

he disperses (PRIVATELY) for a VINDICATION.

So that you see, Reader, this *Secret Narrative* (for Substance) is true, and so acknowledg'd— by the *Four Parsons* accus'd— in the Congregations where the Fact was prov'd— by the Confession of the Two Servants that Mr. L—— and Mr. C—— confess'd. But if after all the Care I have taken to present the World with a *True Narrative*, any critical Reader should be able to find a Mistake in it, (as to— Time— or Place— or as to the Matter of Fact I can prove every Word of it) if he'll send his CORRECTIONS to the *Sword* in the *Street*, they shall be all publish'd in the Second Edition of the *Narrative*. In the mean Time, I assure the Reader I don't know of the least Mistake or Falshood in the whole Narrative, nor had Leave from the Person that sent it, to publish it with his Name at Length; but my worthy Friend assuring me he'd send a *true Narrative*, I thought that sufficient without expressing his Name—— So that however *incredible* some things may seem, the Reader may look upon these *secret Disclosures* as a *True Narrative*: Tho' I had much rather they were *Fiblish*, than so many eminent Preachers should have dishonour'd their *Sacred Function* with Whoredom. But (alas!) the *Narrative* is all true, and is therefore a Warning to all that now think they stand, to take heed lest they fall; for God is not only just, but omniscient; and for that Reason, one Time or another their most secret Whoredoms will find them out, as he has done Mr. *John L——*, and the rest of his fallen Brethren: And indeed, considering Mrs. *E——* charges him with the unlawful Use of her Body for Fifteen Years, 'tis a wonder to me his Whoredoms were so long conceal'd. But should I wonder that Mr. *L——* and the rest of his Brethren, should gloss over their lewd and scandalous Lives with a Shew of Piety? for 'tis very certain, that *the Devil of the Brethren, the old Serpent, the Liar from the Beginning*, could never have acted so much Mischief in the World, had he always appear'd in his own Shape: Wherefore, that he may the better accomplish his Ends, he presents himself sometimes in the Shape of an Angel of Light, and so he sends forth all his Angels or Ministers to appear. So the false Prophets of old, the Deceivers of this Age, and all Hypocrites, appear in Sheeps Cloathing, with a Form of Godliness, with the Word of the Lord in their Mouths; and altho' these Persecutors know nothing as they ought to know, yet they assume all Knowledge to themselves: And altho' they are possess'd by an unclean Spirit, yet sometimes (like *L——* and his fallen Brethren) they cry up a clean Conversation: And all this is but to beguile unstable Souls, and lead Captive silly Professors.

Nay, many of these are so much given up to believe Lye deceive, and be deceiv'd, that they are become pure in own Eyes: And as the Man that wou'd tell a Lye so often at last he believ'd it to be a Truth, so these Men, being Professors of Evil, believe themselves and their cursed Ways to be righteous; and that from a cursed Principle which they *viz. There is nothing Sin but what a Man thinks to be so.* This wise Man speaks of, *PROV. 30. 11. There is a generation that are pure in their own eyes, and yet is not washed from their filth.* But such painted Sepulchres as these are discover'd by Truth and Time; and this is the great Work of our blessed Saviour to discover and destroy the Works of the Devil, to take the counterfeit Painting and false Covering cast upon foul unclean Hearts, and to lay them open to publick View: certainly Jesus Christ will first or last bring every hidden Work to Light; the greatest Hypocrite (tho' as plausible cunning as *John L——*) must be discover'd at last, as was the prophane Person: And this Discovery is made of three Ways.

1. Sometimes by the terrible Pangs of a guilty and accursed Conscience, hastening and hurrying the Soul towards Damnation. In this Condition many times the most secret hidden Works of Darkness are brought to Light; and Men and Women (like *Mrs. E——* mention'd in the *Secret Narrative*) vomit up their own Shame, and confess with Terror and Astonishment of Spirit, their former cursed and damnable Ways and Actions.

2. Sometimes by the falling out of those who have Brethren and Co-partners in Iniquity. Thus *Mr. L——* and *Mrs. E——* quarreling, his Adulteries are straitly discover'd. And this Way many Thieves are brought to Gallows, and unclean Persons to Shame.

3. Sometimes Hypocrites and Dissemblers, to regain lost Credit by a feign'd Repentance, lay open the Wickedness and Madness and Folly of their own Hearts and Ways, and confess their most secret and Bosom Lusts, and hidden Corruptions with Promises of a new Life, and never more to turn to Sin (Just thus did *Mr. L——* act in his first Examination telling the Elders of his Church that *his Fall had been his first Conversion*) Yet having Eyes full of Adultery, and that cease from Sin, they return with the Dog to the Vomit, and the Sow that was washed to the former wallowing in the Mire: withstanding with the Whore mention'd, *PROV. 30.* they shut their Mouths and say, they have done no wickedness. They sometimes speak purely, (like *John L——*) and yet lie as filthily as he. They plead Liberty, yet are the Servants of Sin; as is sufficiently prov'd by the *Secret Narrative*, in their own Confessions and Accusations of each other do

to declare that their Destruction and Ruin is of themselves, not from the Ministers that silenc'd them, or the Elders that pronounc'd their Sentence of Excommunication.

Now, Reader, having presented thee with a true Copy of the Narrative of the Four Dissenting Parsons who were lately censur'd by their Congregations for Whoredom, and prov'd thou art not impos'd on in the secret Discoveries here made, I shall next at the Request of my Friend that sent me the Secret Narrative, so far as to make some few Remarks upon it, and therein shew what *Four Judas's* the Four fallen Brethren have done to their sacred Function; and this will be best done in

Letter to the Four Parsons accus'd of Adultery, perswading them to make their Repentance as publick as their Crimes.

Gentlemen—— (I shan't say *Reverend Gentlemen*, 'till you make your Repentance for those Adulteries detected in the Secret Narrative as publick as the Scandal you have given your sacred Function by 'em) having been formerly acquainted with Two of your lewd Number, and heard the Character of the other Two, having after we came acquainted been often with you at your own Houses, in *R—— Makers- A——, Little-Britain*, and been favour'd my self with many Visits to you, and having also heard you, and admir'd your extraordinary Sermons; (I call 'em so, as I never heard you preach, several Things drop'd from you that were *awakening, new, surprizing*) now, Gentlemen, for these Reasons I have knowledge enough of you to enable me to make Remarks on *Four Judas's* as you are. Perhaps, considering our former Intimacy, you may take it amiss that I call you *FUDAS*; your secret Adulteries being now detected give you no better Character; for wou'd any Man that was not a very *Judas*, dare to administer (as you did) the Two Sacraments of *Baptism* and the *Lord's Supper*, whilst they liv'd in that heinous Sin of Adultery? Which being your Case, you have betray'd and abus'd your sacred Function, and are therefore properly call'd *Judas's*. 'Tis true, you are not the only Clergymen that have thus daring in Sin; for *Bishop Asherton, Dr. C——er, Mr. Foulks* (and some few Clergymen of all Perswasions) are fallen in this scandalous Manner, and dar'd, like you, to administer the Two Sacraments whilst they liv'd in that heinous Sin of Adultery: But is your Repentance as great as theirs? *surely no!* for you still conceal (which is next to defend) your Whoredoms; but they, after their Uncleanness was once discover'd, liv'd and dy'd as true Penitents ought.

Gentlemen—— The Design therefore of this Letter perswade you to make your Repentance for your Adultery publick as your Crime—— or if you think it beneath to listen to a LAY-PREACHER, (and him one of the most that ever presum'd to advise Men of your sacred Function at least listen to the Advice given you by Bishop *Aiberton* and *Mr. Foulks*, for they were both Clergymen as well as you such as cou'd not die contented 'till they had forewarn'd (but more especially Clergymen) of the *Adulterous Sin* which they were taken, and out of which they escap'd on very Briak of Hell.

And therefore, to excite you *Four* to make your Repentance for your Adulteries as publick as *Aiberton* and *Foulks* theirs, I'll here give you the remarkable History of those Penitents, as a fit Pattern for you to imitate.

First, Bishop *Aiberton*, (after he was condemn'd for B—— was so truly humble and penitent, he desir'd *Dr. Barnard* came often to visit him) to preach the Law to him, to aggravate his Sins by the highest Circumstances, that he might be sensible of the Flames of Hell—— He enter'd in serious and special Consideration of all his Sins; in Thought, Word, and Deed, of Omission, or Commission against God or Man, which he drew out according to the several Commandments, of which they were Breaches, and for his Memory his Pen put all into one Inditement, wherein he might at any time as in a Glass, view the Face of his Soul. After this Draught, that he might be the more astonish'd, he went on them again with Marginal Aggravations, whereby they became exceeding sinful, by the Circumstances of Time when, where, and Person against whom, done against the Light of Knowledge, often Checks of Conscience, many seasonable Reproveries in publick and private, notwithstanding the apparent Hand of God in several Crosses, special Mercies, unexpected Preservation. Then he consider'd his reproving and censuring others for the same Faults (which must needs render him altogether inexcusable, and further bind him over to damnation). His often Relapses after Vows in Sicknes, receiving the Sacrament of the *Lord's Supper*, each of which Sins so often reiterated, added to the Heap. Upon this in the next Place did he make a Stand, in thinking what a miserable Condition he must needs be in, if he shou'd now die in his present *viz.* A lost and undone Man for ever. He imagin'd with himself, as if he now saw the Day of Judgment set, heard the Trumpet sounding, the Voice crying, *Arise ye dead*; as he beheld the Graves opening, the Earth and Sea, like a Goal, giving up the Prisoners, our Saviour upon the Throne in flaming Fire, both Judge and Witness, every Man's name and his amongst the rest, reading before Men and Angels;

clusion, a final Sentence pronouncing upon his Body
Hell accordingly with his wide Mouth enlarg'd to
him, those Spirits of Darkness ready to seize on him,

Thoughts and the like had their Work upon him in
Frights and Astonishments, but a Spirit of Contrition
Compassion he complain'd was far from him: How often
hear him yet crying out; *Oh! can you give me any Receipt
to work my Heart into Tears and Sorrow?* The Eye of his
standing he confess'd was sufficiently enlighten'd, his
sence smitten, but still his Heart and Affections were
d. *All my Friends,* saith he, *as ash.am'd of me, have for-
e; but if God withdraw his Grace from me, what shall I do?*
to desir'd me to speak to any in the Town, whom
ought wou'd be compassionate of his Condition, to pray
for which he thought there was more Cause than for
bodily Sickness. And here, by his own Experience. (what
he had before utter'd) he utterly condemn'd that Do-
ctrine of *Free-will* naturally in Man to any saving Good, that
he be in his own Power thus to kill himself, yet it is not
to be himself alive again. How firmly did he now believe
Grace to be *the Gift of God*, that it is he that *worketh the
good deed?* How happy did he apprehend those that had
soft Hearts, tho' not bound up again with Comfort? and
unhappy such, whose harden'd Hearts cou'd not repent,
swimming in all Earthly Contents? And yet herein he
found a *Door of Hope*, that his dry Soul in Time shou'd be
dew'd with this Dew of Heaven, in that God did not give
over with *Cain* unto Despair, but still he stuck to his first
hope, that Mercy was attainable, his Sins pardonable.
He griev'd that he cou'd not grieve. To be altogether insensi-
ble is every opposite to the State of Grace, but to be sensible of
our Infirmities proceeds from some already. The Sight and
Remembrance of Sin was some Pledge of a further Perfection, at least
that God had not given him over unto Death, as *Manoah's*
Wife said unto her Husband; *If the Lord were pleas'd to kill us,
he would not have shewn us thus much, nor told us such things as*

Naturally he was not apt for Tears, but now he was a Man
of Tears; before given to Pride and Vain-glory, now so
lowly, so thankful for the Counsel of the meanest Person, so
obedient to any Advice, so open in the abasing and condemning
of self to whomsoever came at him, his very Countenance was
changed. Nay, he did so abhor himself, that once a Thought
came within him to have petition'd to have been beheaded,
which some Presidents he cou'd have produc'd] he told
he answer'd himself, by himself, with Indignation, *that he
thought a Dog's Death was too good for him, and so judg'd himself*

to the last; which appear'd by this Particular, that he casting with himself where he might be bury'd, so as out of Remembrance, wish'd his Grave were in the Botto the Sea, where he had deserv'd to be *cast with a Mill about his Neck*, for that Offence and Scandal he had g The Church-yard he thought was too much Honour for And in Conclusion, left his Friends being left to them shou'd have procur'd some better Place, he sent for the of St. John's, and the Verger of *Christ's Church*, [of whi was once Prebend] to whom I was a Witness of his Ch that they shou'd not suffer him to be bury'd in that Ch or in any ordinary Place in the Church-yard, but appoint in the furthest Corner, where some Rubbish us'd to be and where none cou'd be remember'd ever to have been b before, when with many Tears to them he condemn'd self, as unworthy of the Communion of the Dead, as ne the Living. After this he related unto me in severa courses, divers observable Passages in his former Life since he came into the Castle, tending to the magnifyi God's Justice and Mercy to him, some of which he left t Judgment, if the Knowledge of them might be usef others.

The Disrespect and Neglect of his Mother since he ca Ability, he acknowledg'd, according to the Fifth Com ment, to be just that *his Days should be shorten'd*.

His often wishing wou'd he were hang'd if this or th so, &c. (which in some Protestations fell out to be false) not in the same Justice unobserv'd.

His once in Anger, and by way of Revenge, scarin Mother, that he wou'd go hang himself on a common G they rode by, with his Horse's Bridle: This, howsoever in his Youth, and not meaning it, yet he observ'd God's J in bringing him to it in Earnest.

Let these be Warnings to the Living in the like Cases. reading of naughty Books, [of which he nam'd some, and they were burn'd] viewing of immodest Pictures, frequ of Plays, Drunkenness, &c. were Causes and Enticemen these foul Facts: Let Men by this Example forbear them.

There were many more evident Signs of a true Chan him, besides what I have related. His giving Satisfact any he had wrong'd, even in small Matters. His sendin some that were mean Persons, and asking them Forgiv

His Speech to me, not long before his leaving the C is not to be omitted; *viz. It may be, saith he, if they bury me 'till Sunday, you will be desir'd to preach upon, but I speak no good of me, only what may abate the Scandal, a an useful Warning to others, he was willing to.*

For this we fell into many Heavenly Discourses concerning the State of the Soul separated from the Body, the Translation out of this World, the Happiness of Heaven, by what we shall be rid of, by what we shall be perfected in, the Company we shall be admitted into, not only to the *Spirits of just* but to the Society of glorious Angels, concerning the Eternal Vision in the Fruition of God's Presence, the Sight of the blessed Body of our Saviour, &c. in the Thought of which he was much ravish'd, and fell into a long continued Trance, from this Ground, that he shou'd have offended one who had prepar'd such inestimable Things for him, which he was desir'd to enjoy.

When the Time of his Execution drew nigh, and he heard the Noise of the People gathering; for a Quarter of an Hour, he told me, his Heart began to quiver, and his natural Affections such Tears to yearn upon his Children, which he was pleas'd to find within him, considering that Grace, tho' it be supernatural, yet doth not dry up Nature. *St. Peter*, even going to Martyrdom, was led whither naturally he wou'd not, complain'd that his former Comfort did abate in the Strength of it, but he trusted that God, in whose Custody was the Key of the Spirit, whose Act it is only to open and shut, had resolv'd it for him, for that Place, and Time, where he shou'd be in most need. Yet not long after he recover'd a great Degree of Chearfulness again, repeating the last Verse in the 137th Psalm, (which he had us'd to read often) and saying, now the Sheriff shou'd be a welcome Messenger, and so continu'd. The few Things he had about him he then dispos'd of, as Tokens of Remembrance to his Friends; his Gloves, Staff, Bible, Books, about Seven or Eight of some pious Devotions, he gave and sent to divers with his Name inscrib'd: And the last Act, after he was pinion'd, was the giving me his Seal off his Finger, with such affectionate Expressions, as it drew Tears from me in the now remembering it. More I might add, but thus much may suffice to declare his Repentance, and the Fruit of it, in the Castle before his Execution.

