

1428

THE
H A Z A R D
O F A

Death-Bed-Repentance,

Fairly Argued,
From the late Remorse of W—— late
D—— of D——

With Serious Reflections

On his Adulterous Life—— On his living so long
in a known Sin—— On that Latin Epitaph he
order'd to be set on the Tomb-stone of Miss
Campion—— And upon his seeming Penitence
in his last Sickness.

By *J. A. S. O.*

The Dying Remonstrance of other Persons of
Quality; and in particular, of *John Hampden*
Esq; (formerly Knight of the Shire for *Bucks*)
Being a Paper he sent by *Monsieur Alix* to Dr.
Patrick, late Bishop of *Ely*.

The Whole resolving that Nice Question, *How*
far a Death-Bed-Repentance is possible to be sincere?
And is Publish'd by way of Answer to Dr.
K——'s Sermon, Preach'd at the Funeral of
W—— late D—— of D——

To which is added,

Conjugal Perjury, or an Essay upon *Whoredom*;
Address'd to the Husbands of Quality that
keep M I S S E S.

L O N D O N :

Printed in the Year M D C C V I I I.

11

T O T H E
R E A D E R .

S I R,

WHither thou charcest to be; Whether fear nor care:
Neither the Frown of the Almighty; the Fleece of the
Peerish; nor the Censure of the Great shall dismay,
nor deter me from attempting to argue.

The Hazard of a Death-Bed-Repentance; from the late
Remorse of W—— late D—— of D——

'Tis true, Dr. K—— (who Preach'd his Funeral Sermon) tells us, "A late (or Death-Bed) Repentance rarely happens," but in Men of distinguished Sense and Judgment: But in Answer to that, I endeavour to prove it Rarely happens to such Men, and more Rarely still, if (like the late D—— of D——) Men sin against Light and Knowledge 'till they come to a Death-Bed.

I can't expect any great Thanks from the Keepers (Purveyors Whoremasters) of Quality, for these Remarks on Dr. K——'s Sermon, as they upbraid such as defer their Repentance to a Death-Bed; and less can I expect it from that Fellow upon Whoredoms which I address to the Husbands of Quality that KEEP Misses: But (as a Noble Penitent once said) "I can but die if I tell the Truth, and I must die if I flatter." And for that Reason I flatter no Man on the Account of his Greatness, but (Honestly) call A Spade A Spade; or in plainer Words—— I here Recite the Dying Remonstrance of other Persons of Quality, besides that of the D—— of D—— and I treat the seeming Penitence of that Great Man with the same Bluntness I wou'd have done had he been as Mean as the Author of these Sheets. Yet (Reader) know that this Plain Dealing is not the Fruit of Ill-nature; nor does it proceed from any Aversion I had to the D——'s Person: For I ever thought him A Noble Patriot, and a true English-Man. But I cou'd never endure Flattery, (especially in Funeral Sermons) and for that Reason have as boldly discover'd his Whoredoms, as Dr. K—— (in his Funeral Sermon) endeavour'd to hide them.

'Tis true, the D—— was a Peer of the Realm, and the Birth and Quality of such Men does demand our Tribute of Respect and Veneration while they live, and when they die (as Dr. K—— observes) “ We ought to attend their Grave with due Solemnity. But neither their Birth nor Grandeur shou'd dazzle our Eye-sight; and those Ministers that Preach their Funeral Sermons are yet less excusable than other Men, if they lessen or conceal their Whoredoms: And I am pleas'd to find the Pious and Learned Mr. Joseph Trapp of the same Opinion; for in his ASSIZE SERMON Preach'd before the University of Oxford, he there says; “ But as the Difference of Persons “ may alter the Degrees of Guilt; some, according to the “ Stations in which they are plac'd, are more unpardonable “ in putting Good for Evil, and Evil for Good, than others. “ And those in whom it would be most intolerable, are “ Persons of a SACRED CHARACTER. If they, whose “ Judgment and Authority are, or ought to be, of so much “ Weight, whose proper Business it is to interpret the “ Scriptures, and truly represent the Mind of God; if they “ out of Fear, or Hope, or any Sinister Design, shou'd deliver that for Virtue which they know or believe to be “ Vice; or any way prevaricate and handle the Word of “ God deceitfully; of how sore a Punishment would those “ be thought worthy, who would mislead the Souls committed to their Charge, prostitute their high and holy “ Office to such Vile Purposes, and bring a Reproach upon “ that Profession which they ought to adorn? Our Blessed “ Saviour assures us, that whosoever shall break the least of “ his Commandments, and Teach Men so, shall be call'd “ the least in the Kingdom of Heaven. Should any then “ of that SACRED ORDER make Panegyricks upon the “ worst of Men, only because they are Great Men; “ Smooth over some of their Vices, and Praise them for “ others; Flatter the Dead, to make their Court to the “ Living; and all at the Expence of their Integrity, by “ venting false Doctrine, as well as false Oratory, in order “ to advance their Fortunes, and serve their wretched Interests in this World; what a Mass of Guilt would they heap upon themselves! They would imitate the Example “ of Judas, in betraying their Lord's Religion for Money, “ as that other Traitor did his Person; and without the “ severest and a Timely Repentance would by the worst sort “ of Simony pay their Souls, as the Purchase for their “ Preferments—— Nay, (continues this REVEREND AUTHOR) “ We who are dedicated to that Holy Employment, may in some Measure be Negatively guilty “ in this Respect. We sin not only if we represent Good “ and Evil falsely, but if we decline or avoid the Opportu-
“ nity

