance, then they are the *Four Parsons* and detect'd in this Narrative; and whether they are or you'll be better inform'd, if you enquire of Mr. S—— *Leaden-hall-street*, of Mr. N—— in *Warwick-court*, or of my Friend who sent me this *Secret Narrative*; and you'll hear him at the *Sword* in *New-street*, or (which is full as good) there be assur'd, that there is not one Accusation in this *Narrative* but what has been fully prov'd in those Four Congregations to which those *Four Judas's* (Mr. F—— L——, F—— C——, Mr. D—— C——, and Mr. D—— L——) did lately belong.

Reader, if you want any further Testimony of the Truth of this *Secret Narrative*, take it from the very Confession of the Persons accus'd.

And first, I heard Mr. L—— say with my own Ears, "That there was indeed some Truth in the Reports that had been spread of him; but (for he had no Stomach to sit on the *Stool of Repentance*) he told me "his Failings were more than they were; and he thank'd God they (meaning the Congregation)" cou'd do him no Hurt.

Mr. F—— C—— confess'd, at the *Bank-Coffee-house* that the Charge against him was too true.

Mr. D—— C—— own'd to Mr. F—— J—— that he was drunk, (when he pick'd up the *Strumpet* at *Tower-hill*) and therefore beg'd him to conceal his Debauchery.

Mr. D—— L—— seems to own the Lewdness he is charg'd with, even at the same Time he smooths it over.