Now the Sheriff of the County [a Papist] was come to receive him, the two Sheriffs of the City with a great Company of Halberds to assist him. At *Christ's Church* [according to his Desire] toll'd his Passing-bell, the whole Town and Castle throng'd, as was never the like seen, that if there had not been a Coach allow'd him, it wou'd have been impossible to have gone thro'.

To relate his Speech at the Gallows it self, unless I cou'd remember exactly his own Expressions, wou'd be but a Wrong to him; for the Matter it was thus. His Entrance was somewhat to this Purpose.

Gentle-

Gentlemen, *My first Salutation is, God bleſs you, and God bless you, and I desire you to pray the same for me; I am I think the first of my Profession that ever came hither to this shameful End, and pray God I may be the last: You are come hither to see a Comedie turn'd into a Tragedy, a miserable Catastrophe of the Life and Actions of Man in this World, &c.*

In Sum— He acknowledg'd the Justice of the Law of Man as God's in condemning him, who, as he had not deserv'd, he desir'd not to live: And in Conclusion, ask'd me if I could remember any thing else was fit for him to declare, and I wou'd do it, who at that Instant, not calling to Mind any more, he desir'd the People to pray for him and with him that God wou'd magnifie his Mercy in forgiving so great a Sinner. Then reading three Psalms very apt for himself, 38th, 42d, 51st, he then desir'd them again to joyn with him in Prayer, that God wou'd give him a further Assurance of the Forgiveness of his Sins, by the inward Comforts of his Spirit, and assist him still against the Fear of Death in this his last Act. We all kneel'd down with him, but such a moving Prayer did I never hear, never was I compass'd about with Tears and Sobs in my Life; not bare weeping, but gush'd out of Tears, which flow'd from all that heard him: So that the very Papists, and some Priests I saw, who kneel'd down wept also. The Sum of it was a Confession, and Aggravation of his Sins, a begging of Mercy, that his Soul might be bathed in the Blood of Christ, a sealing of it to his Conscience by the Comforts of his Spirit, to forgive all that were his Enemies in this Business, to give them Repentance that had sinn'd with him, that his Penitence might be a Means to abate the Scandal, that he might be assist'd against the Assaults of Satan, Weakness of his corrupt Nature, &c. in this last Act of Death; pray'd for a Blessing upon His Majesty and his Dominions, for his Wife and Children, and so commended his Soul to God with a Confidence of a happy Change presently.

Concerning his Burial he said, "It is usual indeed for the first of my Profession to be bury'd in the Church, but I have given Charge to the contrary; if they will bury me in the Church-yard, it is more than I have deserv'd: For my Part I wou'd be contented it were in the Bottom of the Sea, where I might never be remember'd. And now (saith he) I have done, only give me Leave to be at some private Prayers with my self, wherein I shall desire you in your Thoughts to joyn with me, in praying God to assist me at this Instant, and I kneel'd down for a little Space, as did the Company near him also: When he arose, he said chearfully, *Now I am ready, and took Leave of them all that were near him, [whom he kneel'd Man by Man, taking them all by the Hands, with such Speech as these; I dread not Death: God send us a happy Meeting in Heaven, I am but going before you.* The whole Company wept abundantly.

and my self had most Cause at his last most affectionate
 expressions. Then he put off his Mourning Gown, Hat, and
 Cap, and call'd to his Man for his other Cap and Hand-
 kerchief. When he was setting Foot on the Ladder, he turn'd
 a smiling Countenance towards the Sheriff of the Coun-
 [who all this Time of his Prayers, and singing of Psalms,
 were by on Horse-back with his Hat on his Head, giving no
 notice at all] and said, *Master Sheriff, will you not take Leave
 of Friends, when you shall never see them again? What, not
 bid from you all this while? God forgive you, and I do from
 you, that Usage of yours, which might have distracted me,
 did not: I have pray'd for you even now.* And so went up the
 Ladder, who when he saw so many weeping, said again to
 them, *I thank God I dread not Death.*

He said to the Hangman, "Honest Friend, when thou art
 to tell me, and I will thee when I am ready, [to whom he
 gave some little Money he had about him] and pray'd the
 Lord he might not be turn'd off 'till he spake again; and
 when he had pull'd the Cap over his Face, he said, *Now let
 me depart in peace, according to thy word, for mine eyes have
 seen thy salvation, which thou hast prepared for me.* He commend-
 ed his Soul to God, with divers the like Expressions, and not
 long after said, *Now I am ready,* and from that continu'd cry-
 ing, *Have Mercy, have mercy, &c.* 'till he was turn'd off. When
 the Ladder stirring he put down his Hands, and laid
 them on the Sides of his Caslock, and so stirr'd them not.
 In this his Penitential Christian Carriage, the Hearts of his
 Enemies were mov'd, such as hated him in his Life, now lov'd
 at his Death, and I believe these many Years there hath
 been any that left the World with so many Tears and
 Sighs of the Beholders.

As far Dr. *Barnard*, who assisted Bishop *Atherton* every
 Day, from the Time of his Sentence to the Time of his
 Execution.

Now Mr. *L*—— (and you, the rest of the fallen Bre-
 thren) is your Repentance for your Adultery and Lewdness as
 publick as this? Your Uncleanness and Whoredoms are as great
 as publick; then shou'd not your Repentance be so too?

And, Gentlemen, to move you to make your Repent-
 ance publick as your Crimes, I wou'd further remind you
 that Bishop *Atherton* is not the only Instance of a Clergyman
 that has publickly declar'd his Abhorrence of his lewd Practices.
 Bishop *Atherton* is not the only Instance of a Clergyman that
 has declar'd of God that his Penitence for his Uncleanness might be a

Bishop *Atherton* was executed in Dublin for B——ry,
 March 5, 1640.

Means

Means to abate the Scandal: Nor is he the first Clergyman has caution'd Men in Holy Orders against turning Judas their sacred Functions. I say, Bishop *Aiberton* is not the Instance of a Clergyman who has made his Penitence as lick as his Crime; (and therefore 'tis hop'd you will do so for Mr. *Robert Foulks*, late Minister of *Stanton-Lacy*, is an Adulterer and Murderer, (which Mr. *L——* is your whose publick Penitence you ought all Four to imitate; for his Book entitl'd, *The Confession, Letters, and last Words of Foulks*, he cautions the Clergy against all *Hypocrisie* and *Widom*, in these Words; *viz.*

“ There is (says Mr. *Foulks*) another Sort of Persons I
 “ humbly presume to leave a Warning for: Not that I
 “ my self able to teach, or instruct their Understandings
 “ but the sad Circumstances of my present Condition en-
 “ rage my Hope, I may have a perswading Influence upon them
 “ that what they know may be reduc'd to Practice. I have
 “ deed been such a Reproach unto them, (and the same Thing
 “ may be said of you Four Dissenting Parsons that were in
 “ silenc'd, with respect to the rest of your Brethren) “ that
 “ may be afraid and asham'd to name them: Yet I know
 “ Charity is such, that they will bear with me in this Liberty
 “ take, to speak and to be free in my Speech unto them.

“ You therefore that are the Pastors of the Flock of
 “ which he hath purchas'd with his own Blood, feed that Flock
 “ let your Light shine, and by most Exemplary Lives,
 “ off the Blemish that I have brought on your most
 “ Function. You throw mighty and insuperable Difficulties
 “ in your own Way, and too effectually obstruct the Success
 “ your own Endeavours, if you do otherwise. I have seen
 “ the Experiment too true, that loose living is fatal and
 “ destructive to the Ends of strict Preaching. The Ministry
 “ Employment being to demolish the strong Holds of Sin,
 “ who so takes Liberty to sin countermines himself; and instead
 “ of shaking, fortifies the Kingdom of the Devil. What
 “ Effects can that Ambassador expect, when his Actions
 “ contradict his Instructions? *Quomodo potest preses Ecclesie*
 “ *ferre malum de medio, qui in delictum simile corrui?* With
 “ Reason shall I diswade another from that Dish I so heartily
 “ feed upon my self? which yet I often did, as if I would not
 “ a Monopoly of Sin, and engross it all to my self. There is
 “ this Inconvenience in it, That it greatly confines and streng-
 “ thens a Man's Zeal and Affection, so that in the Management
 “ of the Sword of the Spirit he cannot so heartily, and with
 “ that Vigour, fetch his Blow against Sin, and hew it at
 “ Pieces. Tho' I acted my Part but too artificially, yet
 “ found my self under this Confinement: 'Tis not to kindle
 “ but to snuff the Light in your Understandings, that I

to St. Paul's Instructions, to *Timothy* and *Titus*: The one commands to be an Example to believers in his Conversation, the other in all Things to shew himself a Pattern of good Works; and St. Peter exhorts the Elders to be Examples to the Flock: 'Tis the same Word in all three Places, *τύπος*, a Metaphor from a Seal or Stamp to which the People are like Wax, and accordingly receive the Impression.

The Minister is the Peoples Looking-glass, by which they commonly dress themselves: Now if the Glass be false and counterfeit, how squalid and deform'd must their Attire be? Remember me, I pray, that I thus presume to instruct you; the mention of my Desire for the Preservation of others from destructive Paths wherein I walk'd, has transported me thus far. I will make but one Step more, and then we will stop for good and all; I go before to Judgment, and you must follow after. In the Levitical Law I find that the Weights and Measures of the Sanctuary double the common; especially the Sins of the Officers of the Sanctuary double and treble the like of common People. This is an easie Instance and Collection, from what we read of their expiating Offering. (God preach this Doctrine to my Heart, and make it visible in my Practice.) If the Priest anointed sinned, his Offering and Expiation did not only exceed that of the Magistrate, but even that of the Magistrate; nay, was to be equal to that of the whole Congregation. A deep Measure of Repentance, a greater Proportion of Sorrow is certainly requir'd of Consecrated Persons, supposing their Sins to be the same in all other Circumstances; the Dignity of their Employment gives their Impieties the deeper Dye, and will certainly aggravate their Punishment: *Grandis dignitas sacerdotum, sed & grandis ruina si peccant.* A Man of your Profession is sav'd with greater Difficulty than another; the Reason which affrights me, let it awaken you: *Quia debet rationem reddere de propriis & alienis.* Labour therefore so to practice your own Preaching, as that you may both save your selves and those that hear you.

To that End, be not Earthly-minded, nor lifted up with a prosperous Condition; let not your Plenty become your Care, or puff you with Pride; make no Provision for your self; but by frequent Fasting and Prayer, (Duties by me much neglected) keep in Subjection the insolent Rebel, at least disarm and disable him as much as you can; otherwise he will employ you in the Service of Sin, and cause you to stand under the Condemnation of the Devil. Remember me, tho' now so deplorable a Spectacle, yet was once, as I am likely to fall into this Condition as any about me.

Thus far have I discharg'd my Conscience, which also calls me Witnesses herein, that my only End is to glorify
 " God,

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 " my self able to teach, or instruct their Understand
 " but the sad Circumstances of my present Condition e
 " rage my Hope, I may have a perswading Influence upon t
 " that what they know may be reduc'd to Practice. I ha
 " deed been such a Reproach unto them, (and the same T
 " may be said of you Four Dissenting Parsons that were
 " silenc'd, with respect to the rest of your Brethren) " t
 " may be afraid and asham'd to name them: Yet I know
 " Charity is such, that they will bear with me in this Libe
 " take, to speak and to be free in my Speech unto them.

" You therefore that are the Pastors of the Flock of
 " which he hath purchas'd with his own Blood, feed that B
 " let your Light shine, and by most Exemplary Lives,
 " off the Blemish that I have brought on your most
 " Function. You throw mighty and insuperable Diffic
 " in your own Way, and too effectually obstruct the Succ
 " your own Endeavours, if you do otherwise. I have f
 " the Experiment too true, that loose living is fatal and
 " structive to the Ends of strict Preaching. The Minif
 " Employment being to demolish the strong Holds of S
 " whose takes Liberty to sin countermines himself; and in
 " of shaking, fortifies the Kingdom of the Devil.
 " Effects can that Ambassador expect, when his Actions
 " contradict his Instructions? *Quomodo potest prases Ecclesia*
 " *ferre malum de medio, qui in delictum simile corrui?* With
 " Reason shall I diswade another from that Dish I so hea
 " feed upon my self? which yet I often did, as if I wou'd
 " a Monopoly of Sin, and engross it all to my self. The
 " this Inconvenience in it, That it greatly confines and stre
 " ens a Man's Zeal and Affection, so that in the Manage
 " of the Sword of the Spirit he cannot so heartily, and
 " that Vigour, fetch his Blow against Sin, and hew it a
 " Pieces. Tho' I acted my Part but too artificially,
 " found my self under this Confinement: 'Tis not to ki
 " but to snuff the Light in your Understandings, that I

to St. Paul's Instructions, to *Timothy* and *Titus*: The one commands to be an Example to believers in his Conversation, the other in all Things to shew himself a Pattern of good Works; and St. Peter exhorts the Elders to be Examples to the Flock: 'Tis the same Word in all three Places, *τύπος*, a Metaphor from a Seal or Stamp to which the People are like Wax, and accordingly receive the Impression.

The Minister is the Peoples Looking-glass, by which they commonly dress themselves: Now if the Glass be false and counterfeit, how squalid and deform'd must their Attire be? Forasmuch as I pray, that I thus presume to instruct you; the mention of my Desire for the Preservation of others from destructive Paths wherein I walk'd, has transported me thus far. I will make but one Step more, and then we will stand for good and all; I go before to Judgment, and you shall follow after. In the Levitical Law I find that the Weights and Measures of the Sanctuary double the common; chiefly the Sins of the Officers of the Sanctuary double the like of common People. This is an easie Instance and Collection, from what we read of their expiatory Offering. (God preach this Doctrine to my Heart, and make it visible in my Practice.) If the Priest anointed sinn'd, his Offering and Expiation did not only exceed that of the Magistrate, but even that of the Magistrate; nay, was to be equal to that of the whole Congregation. A deep Measure of Repentance, a greater Proportion of Sorrow is certainly requir'd of Consecrated Persons, supposing their Sins to be the same in all other Circumstances; the Dignity of their Employment gives their Impieties the deeper Dye, and will certainly aggravate their Punishment: *Grandis dignitas sacerdotum, sed & grandis ruina si peccant.* A Man of your Profession is sav'd with greater Difficulty than another; the Reason affrights me, let it awaken you: *Quia debet rationem reddere de propriis & alienis.* Labour therefore so to practice your own Preaching, as that you may both save your selves and those that hear you.

To that End, be not Earthly-minded, nor lifted up with a prosperous Condition; let not your Plenty become your Ruin, or puff you with Pride; make no Provision for your flesh; but by frequent Fasting and Prayer, (Duties by me neglected) keep in Subjection the insolent Rebel, and disarm and disable him as much as you can; otherwise he will employ you in the Service of Sin, and cause you to stand under the Condemnation of the Devil. Remember me, tho' now so deplorable a Spectacle, yet was once, as I am likely to fall into this Condition as any about me.