“ nitys of Representing them truly; if we be silent when
 “ our Duty calls us to speak; or if when we do speak, we
 “ Prophecy only SMOOTH THINGS; if we do not pro-
 “ ceed according to the Command of God given to the
 “ Prophet *Isaiah*: Cry aloud, spare not, lift up thy Voice like a
 “ Trumpet, and shew my People their Transgressions, and the
 “ House of Jacob their Sins, *Isa.* 58. 1.

If the worst of Men in an Ill Cause can be brave and daring, why shou'd the Profelites of Virtue be timorous and sneaking? And therefore [with Submission to better Judgments] I think all Funeral Sermons (to avoid the Imputation of Flattery) shou'd as boldly proclaim the Vices as they do the Virtues of Great Men; for I am bold to say, that if any of our Nobles and Gentry make use of their Power and Riches to be more Vicious than others, and give bad, instead of good Examples, they are (were they Kings or Dukes) as much more guilty than others, as they are higher than they: Their Names will be expos'd (tho' not in the Pulpit, by such as are afraid to treat Whoredom in a King or Duke with a hard Name; yet) in the Bolder Chronicles of After Ages; and whilst Offenders of lesser Quality may 'scape with the Lash in BRIDEWEL, and their Faults and they be shortly buried together, these Greater Delinquents shall be transmitted down to Posterity, in those proper Colours their Crimes deserve—— And as the QUALITY of the Person aggravates the Crime, so should Adultery 'scape Reproof in the Pulpit, because the Hero that dy'd was a King or Duke? The Malicious World will say, and that justly too, that JUSTICE is not fairly hood-wink'd, but makes a shift to get a Glance of the Parties concern'd, and spares one more than another: That all is but a Mock Reformation, or like those Cobweb Laws which great Flies break through; and that it now plain that all this Noise about a Reformation (both in the Pulpit and out of it) is only 'bout Little Sinners; while the Drunkard, the Swearer, the Whoremaster of Quality, may still take what Liberty he himself pleases. But blessed be God this is not our Case; for we live in a Reign where the Clergy (and some of the Laity) speak as Plain English as Mr. Bisset; where 'tis no Scandalum Magnatum to speak the Truth of a Duke, or Lord, &c. or if Truth must be Punish'd, I have told it Plainly, (in these Sheets) and am willing to suffer for it. Not that I am under any Apprehension of displeasing the present D—— of D—— by this Publication; for I advance nothing but what I can prove, and TRUTH can never offend that truly Pious and Illustrious Person: Nay, I think it wou'd be an affront to His GRACE to suggest he can be offended with me for speaking the TRUTH, seeing 'tis for no other End that I shew the Hazard of a Death-Bed-Repentance from the late Remorse of his Father, but to Re-
 form

form such who still live in the Act of Adultery; and to shew by the Hazard his Father run, in living so long in a Known Sin; how far a Death-Bed-Repentance is possible to be Sincere. But be it as 'twill, shou'd I fall in the Defence of Virtue, (or for Exposing Vice) 'twou'd be Great and Honourable; and I shou'd only pity and pray for those that hurt me.

But, as I said before, I apprehend no Danger from speaking the Truth; for if any are offended with these Remarks, 'twill not be Men of Honour and Piety, but only such whose Adulterous Practices are expos'd and lamented in the following Sheets; and of these it may be One Lord will tax me of Arrogance, another of Ill Manners, a Third of Singularity. 'Tis (an't please your Honours) no matter for that, what I have writ I have writ; TRUTH it is I am sure, and more I believe than such as Keep Misses will be willing to hear: But let him that is the most guilty be the least offended, lest he make the Proverb true, and prove his own Discoverer.