Thus far have I discharg'd my Conscience, which also let me Witness herein, that my only End is to glorify
 " God,

254. *Repentance for Adultery shou'd b*

“ God, and to place the Shame at the right Door, my I
 “ not my Profession. I do again and again request and
 “ jure all Persons who shall read these Papers, to heed
 “ seriously, because they contain the last Warning of a
 “ Man, a Man whom God has justly expos'd to public
 “ proach for his high Crimes: In which I do not only ac
 “ ledge the Righteousness of his Proceedings, but submit
 “ and bless him for it; for I do confess my Conscience
 “ dead asleep in Sin, that nothing less than this cou'd
 “ awaken'd it out of its Lethargy and deep Security. I
 “ be his Name that has not suffer'd me to sleep the Sle
 “ Death, and tho' the Awakening may seem terrible, ye
 “ infinitely more gentle than to have the first Awakening
 “ Midst of everlasting Burnings, from which I hope
 “ sav'd, by the Blood that speaks better Things than that
 “ cent's which I have shed.

Thus Mr. Foulks (in his Advice to the Clergy) shew
 great Sin those of them are guilty of that dare (like
 L——) to give the Sacrament with Adulterous Hands
 in his *Dying Speech* (as if he thought he cou'd never make
 Repentance Publick enough for the Publick Scandal he
 brought on Religion) he further cautions all Clergymen to
 ware of all Hypocritical Pretences to Religion in
 Words; *viz.*

Good Christian People,

I Intend not, and I hope you will not expect any long Discov
 this Time; but I have taken Care that my Confession, w
 (as I shall by and by answer to the God of Truth) you will find
 thing but the Truth, shall be publish'd more fully, and to your
 Advantage, than I cou'd possibly make it here. In a few Words
 fore,

You may in me see what Sin is, and what it will end in: You
 in me see the lamentable and irreparable Mischiefs of Uncle
 and Hypocrisie in particular; and what it is for one who is
 Member of Christ, to make himself the Member of a Harlot
 is a Sin that seldom goes single and alone: It is the Mother-sin to
 dance more, and they more ugly and deform'd than it self:
 found it by sad and woful Experience. It led me to Lying, to
 and Execrations, to conceal and defend it: Nay, I went farther
 advise, contrive, and assist in what might procure Abortions;
 certainly, in the Sight of God was Murder in Intention. Nor
 it there, but went forward to murder in Act and Execution,
 which crying Sin I am come hither to satisfy the Law of Man,
 acknowledge the Justice of that Sentence.

Ob that all you may fear and tremble at God's holy and
Judgments, which have overtaken me; and that they may
take Warning to avoid the Snares of a Whorish Woman, and
to keep the Marry'd Bed undefil'd.

of Hypocritical Pretences to Religion, of coming to the
Sacrament while you live in those filthy Practices. Do not
quench the Holy Spirit of God, nor stifle the Convictions of
Consciences, lest God leave you (as he did me) to work all
wickedness with Greediness; and lest at last you be brought to this
diferable Condition to which he has most justly brought me, to
most righteous Judgment I do submit. I forgive all the World,
I desire to find Mercy at God's Hands, thro' Jesus Christ. I do
sincerely desire you, by me to take Warning not to continue in Sin, for
at the End it will find you out.

As to my Sin, I have but Two Things to say: One I have Cause ex-
actly to lament, and that is, the great Scandal I have thereby
brought upon Religion, and the holy Function of the Ministry. The
Disparagement which reflects on these, I look upon as the most
Aggravation of my loose and licentious Life: Therefore I pray
that you will take up no Prejudices against them upon my Account: They are
all good, and grant no Licenses at all to such wicked and ungodly
Practices as I have been guilty of.

Another I have some Reason to rejoyce in: 'Tis true, my Sin has
brought the whole Nation to Judgment, for thro' Blood the Land is
cleansed; but this is my Comfort, that God by this Punishment makes
manifest that Guilt, for the Judgment falls upon my own Pate;
and I hope, thro' the Mercy of God, and Merit of Christ, will pro-
ceed no further than my Body. I desire all that hear me, to take
Warning, not to continue in Sin, but betimes to cease to do evil,
and to learn to do well.

May the Lord be with you all, and have Mercy upon my poor Soul;
which I desire you to pray with me and for me, to the last Moment
of my Life.

As, Gentlemen, I have shewn to you your own Adulterous
Lives in the MIRROR (or lewd Conversation) of Two peni-
tent Clergymen, who were once as great Whoremongers as you;
but they were washed, but they were sanctified, 1 Cor. 6. 11. And
therefore I have set these Two Penitents before you, to excite
you to make your Repentance for your Adulteries as publick as
theirs; for all Divines are agreed in this, That Re-
pentance for Adultery shou'd be as publick as the Crime. How else
could the Scandal be as generally remov'd as spread? Then,
I would repair that Scandal you have brought on Religi-
on by your Adulterous Lives, down on your Knees (in the first
place) to ask God to forgive your many and heinous Adulter-
ies; and then divulge your Repentance for them both from
the Pulpit and Press; but more especially repair the Damage
you

you have done to those poor deluded Women (Mrs. E—
D—, G—, R—) that were Partners with
in your Uncleanness: For, 'till you make your Repentance
as publickly known as your Adulteries have been, you can
serve no better a Name than *JUDAS*; and you all see
publickly your Repentance ought to be, in the penitent
examples of Bishop *Atberton* and Mr. *Foulks*, who were once
lewd and vile as you; *but they were washed, they were sanctified*.
And if you all FOUR repent as publickly as they did, I think
your Deaths will be as happy and joyful as theirs. Then go
do likewise, Luke 10. 37. You have often told us *Laymen* from
the Pulpit, that the confessing of Sin, in order to the forsaking
of it, is not so much Matter of Shame and Reproach as
committing of it. (*Diogenes* seeing a Lad sneaking out of
Bawdry-house, bid him hold up his Head, for he need not
asham'd of coming out, but of going in.) Then I dare ask
wou'd you all FOUR but heartily and publickly confess and
reproach your former Uncleanness, you wou'd find more Ease
and Pleasure in so doing, than in all the Lewdness you ever acted:
pray, Gentlemen, be not private, or reserv'd, in your Repentance,
because you think the *Papists* (or prophane Persons) will
make a Jest of you, and of your publick Repentance.

For, 1. Let not the *Papists* object those Scandals to
the Church, that either *Atberton*, *Foulks*, or any of you
have brought on it, lest we return them such foul Stories from
the *Holy See* which we have no Mind to raise. 'Tis true, *Atberton*,
Foulks, and the rest of the fallen Brethren, did ill; but
either Churchmen or Dissenters teach Men so to do? (*Matth.*
19.) A Church ought not to be judg'd by the Lives of a
few Professors, but by the Doctrine profess'd. There was
JUDAS amongst the Apostles, that hang'd himself, yet
was no Disparagement to the Apostleship when excluded, (*Acts*
1.) and into his Office another chosen. The incestuous *Pe*
was no more a Scandal to the Church of *Corinth* when he
was once put away from them; nay, their Zeal in his EXCOMMUNICATION
tended much to their Honour, 2 *Corinth*. 6. 6. Gentlemen,
'tis therefore hop'd the late Excommunication of
Four such *Judas's* as you have been to your sacred Function
will clear it from any Blemish that may be cast upon it by
Papists, or any prophane Persons.

And least of all shou'd those of your own Communion
be such hateful Birds as to defile their own Nests, by imputing
your Adulterous Practices to the whole Body of Dissenters.
You see the penitent *Atberton* and penitent *Foulks* made it
their dying Request, that the Dishonour they had done to their
sacred Function, might be bury'd with them.

Word of Advice to the Lay-Dissenters, how they shou'd behave themselves under that Scandal that has been brought on Religion by the late Falls of Mr. J— L—, Mr. J— C—, Mr. D— C—, and Mr. D— L—.

WHEN you that are pious and conscientious Dissenters, let not the Sin of your late Pastors make you prejudic'd against any others of the same Perswasion. *I have done (saith David) and done wickedly, but these Sheep, what have they done? 1 Kings 24. 17.* And indeed the former sort in this Generation are wiser in this usually than the Children of Israel, *Luke 16. 8.* When the Sun is eclips'd every Man's eyes are upon it, but little do they observe it in his Glory. Let there be one gross Offender in the Ministry (or *Four*, for that is the Number of the Fallen Brethren that were lately fallen) he shall be ever gaz'd at; but they remember not the glorious Martyrs, and unblemish'd Preachers, who have shined in that Firmament also. That the Miscarriage of ONE (or FOUR) shou'd like a Cross Line be drawn over all the rest, is a vile Reason, less Justice, and least Religion of all in it. You that are Dissenters, object not the lewd and Adulterous Lives of Mr. F— L—, Mr. F— C—, Mr. D— C—, and Mr. D— L—, to justify your Lewdness that you ever practis'd, or may hereafter be inclin'd to: Remember our Saviour's Distinction; for some, *they bid you do that observe, but do not after their works, Luke 23. 3.* or of that of St. Paul; *Be ye followers of me, as I followed Christ, 1 Cor. 11. 1.*

As you that are *Lay-Dissenters* shou'd not be such hateful Men as to defile your own Nests, by imputing the Adulterous Sins of the Four silenc'd Pastors to the whole Body of Dissenters; neither shou'd you have the less Charity for the Church of England, because Bishop *Atberton* was hang'd for Treason, or because Mr. *Foulks* did so far (*Judas-like*) betray his sacred Function, as to continue Preaching and Administring the Holy Sacrament whilst he liv'd in that vile Sin of Adultery, which (as you have heard from his own Mouth) brought him at last to commit Murder. I say it again: As you shou'd not be prejudic'd against the Members of your own Communion, because *Four Preaching Judas's* have been discover'd amongst the Dissenters, so neither shou'd you be prejudic'd against the Clergy of the Church of England, because Bishop *Atberton* and Mr. *Foulks* did (*Judas-like*) betray their sacred Function.

Function by lewd and unnatural Practices. 'Tis true, the
 nity of their Persons (one of 'em being a BISHOP) must
 sink their Offence the deeper; but we have great Reason
 think the Shame of their Death occasion'd their spiritual
 And if God hath forgiven, and forgotten it in Heaven,
 shou'd we upbraid 'em with it here? *The clearest Moons have
 Spots.* The best Churches have had some such Stains.
 let the Blot of their Lives be wash'd out of your Memo
 by the many Tears at their Death. And so Gentlemen
 wel, (with this short Advice of *St. Paul*; *Let him that thinketh
 standeth take heed lest he fall*) that I may go on with my Ad
 to your Four silenc'd Pastors, that they wou'd make their
 penitance as publick as their Whoredoms.

And here, Gentlemen, what shall I further urge, to
 you to a publick Repentance for your publick Whored
 For, if the Two Instances of those penitent Clergy
 (Bishop *Asherton* and Mr. *Foulks*) can't move you to a pu
 Repentance, what can? If the Example of such great
 tents can't affect you, or move you to a publick Repenta
 will you (for once) admit a Layman to preach to you upon
 great Hazard you run of being impenitent, under the We
 of those heinous Adulteries you are charg'd with? And
 Gentlemen, might *Dunton* be allow'd to preach, I w
 HOLD FORTH in a few Questions, with an *Application*, or
 Use of Reproof.

DUNTON'S SERMON to the Four Dissenting Parsons accus'd of Adultery

MR. F——— L———, my Sermon to you will be
 displeasing; for I am first to ask you, What,
 L———, cou'd you find no other Object to centre
 LUST upon, than the Lady O———'s Servant, who to
 Day might have been chaste and honest, had you not debat
 her in her Lady's House, where your sole Business was to
 and preach? How cou'd you, Mr. L———, that desce
 from holy Parents, and was early season'd with Principl
 Virtue and Goodness, become (notwithstanding these Pl
 ANTIDOTES) a *Debaucher of young Virgins*? I repea
 again——— *A Debaucher of young Virgins*——— For, as you
 the first, so (considering her great Penitence) I verily thin
 were the only Person that ever debauch'd Mrs. E———.
 true, you mask'd your lewd Designs under the sacred Nam
 LOVE, (for did you not promise her Marriage when you
 bebauch'd her? and did you not repeat that Promise,
 she threaten'd to drown her self, to conceal her being
 Chr

when all this Pretence of Love was no better than
 LUST; or why else did you not marry her, to make
 her and your self honest? I know, Mr. L——, you
 a learned Man, and were always an excellent Preacher;
 I much question whether you know what a heinous Sin you
 are guilty of, when you debauch'd such a young, chaste, and
 virtuous Virgin, as Mrs. E—— was ever accounted, 'till
 you drag'd her (for I can't say tempted her) into your Bed, at
 Lady O——'s. But pray let me ask you, after Fifteen
 years spent in all kinds of Whoredom and sinful Dalliance with
 Mrs. E——, what have you got but Shame and Disgrace?
 and what has she got, by yielding to your lewd Embraces,
 the Name of a W——? (tho' as she's penitent, I shall
 no more upbraid her with that.) So that 'tis clear, Mr.
 L——, the debauching a young Virgin is the highest In-
 jury, as to this World, that can be done to her; not only
 (without Repentance) it damns her Soul, but as it ruins her
 Reputation; and the Loss of Reputation (especially in
 young Virgins) is not only a Shame (if they shou'd be con-
 sider'd to bear with that) but it is a real Loss and Hindrance of
 their Fortunes; and tho' it shou'd not be known, (as it often
 is) it is a great Injustice to the Man who shall marry such a
 woman. Mr. L——, if you think little of this, you'll do
 me to consider how you'd take it, to marry another Man's
 wife, and then do as you'd be done to. But I must further
 BOLD FORTH so far as to tell you there is yet a greater In-
 jury in debauching a Virgin than I have yet nam'd: And
 that is to the Person her self; for she that is once debauch'd
 (as Mrs. E—— was, by your Promise of Marriage) is laid
 to the Temptations of others, and when forsaken by her
 first Lover, seldom returns to her Virgin Modesty, but seeks
 relief, or is found by some other, and often goes on to common
 prostitution; (as I shall prove in my Sermon to Mr. C——y)
 which is in Justice chargeable upon her first Corrupter, and
 a small Aggravation of his Sin in debauching of single Wo-
 men; and if (as many believe) the Reason why *DIVES* de-
 clined the Conversion of his Brethren, was not Charity to their
 souls, (for that is not found in Hell) but because his Punish-
 ments were increas'd to the same Degree that his evil Example
 spread upon Earth, by which we must suppose his Bre-
 thren, and nearest Acquaintance, to be chiefly infected; this
 (Mr. L——) will be a terrible Consideration to those who
 (as you) do corrupt others; but more especially young Vir-
 gins, which was your Sin: And so farewell (and repent) 'till I
 see you again in the Application of this Sermon.

Mr. J—— C——, I am now going to preach to you;
 I shall first ask you, wan't it Lewdness enough to debauch a

Servant, and one of your Hearers, (and that just as you
going preach) but you must also tempt a very sufficient M
Wife to Uncleanness; (for that's the Charge against you in
Secret Narrative) and not only tempt her to Lewdness, but
leave her Husband's Bed to live with you as Man and W
(that is, as Whore and Rogue) in *Holbourn, Lambeth*, and o
Places? Now Mr. C——, let me ask you this ser
Question, (for I'll preach to you whether you'll hear me or
en't your loving and debauching another Man's Wife a
rage at once unjust and ridiculous? En't it to break open
cloures, whilst Way enough lies open? As if Water
more pleasant out of a Friend's Cistern than ones own F
tain; or a snatch'd Mouthful from a Stranger's Spit more
factory than a wholesome Joint at ones own Table. But
ever lewd and ridiculous such Amours were, after
few Addresses you so well (or rather so ill) succeeded, that
Marry'd Strumpet soon condescended to forget her honou
Title of a Wife, for that more Modish Phrase of a Miss
and having now once pass'd the Bounds of Modesty, in ac
ing your lewd Embraces, scrupl'd not to proceed to the hig
Impudence, and (as the *Secret Narrative* tells us) abandon
Husband's Bed—— Now Mr. L——, what can
say to this vile, open, and daring Act of Adultery? Was
enough (as I said before) to debauch a Servant, and on
your Hearers, but you must add one Adultery to anot
Wan't it Gratification enough to your lewd Desires, to en
rage and harden a Servant Maid in her lewd Practices,
was sent to you for good Advice) but you must after that
mit Adultery with a marry'd Woman, and engross her
so far as to get Children by her that call you Father? By
scandalous Whoredoms you have (*Judas-like*) betray'd and
grac'd your sacred Function, and for ever blasted (both in N
and Issue) that marry'd Strumpet that deserted her Hus
for your lewd Embraces. I suppose you're so harden'd i
you will scarce acknowledge you have done any Harm to
Partner in these Adulteries: However, I will take upon
to preach such Doctrine as this.

First, That Adultery, (tho' attended with less Aggrava
than yours) is greatly mischievous to the Woman as well
Man with whom the Sin is committed: For, first, it inv
her in the same Guilt of Sin with the Adulterer. It is n
Temptation that will acquit her from the Guilt of so sig
Commission: To be tempted is no Sin; but to yield to T
ration, to act the Thing tempted to, that is sinful. Ad
deed the Law of Fornication lay not against the Man
but against the Woman also; for it is expressly said, *Deu*
17. There shall be no Whore of the Daughters of the Child
Israel. The Fornicator therefore cannot commit this Sin

He must draw Sin by that Act upon another too, as well upon himself, and so aggravate still his own more, as not being only sinn'd himself, but made another sin too, by consenting to and acting that Filthiness with him; in as much as he ought to be no consenting unto the Enticement of Sinners unto Wickedness, (*Prov.* 1. 10.) no partaking with Adulterers, (*Psal.* 50. 18.) no having Fellowship with the unfruitful works of Darkness, *Eph.* 5. 11. And after this Sin is committed, it brings upon her Shame; if a Maid, it robs her of Glory, which was her Virginity; if a Widow, it robs her of Honour, which was her Integrity. In *Levit.* 19. 29. it is said, *Do not prostitute thy daughter, to cause her to be a whore.* In the Text is read *prostitute*, in the Margin is *profane*. In the Laws, the Shame of the Fact lights on the Woman as well as the Man, who is to be a publick Spectacle to all Beholders, whether in Church or Market, as well as the Man. The very name of a Whore, which she gets unto her self thereby, hath much of Shamefulness and Reproach, Dishonour and Disrepute in it, as nothing can have more. No greater Filth can be brought upon any, than what is comprehended in that name; worse cannot well be said of a Woman, than that she is a Whore; 'tis all Shame in one Word: And therefore Misfortune and Abundance he doth to a Woman that brings her under this Shame.

Secondly, It is mischievous to the Child that is (if any be) born by such sinful Copulation: For, how many Children so be born, are by one Means or other stifled in their Mother's womb, and murder'd before they are born, or expell'd thence before the Time to bring forth, and so kill'd in their very Birth!

Again, How many of them (to hide the Infamy and Shame of their Birth) are by the Hands of the very Mothers of them strangled or drown'd, or otherwise destroy'd as soon as they are born! We need not go so far for Instance, as to the Pope's Bull, out of which Six Thousand murder'd Infants Skulls are taken. How seldom is there an Assize with us, wherein there are not some or other arraign'd for such Facts as these, the Murders of Bastards!

Again, How many of them are, if not at first violently kill'd to Death, yet afterwards leisurely starv'd to Death, quite lost for want of looking after! Tho' some do, yet very many of them, live to be Men and Women. The Mother is ashamed of it, and tho' she hath not a Heart out to kill it, or hath no Mind to be hang'd for killing of it, she strangles it dead, and is wanting in affording it Means of Food and Life: And the Father, as not being certain that it is his (for she that is false with one may be so with another; and she that hath to do with her, can be assur'd that it is his

more than anothers) he hath no Affection for it, takes little Care for the Maintenance and Education of it, and so it does not thrive and comes to good.

The Sight of it is the Remembrance of its Parents Sin, a Renewal of the Shame, and therefore they ordinarily neither that Love to it, nor Care of it, that Parents have ought to have to, and for the Fruit of their Bodies: So wanting the Effects of that Love and Care, it cannot but dwindle away until it die.

And lastly, What Care soever be taken to preserve Life, and provide it of Estate, yet the Baseness of its Birth is such a Blot to its Name, such a Stain to its Honour, and Disgrace to its Person, as it is never able to wipe off. It is disgracefully spoken of upon every Occasion; and especially in any Quarrel shall be sure to hear it self call'd by the ignominious Names. The By-blows even of Kings and Princes seldom have their Names in Chronicles transmitted to Posterity, but with a Brand of the Infamy of their Birth set upon them, being remember'd as the base Sons of such or such a Prince. So mischievous in Point of Life, Estate, and Honour is this Sin of Fornication to the Child of the Fornicator.

All this Infamy do bare Fornicators (that's Persons who are in a single State) bring on their spurious Issue; but Adulterous Issue (which was your Case) they are in *Double Bastards*; I mean doubly infamous. by reason of aggravated Whoredom of those that begot 'em.

Now Mr. C——, these are some of the CONSEQUENCES OF WHORING, and getting Children (that as you have marry'd to other Persons) you have scarce a Right to them, you have got 'em. But I won't enlarge upon the Scandal of having Adulterous Children; for I suppose such *Pretch* is not very pleasant to *Conjugal Whoremasters*, and so I will dismiss you a few Minutes, to preach to that lewd (tho' very ingenious) Man Mr. D—— C——.

Mr. D—— C——, I have heard you preach many excellent Sermons, and I hope (tho' I am but a *Lay-Preacher*) you'll condescend to hear one Sermon of mine. I shan't trouble you with it to so large a Congregation as you were wont to preach at *Brewers-Hall*, but only to your self: And here, Sir, I will ask you, (for I shall preach by way of *Query*) how strange is your Whoredom aggravated (were it possible) above the Whoredoms committed by your fallen Brethren? How greatly must you be ashamed of your self, not only against Light and Knowledge, but the Remonstrance of your own Conscience? For, wan't it you that remonstrated against the Lewdness committed at *Bartholomew-Fair*? and for that you have fore publish'd a Poem you entitle *Smithfield-Gosses*. W

that so highly commended Col. S——ry*, for Patience, and ev'ry Christian Virtue? Wan't it you that applauded the same Gentleman for joyning himself to a Church Christ in the City of London? Nay, that did (seemingly) so high in your Love to the Blessed Jesus, as to publish **SEVERAL CHRISTIAN EXPERIENCES**. This, C——, is what you have preach'd, and writ, to reform Age, and against Lewdness. Then what a Self-condemned Breemonger must you be, that after having (seemingly) commended Chastity by serious Books, excellent Preaching, and pious Life, shou'd yet your self become A CAST-AWAY, that not only by frequently debauching your own Servant, in your own Houle, and at the *Horse* in S——field) by picking up common Strumpets; little considering that a common Whore (or NIGHT-WALKER) is one that lives vilest and lewdest of all Strumpets, 'till at last being half with the POX, Nature sinks her, and then she's thrown in a Hospital, too abominable to be touch'd with any thing but a Pair of Tongs, or a Fescue: And now, (being in the **DRIVING TUB**) if she has Time, she usually wants a Minister for Repentance. Then seriously consider, Mr. C——, that BRIMSTONE VERMIN 'twas that you pick'd up and carry'd to the *Dark-H——* at B——gate; for 'twas (as Mr. J—— prov'd to your Face) a NIGHT-WALKER, a Witch who by her very Profession does extinguish the natural Lust of her Sex, and debases the Humane Nature below that of Beasts, by strolling in the Streets to prostitute her self to the first who (like *David C——*) will accept of her lewd and lascivious Proffer. Was this fit Company for a *Dissenting Parson* to be seen with in a private Room? Oh fye! fye! Mr. C——, how durst you be so LEWD and DRUNK, (for the same you own'd to Mr. J——) as to pick up and care for a *Brimstone Harlot, a common Whore, a night-walker*, betwixt Man and unreasonable Brutes, there is no Difference, except that the BRUTES are the modest and more reasonable of the two; for they act but according to the Dictates of Nature, which they ne'er transgress; but (Mr. C——) such vile Creatures as you pick'd up upon *Tower-hill*, are so scandalously lewd and wicked, that they have neither the Restraints of Nature, nor Humane Laws, nor of Conscience, nor Reason to them; and therefore as your Sins (and Mr. J——) have found you out, in picking up such Cattle, let the divulging of it in this Sermon be a Warning to you how you should LEAVE any more *Night-walkers*, either at the *Dark-H——*, or at the *F——Horse——* Pray Sir excuse me that I presume

* In the *ELEGY* you writ on his Death.

† In a Book you call, *The Old Man's L——cy.*

to preach to a Man of your Wit and Parts, against TREATING of common Whores, for 'tis an EXPENSIVE SIN, I shall prove in my APPLICATION to this Sermon) that you are but too well acquainted with; for we are told in the *Second Narrative*, this was not the first Time by many, that you were guilty of lewd Practices; for can any think that a common Whore, who does as 'twere *earn her Bread* by her impudent Tricks, and neither loves, nor knows the Cully she picks will drudge for nothing? 'Tis true, in divers Parts of *Country*, there are certain WENCHES OF LOVE, that out of *Country*, prostitute themselves to Travellers which have no Money: But, Mr. C——, you can never persuade me, that such Prostitutes as you pick'd up upon *Tower-hill* are so charitable as the *China Wenches*; for common Strumpets whose Bread, and as vile and lewd as they are, I believe the great Prostitutes in *London* never yet reckon'd her Whoredom a Work of Charity; and therefore, Mr. C——, I must tell you (take the Reproof as you please) whilst you lavish your Money away in TREATING of common Harlots, to pay you Preaching is but to encourage Whoredom, and that of a viler Sort, for the Scripture calls such Beastly Creatures as you pick'd up upon *Tower-hill*, by the Names of *Dogs* and *Swine*, because of their Likeness of Temper and Practice; 'tis not doubted, (and therefore have a Care of being so again in such lewd Company, lest we shou'd hear of you next Morning in the *Poultry Counter*) but those who are entrusted with the Government of this City, will take effectual Methods to cleanse our Streets from these *Daughters of Satan* and with that Caution I conclude my Sermon to *David C——* hoping to meet you again (and the rest of your lewd Brethren in the APPLICATION of this Sermon with such a Reproof as may convince you all, that *Repentance for Adultery flows as publick as the Crime*.

And now Mr. D—— L——, I am come in the Place to preach (in a few *Queries*) to you, even to you that are so harden'd and shameless, as to pick up a W—— near your own Door, and so mad and rampant (in your OLD AGE) as to debauch even your own Servant. (I mean that young Woman you brought with you from *New-E——*) 'Tis true, you publish'd a *Vindication* against this Charge of Whoredom that was exhibited against you at *A—— Hall*; but that *Vindication* (as I prov'd before) was a sort of *Confession* of the Bastard Child that you had (at least) a Share in: Then with what Face Grandfather L——, (for you are old enough to be your Servant's FATHER, instead of her SPARK) cou'd you pretend to Innocence? for wan't you dog'd to the great *Bardry-hill House* in *Moor fields*, and there caught with a common Whore?

can't it as fairly prov'd, that you and your *New-E*——
 that so long glutted your selves with stolen Waters, 'till her
 that last began to be full of 'em? (I mean, 'till she was
 a Child.) So that now (according to the sacred Oracles)
Pleasures of Sin being but for a Moment, they are succeeded
 bitterness in the latter End. Mr. *L*———, you may well
 you are wholly ruin'd; but you know in your own Con-
 scie, that utter undoing of your self and Wife that you
 complain of is the Fruit of your own Whoredom; which has
 such a *Blot and Stain* upon your good Name, (to use your
 Words in your *Vindication*) as all the Water between this
New-E——— can't wash out; and yet you have the Face
 rather *Impudence*) to assert your Innocence in the Sight of
 L. But that I might either PREACH, or argue you into a
 quick Repentance for your *publick Adulteries*, let me ask you,
 which way were they first discover'd, you have been so diligent
 to hide and defend them? Whether was it any private Quar-
 rel falling out between you and your *New E*——— Ser-
 vant that did first detect you? or was it a fastidious Humour
 to rid of her, after your wanton Appetite was cloy'd and
 tired? or was it a covetous Design, to avoid the Charge of
 maintaining her longer, and defraying the Expences of her
 living in? or did the Terrors of the Almighty so wound the
 Conscience of your Harlot, that she detected your Adultery to ease
 her Conscience? But however 'twas with your Whorish Ser-
 vant, 'tis clear by your *Vindication*, you are, instead of being
 brought into Repentance, fear'd into Hardness of Heart. So
 now (as often the Justice of Providence orders Things)
 you are given up, by a Withdrawment of restraining Grace,
 to commit one Sin, as a Punishment for another; for is not
 your over-earnest Desire to conceal your Bastard, a clear Proof
 you chuse rather to live impenitent than (PUBLICLY) to
 confess your Adulteries, in Order to forsake 'em? But re-
 member, tho' your Servant (to conceal you Adultery) has de-
 ceiv'd another was the Father of that Child, (which had at least
 Nose and Leg of your own begetting) yet let not this
 DOUBLE lull you asleep, or hinder your PUBLICK RE-
 PENTANCE, for you know not how soon your Strumpet may
 be betray'd by you (as *E*——— did by *L*———) and lay the Father
 at the right Door; for there's no Faith in Sin, and she that will
 reveal your Bastard to Day for a Sum of Money, will dis-
 cover it to Morrow for a greater: However, take this for a
 Maxim, *There's no trusting to the kind Words of these Whorish Women*
 who have both an Interest and Inclination to deceive you; especially
 when the GREAT BELLY is conceal'd under the Mask of an
 innocent Simplicity, which I take to be your Case. (For, don't
 say in your *Vindication*, I challenge any Person upon Earth to
 prove me guilty of any thing in that Matter, but only imprudent
 Manage-

Management; to which I was hurry'd by an over-earnest Deputy (conceal the Bastard?) So that 'tis very probable, in a little we may see the Cheater cheated; and I wish all Traders in His Majesty's Flesh may be so serv'd. However, Deodat, we see by your Vindication there's no Whoredom so vile and scandalous, but a harden'd Sinner will dare to conceal it, under the Mask of Innocence— Mr. L—— I wou'd PREACH a whole Day on this Subject, had I any Hopes to awaken your Conscience: your Vindication shews you have no Mind to come to Confession: However, to deter you from future Whoring, remember this; “Where Women have a Hand in the Cheat, the Frauds (in concealing of Bastards) are cover'd o'er with ingenious Pretences, and as cunning a Man as your self is not so easily impos'd on as a Woodcock or a Jack-daw. Surely Sir, when you debauch'd your Maid, you neither thought of the Sin or Ruin that attends such Adulterous Practices: if a Woman that's a KEPT WHORE (which was the Case of your New-E——— Servant) finds you are a CULLY in the World, and will be often impos'd upon by her, then she has a Thousand little wheedling Tricks and Artifices to decoy you. Sometimes she's breeding forsooth, and then sure you cannot be so barbarous to your own Flesh and Blood, but you will take some Care of the young one! Besides, she wants Night-Gown and Damask for Clouts, and a Thousand other Necessaries: a Lying-in-Woman: And if you make her a Present that she don't like, why then sure she's as handsom and young as any and such a one's Miss, who has 200l. for a Lying-in, and you think that she'll be put off with your nasty shabby or Fifty Guineas? No, truly, she rather thinks that as long as she stands between you and her, you ought to cut off the End of your Estate, and settle a good Part of it upon her for her Life, and then let the Child Heir it afterwards; and perhaps all this too may be only WHORE-CRAFT and Pretences: so she must be forc'd (to bring off her self) to sham a Miss, and that your Cruelty and Hard-heartedness in settling your Estate upon her, and answering her Demands has been the Cause of it, and will at last force her to throw herself away (as Mrs. E——— wou'd ha' done in the Hospital). Well, but if you lov'd her as well as she loves you, you cou'd not be so barbarous to deny her any thing.