All I desire is, that whoever shall vouchsafe to peruse this Essay on a Death-Bed-Repentance, (which is Publish'd by way of Answer to Dr. K ———'s Sermon Preach'd at the D ———'s Funeral) wou'd do it seriously, and judge impartially, and then let them praise or dispraise, frown or smile, I care not; But I have Reason to think the World will be Pretty Civil to this Performance, as I have advanc'd several things in it that are Wholly New. Not but [to Polish my own Notions] I have now and then consulted the Writings of Bishop Taylor, Dr. Pain, Dr. Goodwin, Mr. Ellesbye, Mr. Veal, Nat. Taylor and others; (and I have done it without quoting the Authors, that the Criticks may rail at Taylor, Ellesbye, Veal, &c. When they they think they rail at me, I wou'd fixter my own Weakness under such great Reputations.) But tho' I have consulted what Notions the Learned have of a Death-Bed-Repentance, and made the best Improvement I cou'd of 'em, 'twas not for want of Matter, or Compassion to the Souls of Men, (for who can write of the Hazard of a Death-Bed-Repentance, and not flow in Tears and Words at the same Time?) but as I judg'd it safer, in such a Nice Subject, to build upon the Foundation of Learned Authors, than to obtrude my own Raw and Indigested Notions (merely for Novelty's Sake), upon the Publick. But if thus improving and confirming my own Notions of a Death-Bed-Repentance, (by the best Authors who have writ upon that Subject) shall displease such Athenian Palates who Relish nothing but what is NEW, I hope to make 'em amends for the QUOTATIONS in this Essay, by a Work I have now in the Press, Entituled — A Dying Farewel to this Life and World: In which the undisguis'd Sentiments of a Soul standing just upon the Borders of Eternity, are faithfully represented by the Author of these Sheets. Where, tho' the Several Farewels make about Eighty Sheets, I consult nei-

My Author or Friend in the whole Performance; the Design of the Work being to present the World with my own Naked Thoughts, (both on Persons and Things) in Two Hundred Farewells: And whatever Treatment these Papers meet with, I hope this Dying Farewel will meet with some kind Friends; not only as 'tis wholly New, but as 'tis my Last Farewel to this Life and World, and writ with the same Seriousness, (with as little Art and as few QUOTATIONS) as if I were now Breathing my last, in order to launch into an Endless Eternity.

Reader, I shall only add, I cou'd have swell'd this Essay on a Death-Bed-Repentance (in Answer to Dr. K——). to a Larger Bulk, but I was loth to tire thy Patience, and was also willing to consult the Convenience of the Poorer Buyers, who tho' they have Souls of as great Value as the Souls of the Rich, yet can't purchase such Large Volumes as they can.

I own, 'tis with great Reluctance that I write against Dr. K—— for he was ever esteem'd a Clergy-man of sound Judgment, of deep Learning, of vast Apprehension, of an holy and unspotted Life, of large Charity, a great Friend, a Loyal Subject, and a most Valiant Champion of the TRUE (I mean the Moderate) Church of England; and for his Sermon on the Martyrdom of CHARLES I. (for which the High-flyers will ever be his avow'd Enemies) 'tis the best that ever was yet Printed upon that Subject: But, (you know Reader) Humanum est errare, and I have given the World a Specimen of Humane Error, both in the Doctor's Notion of the Death-Bed-Repentance of Learned Men, and in my Answer to it; and therefore as we are all Fallible, if the Doctor thinks good to Reply to the following Sheets, I will either not answer him at all, or I will do it with all that Respect that is due to his great Piety, Moderation, and Learning.

This is the Treatment Dr. K—— himself may always expect from me: But if the Doctor shou'd have no Mind to vindicate what he has said of the Death-Bed-Repentance of Men of distinguish'd Sense, but rather suffers some Learned Friend to shew his Angry Parts in answering what I have writ, I will yet that Assailant such a Copy of **Satyr**, (in my further Remarks on the Doctor's Sermon) as shall convince both Him and the World, that I have Scorpions as well as Whips; and that without translating Ovid against Ibis, I can find Authoritys enough at Home to prove Dr. K——'s Notions (concerning the Death-Bed-Repentance of Learned Men) to be very Erroneous. This I shall do, in Case Dr. K——'s Friend dares vindicate what the Doctor has Publish'd on that Head, and puts his Name to what he writes: Otherwise, (to use the Words of a late Author) I have neither the Patience to beat the Air to no Purpose, nor the Courage and Hardiness to fight with Goblins that vanish out of Sight, and assault a Man behind and

before.