But, Sir, I need not PREACH to you longer upon this Head; for I suppose you know by a dear-bought Experience that the Tricks and Devices of a Kept Miss are not to be paralleld by any thing but their Ingratitude and Inhumanity. There indeed they exceed themselves; nothing in Nature being so perfectly Brutish and cruel as one of these kind of creatures: The very Moment you stop your Hand they grow insolent; and when they find they have entirely

Business, and turn'd you a grazing, (as was the Case of *John L——*) who so ready as that very *STRÆN* that has your Estate, to revile and scorn you? and you are no less Buffoon now than you were her Property formerly.

Mr. L——n, I might enlarge upon this Head, and further shew you the Folly and Ruin that attends Adulterous Practices, (but more especially that of making a Miss of a Ser-
vice) but I shall stop here, to make Way for a short APPLI-
CATION to this Sermon, and so dismiss you.

Thus, Gentlemen, have I distinctly preach'd to you all
er: And seeing the SCANDALOUS WHOREDOMS you
have been charg'd with in the *Secret Narrative* call for a hearty
publick Repentance, to excite you to it, I shall conclude
my *Query-Sermon* with a short *Application*, or few MOTIVES
to a chaste Life; for tho' 'tis plain by the foregoing *Queries*
that you have all Four (*Judas-like*) betray'd and disgrac'd your
offic'd Function, yet seeing no Uncleanneſs is too great
to deserve Pardon, where the Whoremonger truly repents, I shall
in my *Application* to these *Queries*) conclude my Sermon with a
general *Address* to you all Four.

And here, Gentlemen, first, learn from the publick-Scandal you
have brought upon Religion, and your good Names, the great Hazard
you are in, both of Temporal and Eternal Ruin, without a speedy and
sincere Repentance. One wou'd think, Gentlemen, that but one of
the Considerations shou'd be enough to awaken the most stupify'd
Whoremonger amongst you, (ay, even *John L——* himself, who
is to have the Ascendant of you all in Lewdneſs) from Sensuality.
Is it it, O you Brutish Adulterers, inconsiderate and unwise!
Do you so eagerly pursue in your unlawful Loves and irregular
Pursues, but certain Ruin, Destruction, and Damnation; impair-
your Estates with Profuseness, stigmatizing your Names with
Fame, wasting your Bodies with Consumptions, filling your Bones
with Rottenness, entailing loathsome Diseases on your selves and Po-
sterity, dulling your Wits, clouding your Intellectuals, effeminating
your Senses, and everlastingly shipwrecking your Souls. Leave off then
these Brutish Momentary Delights, and reaking fulsome Plea-
sures, before those which are pure, satisfactory, and eternal: Trifle not
with your noblest Passions on low, sordid, scandalous Objects, but fix them
on intellectual Beauties: Let Virtue be your Mistress, and make
her regulate all your Affections, so shall you find uninterrupted Joys,
the Life-breathing Sweets of an innocent and still encreasing
Pleasure, which admits neither Change nor Satiety, which hath no se-
cure Checks in the Height of Fruition, nor any Sting in the Tail; but
is much delighted in after Reflection as the present, and is never
follow'd with Bitterness in the latter End.

The Ways of Religion are ways of pleasantness, and all her
paths are peace, *Prov. 3. 17.* But, Gentlemen, if the Consideration

ration of the Pleasure and satisfying Delight there is in a chaste
won't restrain you from Whoredom, yet at least let the Shameful
the Toilsomeness, and the Expensiveness of Whoredom, be Motives
you to make your Repentance for your Adulteries as publick as
Crime, that you may not only fly and abhor the Company of Harlots
but not dare to look on a Woman so as to lust after her, as know
that our Saviour tells you, that He that looketh on a woman
lust after her, hath committed Adultery with her already in
heart. And therefore (that I may here so touch your Conscience
to reform your Lives) I shall in the Application to the foregoing
Queries, a little enlarge upon these Motives.

And, Gentlemen, my first Motive to press you to abstain
Whoredom is—— The Shamefulness of it—— Things
are honest, pure, and lovely, and of good Report, virtuous
and Praise-worthy, those are Things for Christians to think
to have their Minds and Hearts upon, *Phil. 4. 8.* But Things
of Dishonesty, Things that are shameful, and of evil Rep
these Christians shou'd with the greatest Care that can
avoid. And indeed, if we consider this Sin of Whoredom
every Circumstance of it, it is a very shameful Sin.

1. The Actors of it are ashamed to be seen in it, and there
fore chuse Darkness and Secresie to act it in: *In the twilight
the evening, in the black and dark night,* as the wise Man obser
Prov. 7. 9. Whence this, and the like Sins are call'd the
of darkness, *Eph. 5. 11.* done in secret, in private and
Chambers; (whence *Chambering* and *Wantonness* go well to
ther, *Rom. 13. 13.*) or other Places of Conveniency for Pri
cy and Secresie, as furthest remov'd from Observation and
covery: Which, why need it be, if it were a Thing of
nessy, if it were not a shameful Thing?

2. The Parts and Members of the Body wherewith the
is acted, are Things which were a Shame to see or name
Whence the Greeks call them *αἰσχρὰ*, and the Latins, *pu
shameful Things*; Things which People that have any
of Modesty in them, are ashamed to look upon. *Shem
Fiphet*, when the Father so lay, that his Nakedness appe
took a Garment and laid it upon their Shoulders, and
backward and cover'd it, without seeing of it; and for
Modesty of theirs got their Father's Blessing; when as *Chan
his Immodest, looking upon it, had his Father's Curse,*
9. 22, &c. Throughout the whole Scripture those Parts
never found mention'd by Name, but by some other mo
Way of Expression. Neither amongst the Heathens were
the People of Modesty have any of those Words in their
Mouths.

3. The Act it self, wherein this Sin is committed, is
shameful, as that it cannot be mention'd in greatest Privacy
without Shame; and therefore the Apostle speaks of it as
T

not to be named among Saints, Eph. 5. 3. and saith, It is not to speak of those things, v. 12. And well he might, as being a Thing fitter for Brutes, as Dogs and Bitches, to delight in than for Men. Whence St. Hierome * calls the Acts of Fornication, *Caninas Nuptias*, the Nuptial Weddings, or Weddings of Dogs.

And if the Act it self cannot be nam'd without Shame, how must we needs think the Commission of it? How can they not only their Faces outwardly, but their Hearts inwardly burn and glow within them, whilst they are acting so shameful a Thing? A Thing that can neither be seen, nor spoken, nor heard by others, who are no way guilty of it, without being at it.

The Temporal Punishment consequent to this Act, is a publick Punishment. Among the *Grecians*, in many Places of Italy, as *Camerarius* observes, the Punishment for Fornicators was that the Fornicator shou'd have his Beard chop'd off with an Ax, and so to be sent away; which to him was a Mark of Infamy. Amongst us, the Punishment is for Offenders in that they are to stand in the Places of most publick Notice (the Church, or some Market-Town in the Time of Divine Service, or some Market-Town in the Time of the greatest Concourse of People) with a white Sheet upon them, to be a publick Spectacle for all People to see, and gaze upon, and so to be the Town or Country's Shame, to be every one's Scoff and Scorn; a Thing greatly hateful to those that have any Remains in them either of Honour or good Nature: But I must tell you, Gentlemen, were you Members of the Church of *England*, the Church wou'd have the more Reason to be satisfy'd with your Repentance, if you weekly and publickly submitted to those *Habits* and *Rites* of Penitence, which she, in Conformity to the ancient Times, requires you; of all which (and they were very many) our Church (because many of the rest were abus'd by the *Popish* Church, when they thought fit to make Penitence a Sacrament) thought fit generally to retain but Two: That of the Square Sheet, and Wand, with which her Penitents are enjoyn'd to appear; and where they do not, the Church Liberty even to dispense with them.

And if they had requir'd you *All Four* to have appear'd in the like Linnen Garb, I know no Reason why any of you shou'd have wav'd it on that Account; a coarse square Sheet, or a Sheet being fashion'd or trimm'd, being much of Kin to the Square Sheet, which antiently Penitents appear'd in, as many Pictures witness.

And for the Whiteness, in particular, of the Vest, I am to believe, it might owe it self to the Conformity, which

* Epist. 50. ad Ocean.

the Design of *publick Penitence* bears to that of *Baptism*, being (as the Evangelists call it) the *Baptism of repentance for forgiveness of sins*, Mark 1. 4. Luke 3. 3. and that a *Profession of Repentance*, in order to the same End, the restoring Penitents, who had notoriously broken their *Baptismal Vow*.

This Digression (if it be so to be accounted) on this Occasion I thought fit to make, in order, if not to the Satisfaction yet to the stopping the Mouth of those who (that they discourage the Practice of *publick Penitence*, so useful for Souls of Penitents themselves, and so conducive to the Cause of Christianity) have, in this last Age, endeavour'd to cule it; and I hope, it may not prove altogether unsuccessful to the End intended.

Now all these Things laid together, the Shamefulness of Sin appears to be very great; and the Consideration of it may be one other weighty Motive to abstain from the Commission of it.

Gentlemen, My Second Motive to press you to abstain from Whoredom, shall be *the Toilsomeness of it*—— Christian Liberty call'd to Liberty and Freedom; and the greatest Liberty the World consists in Virtue and Piety: For, the more virtuous and pious, the more free from Sin and Wickedness; Servant to which, is the greatest Slavery in the World: Tyranny like to that where Sin reigns. But as all Sin in general is tyrannous, and so the serving of it Slavery; so all particular is very tyrannical, and the serving of it very Drudgery: The Slave to that Tyrant is never at Rest, no not so as in the Night. How doth it busie the Head with Thoughts of Thoughts about the obtaining of its Desire? What Contrivances, what Arts, what Stratagems, what Policies, what Ways, what Means doth it devise and frame for the compassing of its End?

What Watchings must there be of the Inamorates, for opportunity to open their Minds, and discover their Passions? What soliciting, courting, Compliments, with the Paramour woo and win her to a Compliance with them in their Desires? What promising, what vowing, what swearing of Love to an attempted Mistress, when there is no more of Love in her, but a Brutish, unruly, longing Desire to satisfy Lust only?

What a Waiting must there be? What Attendance many times be given before their Suit can have its Accomplishment, if they have to do with a Person that is proud and or covetous and cunning? who for pleasing of her Honour or for the advancing of her Gain, will exercise them with Thousand Delays, and keep them in Hand with Varie Shifts and Put-offs, as tedious and wearisome as those withal that go to Law; this Evening, or that Morning;

noon, or that Midnight must be waited for, and attended
and over and over, and all to no Purpose, thro' some ac-
cidental or contriv'd Disappointment.

Who, who is able to endure such Drudgery as this! One
as a Harlot going in her Gaiety to the Theatre, wept to
see what Pains the Wicked took to go to Hell, whereas him-
self took not near that Pains to get to Heaven.

This, with considering Persons, cannot but be very weighty
to keep them from going into, or turn them back from going
into a troublesome a Way, so toilsome a Travel, so wearisome
a Drudgery, in the Service of so base a Lust.

Gentlemen, My Third Motive to press you to abstain from
Whoredoms, shall be *the Expensiveness of this Sin*—— A Man
may be a Whoremaster at a small Charge (as I observ'd in my
Sermon to Mr. L——n). He that drives that Trade had
better have a good Stock to set up withal; for he shall find it
a very Sin, a Sin that will waste him to the Bones, if he feel
it any thing hard; whereof we have infinite Examples in
all Times and Countries to assure us.

What a deal of Expence goes in the Price of Whoredoms,
especially where the Whore drives a Trade with their Bodies?
What the Harlot got by that Trade such an Estate as the City
of London disdain'd not to become Heir unto. *Lais*, the Harlot
of *Triant*, had such a Rate for a Night's Lodging with her, as
all the great Estates were afraid to give: Ten Thousand
Crowns (a great Sum, if it were but so many of our Groats)
was the demand of *Demosthenes* for the Pleasure of her Compa-
ny one Night, tho' he had the Wit not to buy Repentance,
if he had, at so dear a Rate. And no doubt but the Whore-
masters of our Days, pay dear enough in this Way for their
Pleasure and lewd Enjoyment.

What a great deal of Expence must go in Treatments, and
entertainments of the Whore? What in Plays and Revels,
and Banquets, Wine and Presents, to allure and oblige
her? What in Gifts and Bounties to those about her? What in
Expences on Pimps to procure her? What in Bribes
to Secundo's for Opportunities of Access to her, and for Secre-
tarys to converse with her? The Hand is never out of the Purse
for fetching out one Expence or other in Things of
this Nature.

What a great deal again goes in high Diet, provokative
Drugs, Confectionary Philtres, and all manner of Incentives
and Incendiaries unto Lust? What again in Charges for Cure
of the French Diseases gotten by those Ways of Filthiness?
What (to name no more) must go in Fees, by way of
Comutation, to buy off that shameful Punishment, which by
Law is to pass on those who are guilty in this kind, where
the Fault is known, and the Offender prosecuted?

How

How many fair Estates do we see daily melted and mould away to nothing by these Means? Men of good Abundance Heirs of fine Lands, are in a small Time brought to Poverty and Beggary by this Way! He that is now rich, may in a short Space whore away all he hath, and be brought, like the Prodigal in the Gospel, to be glad to eat Husks with the Swine. Hunger, if he knew how to get them: So vastly, so expensive a Sin this is.

Now, Gentlemen, this Consideration to Persons that have any thing of Wit or Understanding, may be a very proper MOTIVE to restrain them from following so base Ways as these. When they shall consider how expensive those are, and at what Rate they must buy Repentance, they will not but think these are no Ways for them to go on in, if they design to ruin and undo themselves for ever.

Now, Gentlemen, if these THREE MOTIVES won't prevail upon you to forsake your unclean Practices, yet (that the *Application* to this Sermon may, if possible, prove effectual to persuade you to a chaste Life) let me entreat you to consider of, and meditate upon what is behind—Let the *lust* of Sin come into your Thoughts, when you are under any Temptation to Sin, and especially to the Sin of Uncleanness of any sort; and the Thought of them will be mightily conducive towards your Preservation from that, or any other Sin. What are they? Why they are Four; *Death, Judgment, Heaven, Hell*; and the serious Thought of any one of these, is enough to give a Stop to the Course of any Sinner, (but more especially Clergymen) in the Height of his most eager Pursuit of his Carriere to sin.

Fornicator, Adulterer, unclean Person of any sort, *Death* is behind. Thou canst not live for ever here, thou must die, and die thou may'st thou knowest not how soon, even in the very Act of Uncleanness thou may'st expire, and be cut off, and, O how dismal wou'd thy Condition be, if that should fall thee! What can befall a Man more woful and dreadful than to be catch'd, and cut off by Death in the very Act of Sin? And yet how many have been so surpriz'd, and seiz'd upon, taken and carry'd away by Death! And what hath befallen any, may justly be fear'd by all. Gentlemen, therefore remember your End, and be afraid of such an End as thou shalt be cut off at once both for Sin, and in Sin; and this will conduce to a making you fearful to commit this or any other Sin.

But, Secondly, not *Death* only, but *Judgment* also is behind. Thou Adulterer, Fornicator, unclean Person, thou must not only die, but be judg'd too for thy Filthiness and Uncleanness after Death: For, *Whoremongers and Adulterers God will*

13. 4. Death will not so hit thee as to make an End of thee; it will but seize on thee like a Serjeant, and imprison thee until the general Goal-delivery, at the End of the World, when it will bring thee forth to Trial, and so, and in such manner as it found thee, it will bring thee forth to the great Tribunal, and present thee to be judg'd by the great God, and righteous Judge of Quick and Dead, in the sight of Men and Angels. Who wou'd not tremble, and be amaz'd to think of that he shou'd be brought forth, and made appear in such an Assembly as will be at that great Assize at the End of the World, in that Condition that he is in, when he is in the Act of Lewdness, and in all the Circumstances of his Filthiness? (Gentlemen) think of it, that in such Condition you may be brought into that Assembly, and cannot possibly be assur'd, that in that Condition you shall be brought into it: And this Thought, if well ruminated upon, may be highly considerable to the prevailing with you to *flee Whoredom*.

Secondly, Thirdly, There's *Heaven* behind. And, Oh, what I said, when I said Heaven! Why, I said a Place, and a Place of Pleasure, Joy, Glory, and Happiness, beyond all that the World hath, or ever had, or was so much as said, or thought, fancy'd, or imagin'd by any Man in it: As it is said in 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither is entred into the heart of man, the things which God hath prepared for them that love him.* The Poet's *Elysian Fields*, the Garden of *Alooline*, the Paradise of *Mahomet*, are, yea, the *Eden* of God in this World was nothing to it. The Sum of it is enjoyment of highest Blessedness, without Interruption or Interruption, to all Eternity, But who is this for? Why, for the Godly, and amongst them, for those that possess their selves unto Sanctification, and in Honour, that defile not themselves with Women: For, *neither Fornicators, nor Adulterers, nor effeminate Persons, nor Abusers of themselves with uncleanness, shall inherit the Kingdom of God*, 1 Cor. 6. 9, 10. Therefore think of this, when at any Time you are tempted to Uncleanness, and say, Shall I, for the Love of a *Whore*, a *straw-walker*, a *common Strumpet*, lose my Heaven? lose my Happiness? Can the Pleasure of all the Beauties in the World (and the Enjoyment of them all) countervail the Loss of Heaven? Is not one Day's Fruition of Heaven's Joys, beyond all that, yea, a Life spent in Brutish Pleasures? Gentlemen, would but remember, and shew your selves Men, and according to right Reason, you wou'd conclude Heaven too good to be forfeited upon so silly a consideration as the Pleasure which Brutes have one with another; and so wou'd by this Consideration, be mightily fortify'd against the Temptations which you may be assaulted with to Uncleanness, and be enabled to abstain from all the Sins of the Flesh, and to *flee Whoredom*.

Lastly, There is *Hell* behind. Oh, what is that! What Place and State of perfect Misery, where is an utter Deprivation of all Comfort, and an exquisite Infliction of bitter Torment; where is *weeping, and wailing, and gnashing of teeth*; where *the Worm dieth not, and the Fire is not quenched*; where the Damn'd are implung'd into a Lake of Fire and Brimstone that burneth to Eternity, for ever living in the Extremity of the most dolorous and tormenting Pains. And who are turn'd into this? Why, the Wicked, and amongst the *Fornicators, Adulterers*, and such like Defilers of the Image of God, and Members of Christ, and Temple of the Holy Ghost. There in that Lake that burns with Fire and Brimstone their Part set out to be. (*Rev. 21. 7.*) And this shall they receive at God's Hand for their Wickedness, that they shall lie down in Sorrow, and burn in the Sparks of their own kindling for ever more. Now, Gentlemen, certainly if this were well thought of, and consider'd by any Man that was under Temptation to Uncleanness, he wou'd never be so far overcome with the Pleasure, so as to commit the Sin. What? shall I go to Hell for a Whore? Have I a Mind to be damn'd for a Doxy? Shall I plunge my self into Fire and Brimstone, there to lie down and burn, and roar to all Eternity, for the little, short, Pleasure, which is had in the Embraces of a Strumpet? Gentlemen, at any Time when you come under the Temptations of Lust, call to Mind, and meditate a while upon the *all the other Three last Things, Death, and Judgment, Heaven*, and you will (by God's Grace) be so wrought upon by that Meditation and Consideration, that you will both forsake all Acts, and detest the Thought of any such thing, and be free from all Appearance of that Evil—— But, Gentlemen, these *Motives* won't prevail upon you to abstain from Whoredoms.

In the last Place, Consider and meditate upon the *Purity of Christ*: There is Argument in all to perswade to Continence and Chastity.

It was a Life of *Purity* that Christ led; there was not the least Unchastity either acted, syllabled, or imagined, said, or thought by him. And his Life is that great Example which we are to copy out in our Conversation. *He that abideth in him, ought himself to walk as he walked.* Therefore you are at any Time under Temptation to the contrary, thus say with, and to your selves, And is this to be Partaker of Christ's Holiness? Is this to be conformable to Christ's Life? Did he ever any thing of, or like to this kind of acting? Was he either a Desflowerer of Maids, or a Corrupter of Virgins? Was he an Actor of, or a Tempter to Uncleanness? Where was he any thing of his gallancing it to Ladies? or so much as a rous courting, or be-complimenting of Women? To what then how unsuitable such acting is unto the Conversation

and how disagreeing with his Purity all manner of
ness is, may be one good Consideration to restrain you
all Impurity, and to perswade to retain your Chastity.

Gentlemen, There is but One Thing more that I know of,
suffice to give you for a Direction, and that is *Prayer*.
er! Oh, what will not that do! It hath a kind of Om-
niscency in it; it can do any thing, even with God himself;
cannot, because he will not resist it. Fervent and *effectual*
er, Oh, it *availeth much!* as St. James tells us, *Ch. 5. V. 16.*
this Means therefore betake your selves for Preservation of
Chastity, and for Protection against Temptation to In-
continency. 'Tis our Saviour's own Direction, *Watch and pray,*
ye enter not into temptation, Mat. 26. 11. Nothing so forcible
for the overcoming of this Temptation, as *Prayer*. Surely,
if there was any Man foild with it, that us'd this Weapon
against it, and did not first forsake his Weapon, and give over
his Defence. Whatever therefore else ye do, be sure to betake
your self to Prayer. Prayer will interest, and concern God
himself in your Preservation, and engage his Omnipotency in
your Quarrel: It will obtain Grace to subdue Lust, Strength to
stand Satan, Constancy to continue chaste, and in one
word, Conquest in, and over every Temptation. To this
Weapon therefore betake your selves, and doubt not of Suc-
cess in every Encounter. He was never finally overcome by
the Devil who continu'd praying sincerely.

And now, Gentlemen, having given you several Motives and
Reasons to preserve you from falling into the Sin of Whore-
dom, I must now leave you to the Trial of them; and my
Desire is, That God wou'd so bring these Motives and Di-
rections into your Minds, and so encline your Hearts to the
Use of them, and so bless your Endeavours in their Use, that
they may prove as so many powerful Antidotes against Lust,
and Remedies against Uncleanness, and effectual Preserva-
tions against Whoredom. So shall God have Glory, so shall
you have Profit, and I shall have the End I propounded to my
self in this *Application to my Query-Sermon*: Or, if I can't per-
suade you all on a sudden to be thus religious, and thus
chaste,

however, let me perswade you, as you value the Health
and Soundness of your Bodies, as well as that of your virtu-
ous and innocent Wives, ne'er to meddle again (or so much
as to look on) those common Whores that we call NIGHT-
WORKERS; and I do in a most particular Manner exhort you
to it, as I perceive a Love to Variety of Women has been so
the Vice of you *All Four*, that you have been all guilty of
going up meer Prostitutes; for the *Secret Narrative* declares,
—s pick'd up a common Whore near the London Spaw—

That Mr. C——y pick'd up another on Tower-hill—— That L——n pick'd up another in Moor-fields—— And if C——k did not pick up common Whores, yet he has so much of that rambling Fancy, that he first debauch'd a single Woman, and then a marry'd Woman, and I suppose a common Whore, had she fell in his Way, had been the same Temptation.

Gentlemen, I wou'd now *preach in earnest*, being come to that Part of my Sermon which I call *Application*: Then let me ask you, en't the CATTLE I have here describ'd pure Company for Men of your *Holy Function* to run themselves For, besides the Scandal of picking up common Whores; tis no small Danger to your very Persons; for you are not only enter'd their *lewd Apartments*, but there's a strong Party of Rogues and Bullies below, if you shou'd not comply with their insolent Demands, or scruple to pay their extravagant Requisition, ready upon Occasion to hector and insult you, or rather than fail, to strip and murder you; and therefore that I now dismiss both you and your lewd Company together—— I shall only add, I have so plainly laid open your Shame and Danger by Whoredom, (and more especially by picking up common Strumpets) that I hope you'll never again give up so much of your Reason as to hazard your selves into such a *labyrinth of Mischiefe* as attends *Night-walking*: No, Gentlemen, I hope this *Plain Sermon* will move you all to a speedy and publick Repentance, and then I'm confident you never shall enter *A Bawdry-house!* why 'tis the very Gate of Hell, an Inconceivable Disgrace, Ruin, and Contempt, and a Whore (but more especially a *Night-walker*) more to be avoided by far than a Jail or a Pest-house, and in all Respects as loathsome as the one, and as contagious as the other. In a Word, (for my Gout, and I shall quite tire you) A Whore (whether common or private) is a Vermin so ravenous and malicious, and so subtle and designing, so formally chaste, and hypocritical, and yet so scandalously common and impudently so proud, and yet so mercenary, and above all, so insupportably ill-natur'd, that in the short Title of a WHORE, are comprehended all the *Vices, Follies, and Impertinencies* of her Sex—— And therefore—— (and with those Words I shall conclude the first and last Sermon I ever preach'd) *Go and sin no more.*

Thus, Gentlemen, I have follow'd you thro' a long and *dirty Way*; and if the *secret Narrative* of your notorious Lives, or *Dunton's Queries* do but bring you to a confession of your Whoredoms, and to a *publick Repentance* for them, I have my End in this *Bold Sermon*, in which I have first deliver'd, and then more *generally* preach'd to you all Four; and

not preach'd according to *Art*, (for I am no *Clergyman*, tho' educated with that Design to my Fifteenth Year) yet if Repentance makes the APPLICATION, 'twill be the Sermon you ever heard; and tho' whilst you live in Whoredom your Prayers will avail nothing, (for *the prayers of the wicked are an abomination to the Lord*, Prov. 28. 9.) yet if this Sermon is bless'd so far as to make you chaste, I hope then I'll put up a Prayer for *John Dunton*, and think him your best friend, as he durst tell you the Truth: But whether this *Secret Service*, and *Sermon*, touch your Conscience or no, yet sure they give a sufficient Reason for calling these Sheets—
— or a *Detection of such lewd Clergymen as have betray'd and sold their sacred Function, by administering the Holy Sacrament in Adulterous Hands*—— Which being your Case, you were all Four silenc'd for Whoredom, after you had eminent Preachers for many Years) I shall conclude this Letter (or Tenth Project, which I call *JUDAS*) with shewing, that your administering the Holy Sacrament whilst you liv'd in the Act of Adultery, was daring the Judgments of God Almighty.
How far your betraying and disgracing your sacred Function in a scandalous Manner, is a parallel Case to that of Judas.
What great Encouragements you have to repent of your Whoredom (for having search'd your Wound to the Quick, I wou'd give you a healing Plaister) from the Example of Holy David, who was a Penitent, and obtain'd Pardon after he had been guilty both of Whoredom and Adultery.
I shall lastly—— I shall conclude my Letter with a few Remarks on the extraordinary Penitence of Mrs. E——, (the young Woman John L—— debauch'd) who being a Partner with him for many Years, and now got clear of the Devil's Fetters, will be a fit Example for your Imitation: And with those Remarks I shall kindly bid you farewell, 'till we meet in Heaven; as we one Day shall, if we sincerely (and publickly, where the Case requires) repent of all our Sins.

And here, Gentlemen, I am first to shew—— That your administering the Holy Sacrament whilst you liv'd in the Act of Adultery was daring the Judgments of God Almighty—— It must be said, God has (as a Token of his Infinite Bounty) given Ministers Commission to administer the Holy Sacrament of Christ to Infants, (or to such as are of riper Years, and able to stand for themselves) and has also given them Commission to give to the Sons of Men the Sacrament of his Body and Blood, the Divine Catholicon, or Cure for ALL the Diseases which are in our Souls; but with this Condition, that he who (like Judas) abuses these holy Mysteries unworthily, instead of being heal'd, shall increase his Malady, work it up to a dangerous Crisis, if not a desperate Paroxysm, which affords no Hope, (either in the Minister that gives it, or to him that receives it) but a fearful Ex-

restitution of Judgment to come— Cyprian tells us Two remarkable Stories, that “one coming to the Holy Sacrament
 “he liv’d in the Act of Adultery, after the Minister had g
 “him the Bread, and he going to eat it, it stuck in his Th
 “*Gladium sibi sumens non cibum*, saith he, he receiv’d his
 “instead of Bread: The other came and took the Bread
 “his Hand, and when he went to eat it there was not
 “but Ashes in his Hand.

Mr. Foulks (whose publick Repentance I recommended
 fore to your Imitation) was so very sensible of the Scandal
 Danger of administering the Holy Sacrament, whilst he liv
 the Act of Adultery, that he tells us (in his *Narrative*) that
 “by many repeated Acts of Adultery he was arriv’d at li
 “a Habit in sinning, (his Conscience being so fear’d and
 “feeling at last, that he added Murder to Adultery) yet,
 “he, *I was never so daring in Sin, but at the Sacrament*
 “*Fears wou’d arise; and the Consideration of the Exemplary*
 “*cution of Nadab and Abihu, whereby they became Monuments*
 “*Divine Vengeance, in the very Place where they committed*
 “*Sin, wou’d sometimes arrest my Confidence, and fill me with*
 “*prehensions lest some like Judicial Proceeding shou’d be serv’d*
 “*me also, for DARING to present my false Fires upon God’s Altar*
 “*which engag’d me in some short-liv’d Restraints, that seldom*
 “*ceeded two or three Days. By these Arts (says Mr. Foulks) I*
 “*made me a House without a Foundation, I procur’d to myself some*
 “*Quiet, and so deceiv’d myself as well as others.*

If then— he that gives the Holy Sacrament of Christ’s
 Body and Blood, and he that receives it unworthily
 both Judas’s, (that is, have both a Hand in the Death of
 Christ) how have you all Four dar’d the Judgments of God
 living in that scandalous Sin of Adultery, whilst you ad
 minister’d the Holy Sacrament?

Thus— you have all Four re-acted the Part of
 Judas, by daring the Judgments of God; and I can’t
 tremble at the Thought of your *eating and drinking your*
Damnation, and of *trampling under Foot the Blood of the*
Evangelical Testament.

We usually hate and detest the fawning Treachery of
 that betray’d our Saviour, the black Suggestions of the
 Priests that did impeach him, the rude Carriage of the
 that did abusively insult over him; we abhor those poison
 Tongues that revil’d him, and those bloody Hands
 smote him. How then, cou’d you reflect on those
 things which were represented to your People, (when
 administer’d to them the Holy Sacrament) without ext
 Displeasure against those Sins of theirs which were the
 Cause of Christ’s Death? For, alas! the Jews were but the
 Instruments of his Passion; the long Train of our Iniquities

chief, the real Actors of that direful Tragedy. He was
delivered for our transgressions, and bruised for our iniquities. He
was we, who by our Sins did impeach, did adjudge, did
condemn him to Death.

It was our Obscenity which besmear'd his glorious Face with
filth, and our prophane Oaths, Cursing, and Blasphemy,
were the false Witnesses that forg'd the black Indictment
against his sacred Person.

It was our Wantonness that expos'd him naked; and our
Glaucous and Drunkenness that gave him Vinegar and Gall to
drink.

It was the Virulency of our Tongues which was the Spear that
pierced his precious Side, and our deep Sleep of Sin made him
an easy Prey to the Ghost.

Gentlemen, you are all Four of you Men of *Eminent Sense*
and *Learning*, and know these to be great Truths; then how
can you administer the Holy Sacrament, and not hate such
as I have here nam'd, which were the perfidious Betrayers
of your dearest Friend? Shou'd you not utterly detest those un-
grateful Murderers, who have abus'd the Lord of Righteousness?
Shou'd you not for ever abhor those barbarous Murderers that
have slain your own Brother?

I remember, 'tis recorded in ancient Story*, that when
Cicero was in a Funeral Oration Rhetorically copious in per-
suading the Romans to revenge the Death of *Cæsar*, he expatiates
on the great Excellency of the Person, shews that he was
endow'd with Valour, Wisdom, and Industry; recounts his
many Victories, shews his Conduct, and the several Stratagems
he made use of, decyphers the vast Kindness he had for that
perishing City, and how he had attested it by *Ample Legacies* &
his Death, as well as by his *Courage* and *Resolution* whilst he
was; and that after all this, he shou'd be barbarously mur-
dered by his own Senators, was a Crime so heinous, that the
Romans themselves stood amaz'd at the Horribleness of the Fact.
When this they hear, tho' with a Mixture of Wrath and Pity,
and with somewhat of Patience. But when he shews them the
 bloody *Vestment*, and in it the Holes and the Blood which were
made by those murdering Instruments; when they see the
purple chang'd into *Scarlet*, and read the Violence of his Ene-
mies by the Number of his Wounds which they see in his Gar-
ment; this adds Wings to their passionate Resentment, and
pushes forward their inflam'd Indignation; they presently snatch
Instruments of Revenge out of his own Funeral Pile, and de-
stroy, if not the Persons, the Habitations of the Murderers.

* *Hist. Imper. Rom. à Pedro Mexia. Vit. Jul. Cæs.*

† *Vid. Testamentum Cæseris in Pedro Mexia.*

Now, Gentlemen, to bring this to our selves, we may perhaps hear or read the *Passion* of our Saviour elegantly pher'd, and have the Greatness of his Sufferings, and Vastness of his Love, describ'd to us with all the flourish Rhetorick, and not be much transported at the Discourse: can we in the *Blessed Sacrament* (when administer'd with Zeal and Affection that Mr. L——s wou'd often give for his Wounds gaping, his Blood pouring forth, and his broken in pieces, without Indignation against our selves who were the direful Actors of this Scene? No, sure, Gentlemen, (whatever you might do, that by many repeated Adultery have fear'd your Consciences) if we have any Love for our dying Lord, or any Respect for a crucify'd Redeemer, if we have any Regard to the Sufferings of a beloved Friend, or any Kindness for our greatest Benefactor, unless we do to re-act *Judas's* Part, and to *crucifie afresh* the Lord of Heb. 6. 6. Unless, whilst we boast our selves Christians, we design to practise and espouse the Manner of the *Four*. Briefly, unless all our Pretences to Religion and Christianity be (like yours) but Ceremony and Complement, we shall be such a Spectacle as this, be stricken with Hatred of our selves, and a full Purpose to decline them for the Time to come.

But if we do not proceed thus far, there will however our receiving be one Step made towards a new Life; let the Debauchees of the Age disregard the Methods of Salvation, and put the evil Day never so far from them, yet if upon any Account (be it political, or other) they appear at the *Wedding of the Lamb*, they dare not approach without something of a Wedding Garment, some more than ordinary Preparation for this *Great Interview*; there will be at least some few Prayers and faint Resolutions, some superficial Repentance, or *Ahab-like* Humiliation, ("At the Sacrament says Mr. *Foulks*, "some Fears will arise if Men live in a known Sin.") and who knows but those small Beginnings may, like the *Cloud of Elijah*, over spread the whole Man? Who knows but this *Almost-Convert* may find so much Pleasure and inward Comfort from this Interval of Impiety, as may occasion a Perseverance; for indeed these SHORT LIV'D RESTRAINTS (as Mr. *Foulks* tells you) do usually continue for some Days, after they have receiv'd; for the most stout-hearted Sinner cannot so far conquer his Fears, as to rush from the *Love Table* into a Brothel-house, or to remove from the *Cup of Blessing* to the *Cup of Devils*: No Man (except Mr. *Foulks*) is such an ACCOMPLISH'D SINNER as to resolve when he hath a View of his *Crucify'd Saviour*, that he will by his Sins and Impieties re-crucifie that *Lord of Life*. No! most Men (except such *Judas's* as you Four) will have good Resolutions at such a Time as this; or at least there will acco-

this Piece-meal Preparation, this Advantage, (tho' none
 of your fear'd Consciences) that it will in some Measure
 bring us to a Recollection of our selves, and for some little
 stop the Carriere of our Sins, which is always the first
 step of Repentance, except in such harden'd Sinners as you,
 by administring the Holy Sacrament whilst you live in
 Sin, dare even God himself to strike you dead, with the
 Eucharistical Bread in your Hand. And in this you are more
 HARDEN'D than even *Judas* himself; for *Judas*, after he had
 betray'd his Lord, (not being able to endure the Remorse of
 his Conscience) he seeks them that had engag'd him in this
 damnable Action, and confessing that he had sinn'd in be-
 tray'ing his Master, he offers them the Money receiv'd.
 His CONFESSION appears sincere, being accompany'd with
 SORROW, and with the RESTITUTION of the Price given
 for his TREASON: And as a further Sign of his great Re-
 pentance, he goes to a Tree and hangs himself, and so finishes his
 Answerably to the Hypocrisie and Thefts with which he had
 spent the latter Part of his Time——— *Judas* SEEMS to
 be the Part of a Penitent, by confessing and abhorring his
 Sin; but, Gentlemen, 'tis seen, (by the *Secret Narrative*) that
 repeated Adulteries have so HARDEN'D your Hearts,
 that neither confess nor forsake 'em, and even dare the Judg-
 ments of God so far, as to administer the Sacrament whilst you
 live in a known Sin. So that in some Sense *JUDAS* was a
 better Christian than either *F——— L———s*, *F———*
D——— C———, or *D——— L———n*, for
 not being able to bear the Stings of his own Conscience,
 (having ONCE betray'd his Lord) goes and hangs him-
 self; but you have OFTEN crucify'd the Blessed Jesus, by
 administring the Sacrament with Adulterous Hands, and which
 is worse, have given the Sacrament to those very Women
 you afterwards debauch'd. (of which Mrs. *E———* and
C——— are Two late Instances.) You have sinn'd
 against all that FEAR and DREAD that Mr. *Foulks* and others
 had, that gave the Sacrament whilst they liv'd in Adultery,
 and are become so matchless in daring of God's Judg-
 ments, that you have not only out-sinn'd *Judas*, but all Fear
 and Dread of a present, or future Judgment: So that in many
 respects you are worie than *Judas*, and in many others you are
 almost Parallel——— Gentlemen, if you shou'd be dis-
 pleas'd that I so often call you *Judas* in this Letter, I must
 plainly tell ye, I can in Justice and Conscience give you no
 better Character; as will further appear, by shewing
 how far your betraying and disgracing your sacred Function in this
 wicked Manner, is a parallel Case to that of *Judas*.
 That my Task in the next Place is to compare the Treason
 of *Judas* and yours together, which I shall here attempt; and
 for

for no other Reason, but to perswade you to a sincere speedy Repentance; which if it be sincere, you'll make publick as that *Scandal* has been which you have brought your selves and Families by your lewd Practices.

Gentlemen, the comparing the TREASON of *Judas* yours together, will be best perform'd by making REMA upon *Judas's* betraying and selling his Master, JES CHRIST.

And therefore, that I may *Athenianize* this *Judas* Project shall here answer this nice Question, "How far a Clergy that scandalizes his sacred Function, (by administering Holy Sacrament whilst he lives in the Act of Adultery) imitate the TREASON of *Judas*."

This Question will be best answer'd by observing to you Jesus being CRUCIFY'D, there was no Remedy for the faithful Apostle; he becomes sensible of the Enormity of Crime; and being seiz'd by a *Violent Remorse*, he goes finds those with whom he had made the detestable Bargain solving to restore them their Money. This Repentance observ'd before) was well begun, for to the publick Confession of his Sin, and the Regret to be guilty, he adds that of *L——*, or his fallen Brethren, have yet shewn) but let the Priests, who wou'd not interest themselves in his Repentance, instead of WEEPING, like *St. Peter*, and expecting Resurrection of his Master, he goes and hangs himself Bowels bursting thro' his Side. This Action of Despair terrible in all its Circumstances, and merits our most Thoughts; for as it is necessary to have a true *Idea* of perfect Penitence, and the Despair of great Sinners, our be present in our Memories, to the End that if the first severe, the last may vanquish our Weakness, and comm to practice. At the falling of a Star no one is concern'd if the SUN, or MOON eclipse, all run to behold it Ignorant, as astonish'd, and the Learned, to make Observations. An Apostle in the Heaven of the Church, is a whose Eclipse ought to be seriously consider'd. Jesus had rais'd *Judas* to the *Apostleship*, by a wise Providence, ing from the Beginning, that he was to betray him; he wou'd make the Ages to come, adore his profound Judgment by his ELECTION, which was equal to that of the the Apostles. The MINISTERS of the Church that ought to take great Care that they do not imitate the *Judas*, (by administering the Holy Sacrament whilst they a known Sin) for they may learn by the Fall and Treason of *Judas*, that their VOCATION cannot secure them, have not always a respectful Fear, as not knowing if

they shall be found worthy of Hate or Love, being the oblig'd to work out their Salvation *with fear and trembling*, so much as the Salvation of others is committed to their charge, with the Care of Things that are holy and divine; the more Talents they have been entrusted with, the more dangerous will be their Fall. The Change is great in them, for they pass from *Sheep* to *Shepherds*, and ought to have the more extraordinary Care not to be seduc'd by *Avarice*, *Whoredom*, or by the Pleasures of the World. For some Time was an Apostle, and yet—— (like *Judas*) is he corrupted, to become a Traitor to his Master: And Gentlemen, (sure I am) your daring to administer the Holy Sacrament whilst you liv'd in Adultery, is fully to imitate the Treason of *Judas*; for what is living in your own Sin, but a re-crucifying (with *Judas*) the Blessed Saviour? And, which is no small Aggravation of your Treason, you durst commit it at the same Time and Place where you should remember his dying Love; for does not our Saviour say, *This do in remembrance of me*; and that *as often as ye eat this bread, and drink this cup, ye do shew the Lord's Death, till he come*.

And, Gentlemen, 'tis plain that your scandalizing your Office and Function, (by administering the Holy Sacrament whilst you liv'd in Adultery) was to imitate the Treason of *Judas*; *Judas* being a Companion with the Apostles, also shews us the present State of the Church, where the Wicked will be almost mingl'd with the Good, (of which, you Four are a scandalous Instance) nor shou'd we complain that we are mix'd with the unrighteous, seeing that amongst the first Twelve Members of the Church of God, there was an Apostate, who three Years was suffer'd with the ELEVEN, who receiv'd Favours from his Lord, who was honour'd with his familiar Conversation, and to whom was communicated the Power to work Miracles, who was present at the Institution of the Blessed Sacrament, and who receiv'd it with the rest.

These Cases are extraordinary, yet we do not find that the Father of God, who from the Beginning knew that *Judas* was a Traytor, that he created him the worse; nor do we read, by the least Word he ever reproach'd his Treachery 'till his Executioner, from whence he was going to execute it. To see what Degrees he fell into this Sin, is not easie; for when he was elected, he was good, and there is Appearance, that some Time he preserv'd his Goodness; which obliges a Father to say, that *in Christianity he did not consider the Beginning, but the End* *; that St. PAUL had began ill, but finish'd well; and that *JUDAS* began well, but finish'd with

Heron. Ep. 10. Isid. Prelus, Lib. 1. Es. 72.

Treason. The Devil not having immediately possess'd him was for some Time one of the Directors of the Empire of Jesus Christ; he was sent like the others, to preach the Kingdom of God, and before he excluded himself, he pronounced the Absolution of Sinners.

Thus *Judas* being abandon'd to his wicked Inclination becomes a perfect Thief, an impudent Murmurer, a Censurer of the Actions of our Lord, an Unbeliever, and last a Traitor. The Devil attacking his Heart, where it is most open, and most weak, he never proposes to him either Pleasures, or Honours, or the first Rank in the Colledge of the Apostles, but drawing him first to small Thefts, and at last to more considerable. He had (like *John L——*) Cunning enough to hide it for some Time, it being discover'd with his Treason. Our Lord Jesus seems to indict him, when he saith to his Apostles, *that there was one amongst them did not believe*; this unhappy Apostle believing that was by the Help of the Devil, that his Master had wrought all his Miracles; and many holy Fathers alledge, that was for that Reason, that he gave Notice to them to take him in the Garden, and to conduct him with great Security, fearing that by some Trick of Magick he might escape. In Effect, had he believ'd him the very Son of God he cou'd never have betray'd him, and by a *Kiss*, which to add an Ourage to his Cruelty, and by the greatest Marks of Friendship (like your administering the Holy Sacrament when you liv'd in the Act of Adultery) committed his execrable Treason, for which (being greatly troubl'd for what he had done) he goes and hangs himself; and, Gentlemen, I hear pray that YOU FOUR who have been prov'd Hypocritical *Judas's* in the *Secret Narrative*, don't end your Lives in the same scandalous Manner; for except you repent as publickly as you have scandaliz'd your sacred Function, 'tis a Judgment you may all expect for your lewd and Hypocritical Practices. For, 'tis worth our Notice, the Devil does not strangle *Judas* but he hangs himself; for he cou'd not have a more infamous Executioner, nor cou'd he perish by more detestable Hands than his own. The Enemy of Penitence, that saw St. Peter bath himself in his Tears, after having deny'd his Master, fear'd that *Judas*, who had sold him, wou'd be recover'd of the same Remedy, and that perhaps he might obtain Remission of his Sins as did his Companion; for the Prevention of which having fill'd his Heart with the Fear of the Judgment of God he leaves him in the DESPAIR of not obtaining his Pardon and in that unsupportable Torment, he tempts him to finish his Life by a CORD.

And thus, Gentlemen, the Devil permitted you all Four (*Judas-like*) to accompany the Son of God, to partake in

Myſteries, and to do ſome good Works, (for L——— charitable, C——— a Peace-maker, and the reſt had diſtinguiſhing Virtues) but by little and little he debauch'd your ſelves, and corrupted your Innocence: But, Gentlemen, I hope you will all learn by the Deſpair of *Judas*, to hope in the Mercy of God; for as wicked and lewd as you have all been, your Offences are not below the Clemency of our Judge: No Sin is incurable to this Doctor: We cannot ſin beyond the Mercy of God; wherefore we muſt not deſpair, but if we ſin becauſe we have ſinn'd, let us be comforted, becauſe God is certainly good and merciful. Let us take heed not to betray our Lord; but when he is betray'd, let us take more heed not to deſpair like *Judas*. He that had pardon'd St. *PETER*, he that had given his Paradice to a THIEF, he that pray'd for his EXECUTIONERS, wou'd without Queſtion have pardon'd this *Unfaithful Apoſtle*, if he had repented him, as well as before the *Jews*, and had not pronounc'd and executed his Sentence himſelf.

Thus, Gentlemen, I have ſhewn *How far a Clergyman that ſanctifies his ſacred Function (by adminiſtring the Holy Sacrament when he lives in the Act of Adultery) imitates the TREASON of Judas*—— And tho' (as was prov'd by the *Secret Narrative*) it has been your CASE, yet if you have any Regard either to your Reputations or Souls, let *Judas's* Deſpair be your Renunciation of Hope, that you may profit by the Example of his execrable Life, and more miſerable Death.

And this brings me in the Third Place, to ſhew——— a great Encouragement you have to repent of your Whoredoms, (for, having ſearch'd your Wound to the Quick, I wou'd give you a healing Plaſter) from the Example of holy David, who was a true Penitent, and obtain'd Pardon, after he had been guilty of Murder and Adultery——— And here, Gentlemen, let your Encouragement to Repentance in a better Light, I will firſt obſerve, that holy David, from a Shepherd was made King, and the King of his own People; he had been deliver'd from all the Treason of *Saul*, and was become the Terror of his Enemies, the Arbitrator of his Neighbours, and the Love of his Subjects, his Court was ſplendid, his Palace magnificent, his Treasures infinite, all the Riches of a vaſt Kingdom are his, with Liberty to take as many Wives as he pleaſes; and notwithstanding, as if all that he poſſeſs'd were not ſufficient to content him, he takes the Wife of his moſt faithful Subject; and to the End that he might poſſeſs her in greater Assurance, he cauſes her Husband to be ſlain in a Combat; ſo guilty was his Love, and ſo cruel, that he was not content to take away his Honour, but with it he takes away his Life. Thus from Adultery he paſſes to commit a moſt execrable Murder. Other Lovers ſhed Tears, but he Blood:

They

They are satisfy'd to CORNUTE the Husbands, but he solves his Death ; which was thus occasion'd.

Whilst *David* suffers himself to be surpriz'd at Home shameful Passion, he sees *Bersheba* as she was bathing ; and immediately so inflam'd, that to extinguish the Fire he commits Two Crimes, and without disputing the Conquest Chastity of his Heart submitted to the *Curiosity* of his Eyes. that in his Youth strangl'd Lions, in the Strength of his was overcome by a WOMAN : The Conqueror of *Goliath* the Trophy of *Bersheba* : The Deliverer of the People *Israel* was become their Scandal : He that sung the Praise of God upon his Harp, sings the Praises of his Mistress, sighs for the Charms of her Beauty : This admirable Doer that exhorted his People to Piety and Virtue, is fallen a detestable Example : The *Man after God's own Heart* is become the Servant of the Devil. *David* never remember'd that he knew the Design of the Letter that *Uria* carry'd ; he thought yet less of the Punishment that his Justice cou'd send ; he kept at Distance all Imagination that cou'd hinder the Enjoyment of his Mistress, or that might mingle the least Bitterness with his Satisfaction. He was guilty, first to commit *Adultery* then *Murder* ; but he was yet more, not to repent— Yet he did at last ; which shou'd be an Encouragement to you Four to repent of your vile Whoredoms : *David* was a true Penitent, and obtain'd Pardon after he had been guilty both of Murder and Adultery too. The Man that had been so long *after his own Heart*, cou'd not become the Object of his Aversion ; his Faithfulness past remitted his first Crime, and he rather chose to make him an Example of Penitence, to all Ages, than of Despair.

But, Gentlemen, tho' *David's* being pardon'd his *Murder* and *Adultery* is an Encouragement to you to repent of your Whoredoms, yet you'll do well to remember, that he publish'd his Crime with *publick Repentance* (which is your Duty as your Adultery is publick) and by his Psalms he invited all Ages that were to come, as upon a Theatre, where he represented the History of his detestable Lust, and of his smart Repentance : It was not enough for him to weep, but he made his Bed *swim in Tears*, and with Tears his Drink was mingled ; he cast off his Purple, and cloath'd himself in Sackcloth (as you wou'd do, were you truly penitent) and falling on his Face on the Ground, he sigh'd, lamented and pray'd. *David*, that by Human Law was exempt from Punishment, humbled himself ; (as you must do, if you expect to be pardon'd as he was) but alas, Gentlemen, the Adultery you Four have been guilty of is a Crime that the Corruption of the Age has render'd but too common, and the Repentance that you who are guilty will make, is but very slight ; they cannot

Prophets of the Lord reprove their Disorders, but it must
 with Words that are chosen from the most delicate and most
 Language, and with the mildest Expressions, for Fear
 tending the Hearers. They do not eat Ashes instead of
 bread, nor put on Sackcloth to correct their Flesh: If they
 are great, their Authority must excuse them from their Duty,
 and Piety were only to be practis'd by the Poor. If they are
 weak, they desire to be spar'd as weak; if they are accusom'd
 in, they accuse the Strength of their Wickedness, as not
 able to subdue their Passions, but they never say *they*
 sinned. Few Men are for singing the Wickedness of their
 Sins, in Psalms of Penitence. They cannot resolve to confess
 to him that only can absolve us; it being but in their
 vanity that they will submit, and therefore do all they can
 to hide those Sins that they ought to confess, tho' 'tis Con-
 sideration only that will bring them to a *Glorious Innocence*: For, as
Astian says, *He that repents is well near innocent*; and (Gen-
 tlemen) I think that Consideration alone (besides the Pardon
 of David's Adultery and Murder) is Encouragement to you
 Four to resolve on a speedy and publick Repentance, and
 that it may be genuine) remember that a true Repentance will
 enable you to suffer with Patience and Joy the Contempt of
 the World: For, if our Bodies are polluted, and our Crimes are
 many, why shou'd we think it strange, that being applauded
 for those Virtues which in Effect we have not practis'd, if
 sometimes we are blam'd for those Vices of which we are not
 guilty?

When *David* was constrain'd to leave *Jerusalem*, for Fear of
 falling into the Power of *Absalom*, he was met by *Shimei*, who
 instead of mourning his Misfortune, and flattering him as his
 Brother, he reproach'd him, calling him **THE MAN OF
 BLOOD**; for the which one of his Captains wou'd have slain
 him, but this *Generous Penitent* tells him, that *God had com-
 manded Shimei to reprove him*. It was then that he consider'd
 himself as a Sinner, submitting to the Punishment of Divine
 Justice, for the Death of **URIAH**, knowing that he ought to
 receive *Shimei's* Reproof with a Mildness equal to the Truth of
 the Reproach.

As soon as this holy King had drawn from the Bottom of his
 Heart that admirable Expression, *I have sinned, NATHAN an-
 swer'd, The Lord hath pardoned thee*—— Gentlemen, what
 Encouragement is this to you all Four to set on a speedy
 publick Repentance? for you wou'd all receive the same
 Resolution *David* did, if you wou'd all exercise the same Re-
 pentance.

I confess, there is little Hope at present that you shou'd
 imitate *David's* Repentance; for if that *Awakening and Ex-
 horting Sermon* which was preach'd in Mr. *L——*'s Pulpit
 since

since his Adulteries have been discover'd, (on this Text, *O why hast thou made us to err from thy ways? and hardened hearts from thy fear? Return, for thy servants sake, the Tribe thine Inheritance*, Isa. 63. 17.) wou'd not bring you to a **SE** of your Sins, 'tis much to be fear'd your Consciences are fear'd, or at least I have Reason to think Mr. *L*—'s or he cou'd never have been so void of all Christian Tenderness, as to leave one of his Flock in his greatest Distress (mean that Minute he was cast in a *Chancery Suit*, that was just his Ruin) without speaking one kind Word to him then, or without assisting him afterwards, (save with a Parcel of **F I W O R D S**) when a small Sum wou'd have clear'd *W*— of all Debts, and was a Kindness he might justly expect, as he had been the most ready and zealous Man to serve others in their Distress that I ever knew: But, *L*—, your Sin has found you out, for you that would not give 20s. to one of your own Flock, are now expos'd giving 50l. to a *W*— (as was hinted before in the *Narrative*) — Surely, Gentlemen, such Whoredoms and Cruelty as this calls for publick Repentance? and I hope the Pardon of *David's* Murder and Adultery will encourage you to be speedy in it: For, you see that *David* did not 'till he was upon the Brink of the Grave, before he confess'd that *he had sinned*. As soon as the Cloud withdrew before his Eyes, his Tongue was loosen'd, and he sincerely and publicly repented, and weeps for his Murder and Adultery to the End of his Life. God, that had inspir'd in him Grace, design'd him for a Doctor, and a Model of Christian Penitence. Therefore, Gentlemen, 'tis not enough for you to admire, or to hearken to what he teaches, but you should also imitate and practise *his remarkable Penitence*, *his sacred and his painful Contrition*, and *his holy Sighs* shou'd be your Example and your Law. The Image that he has drawn in the *Penitential Psalms* is wonderful, and what shou'd **ENCOURAGE** you *Four* to a speedy and publick Repentance: Or, if I have not said enough to **ENCOURAGE** you to repent of your Whoredoms, from the Example of *David's* Pardon, then let me exhort you to Repentance from the Example of *St. Peter* who was *A Preacher of the Gospel*, (and so eminent, he converted Three Thousand at one Sermon) and yet was so far left to himself as to **DENY** his Lord with an Oath; but yet even *Peter* was pardon'd, that **DENY'D** his Saviour with *Cursing* and *Swearing* for tho' during that Act of denying Christ, he neither remembers his Duty, nor his Honour, nor his Lord, yet a **GLANCE** of the Eye of his Master shews him distinctly the least Circumstance of his Sin in denying him, and at the same Instant, enflames his Heart. So that by the Violence of its painful working, he is forc'd to leave the House where he

mitted his *Perjuries*, and resolves to purge his Crime by his *Tears*, which were so bitter, and in so great Abundance, they drown'd his Unfaithfulness. Nature cou'd never have ab'd in any one so great a Quantity of Tears, had not he made a running Mountain of his Heart: Neither Age, Time, nor the Cares of the Government of the Church, ever stay, or diminish their Course. The Water that made to flow out of the Rock follow'd the People into Houses, to furnish them with Drink: In the same Manner, wherever St. Peter went, his *TEARS* were his Companion, and his most delicious Drink: *His Bed swims in Tears, David's*; with them he steeps his *Bread*, and mingles his *Tears*, they enter into all his *Actions*, and he finds Cause to weep in all the Objects that he considers—— If he looks up to *HEAVEN*, he weeps, because he has deny'd him that has given him the *Keys*—— If he considers the *SEA*, he weeps, because he has deny'd him that of a poor *Fisher* had made him the *PILOT* of his Church—— If he sees his *COMPANIONS*, he weeps, that having brav'd that he would suffer for his Master, he cou'd not maintain the Voice of two—— If he warms himself he weeps, that heretofore by a Fire he had committed so execrable a *Perjury*—— If he is *Cold*, he weeps, that his Heart had been so frozen with Fear as to cause him to swear that he knew not his Lord—— If he enters into the House of any *High Priest*, he weeps, that of *Caiphas* he had wanted Faith to the *Sovereign high Priest* of *Israel*—— The *Cock* never crow'd, (and he heard it every time that he wak'd in Prayer) but he struck his Breast, and shed his *Tears*—— And when his Master, after his Resurrection, was pleas'd to appear to him, he wept; but it was Joy as well as Grief, that he had deny'd him from whom he receiv'd so friendly a Visit. He thought that the *Light* that shined upon his Body, reproach'd the Blindness of his Heart: The more he was sensible of its Glory, the more he was afflicted, and hearing himself examin'd the Third Time; if he deny'd, the Repetition dissolv'd him into Tears—— and taking for a secret and just Reproach for his Unfaithfulness, weeping answers, *Lord, thou knowest that I love thee, John 21.*

O ye Gentlemen; you that have deny'd the blessed Jesus a hundred Times more heinously than St. Peter, do you imitate his Repentance. He has consecrated your Bodies, and your Souls, and made you his *Temple*; yet instead of being grateful to your Benefactor, you have defiled his *Temples*—— You have debauch'd *Virgins*—— You have corrupted *Wives*—— You have encourag'd *Night-Walkers*—— You have declar'd your *Professions* to *Christ's Purity*—— You have renounc'd your *Professions* to *the Empire*—— and have ren'er'd your selves *Slaves* to *the Flesh, and the Devil.*

since his Adulteries have been discover'd, (on this Text, *O Lord why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return, for thy servants sake, the Tribes thine Inheritance, Isa. 63. 17.*) wou'd not bring you to a SENS of your Sins, 'tis much to be fear'd your Consciences are a fear'd, or at least I have Reason to think Mr. L——'s is or he cou'd never have been so void of all Christian Tender-ness, as to leave one of his Flock in his greatest Distress, (mean that Minute he was cast in a *Chancery Suit*, that was judg'd his Ruin) without speaking one kind Word to him then, or with- out assisting him afterwards, (save with a Parcel of FIN- W O R D S) when a small Sum wou'd have clear'd M W—— of all Debts, and was a Kindness he might justly expect, as he had been the most ready and zealous Man to serve others in their Distress that I ever knew: But, M L——, your Sin has found you out, for you that wou'd not give 20s. to one of your own Flock, are now expos'd, for giving 50l. to a W—— (as was hinted before in the *Secret Narrative*) — Surely, Gentlemen, such Whoredoms and Cruelty as this calls for publick Repentance? and I hope the Pardon of *David's* Murder and Adultery will encourage you to be speedy in it: For, you see that *David* did not sta- 'till he was upon the Brink of the Grave, before he con- fess'd that *he had sinned*. As soon as the Cloud withdrew from before his Eyes, his Tongue was loosen'd, and he sincerely and publickly repented, and weeps for his Murder and Adultery to the End of his Life. God, that had inspir'd in him the Grace, design'd him for a Doctor, and a Model of Christian Penitence. Therefore, Gentlemen, 'tis not enough for you to admire, or to hearken to what he teaches, but you must also imitate and practise *his remarkable Penitence, his sacred Tears, his painful Contrition, and his holy Sighs* shou'd be your Lesson and your Law. The Image that he has drawn in the *Penitential Psalms* is wonderful, and what shou'd ENCOURAGE you a Four to a speedy and publick Repentance: Or, if I han't yet said enough to ENCOURAGE you to repent of your Whoredoms, from the Example of *David's* Pardon, then let me exhort you to Repentance from the Example of *St. Peter* who was *A Preacher of the Gospel*, (and so eminent, he convert- ed Three Thousand at one Sermon) and yet was so far left to him- self as to DENY his Lord with an Oath; but yet even *Peter* was pardon'd, that DENY'D his Saviour with *Curfing and Swearing* for tho' during that Act of denying Christ, he neither re- members his Duty, nor his Honour, nor his Lord, yet ON- GLANCE of the Eye of his Master shews him distinctly the least Circumstance of his Sin in denying him, and at the same Instant, enflames his Heart. So that by the Violence of his painful working, he is forc'd to leave the House where he had