“ before, and on all Sides at-once, without any Possibility
 “ of being hit themselves. *But let him own himself, as an
 Author ought to do, and let him write so as to deserve an An-
 swer, and then let us have A clear Stage, and fair Play, and
 from him no Favour. Not that I am prejudic'd against Dr.
 K—— (for I never saw him in my whole Life) nor shall I be
 angry with that Gentleman that vindicates what he Preach'd at
 the D——'s Funeral; for whoever answers these Sheets, (pro-
 vided he puts his Name to it, as I shall in my Reply to
 him) I promise him (like Hippocrates Twins) we will be wonder-
 ful Friends in the midst of the Fray; we will laugh and cry to-
 gether: Nay, so much am I for A Friendly Debate, that I will
 follow him with a Complement at the same Time when I make a
 PASS at the very Heart of his Argument: But (Reader) whether
 I have a fair Adversary or none, and whether my Notions of
 a Death-Bed-Repentance, &c. or those (lately) broach'd by
 Dr. K—— upon that Subject, are the most Orthodox, is now
 submitted to thy Impartial Judgment, by him who is*

Thy Sincere Friend,

A N D

Humble Servant, &c.

ADVERTISEMENT.

THE Reader is desired to take Notice, that wherever I
 insert those Words, [*The D—— of D——*] I always
 mean *the late D—— of D——* (except where I hint the
 contrary) and not the present D—— *the present D—— of
 D——* being a PEER of Illustrious Piety, and of an
 Unblemish'd Life.

THE
HAZARD
OF A

Death-Bed-Repentance.

ALL great Errors (says Dr. Cudworth) have ever been intermingled with some Truth. And indeed if Falshood shou'd appear alone unto the World in her own true Shape, and Native Deformity, she wou'd be so Black and Horrid, that no Man wou'd look upon her; and therefore she hath always had an Art to wrap up her self disguis'd and undiscern'd. This was elegantly signified in the *Fable* thus. " Truth at first presented her self to the World, and went about to seek Entertainment; but when she found none, being of a Generous Nature, that loves not to obtrude her self upon unworthy Spirits, she resolv'd to leave Earth and take her Flight for Heaven: But as she was going up, she chanc'd, Elijah-like, to let her MANTLE fall, and Falshood waiting by for such an Opportunity, snatch'd it up presently, and ever since goes about disguis'd in Truth's Attire—— And this I take to be the Case with Respect to Dr. K——'s Sermon Preach'd at the late D—— of D——'s Funeral: For tho' one wou'd have expected that a Dignify'd Clergy-man that was then Arch-deacon of H—— and since made Dean of P—— shou'd neither have Preach'd nor Publish'd any thing wherein the Author did not Reason like a Divine, or at leastwise talk as coherently as ordinary Men use to do, by the pure Strength of Natural Reason: But whether Dr. K—— does so or not, let the World judge; for in the forementioned Sermon he tells his Hearers, " That a late (meaning I suppose a Death-Bed) Repentance rarely happens but in Men of distinguish'd Sense and Judgment—— That ordinary Abilities may be altogether sunk by a long Vicious Course of Life—— That meaner sinful Wretches are commonly given up to a Reprobate Mind, and

“ die as stupidly as they liv’d; while the Nobler and Brighter
 “ Spirits have an Advantage of understanding the Worth of their
 “ Soul before they resign it: If they are allow’d the Benefit of
 “ Silence, they commonly awake out of their Dream of Sin, and
 “ reflect and look upward——. Not (continues the Doctor)
 “ that God is a Respector of Persons, but the Difference is in Men,
 “ and the more intelligent Nature is the more susceptible of Divine
 “ Grace. We have had (adds the Doctor) in our own Age and
 “ Nation Men of Illustrious Honour, and of the most Celebrated
 “ Parts, who had been carry’d away by the Course of this World
 “ into extravagant Vices and Follies; and yet upon the Prospect
 “ of Death these Men of Understanding have retracted their loose
 “ Opinions, they have repented of their grievous Sins, and have
 “ dy’d; Nay, have sometimes recover’d and liv’d like true un-
 “ feigned Christian Converts. So great (continues the Doctor)
 “ are the Powers of Religion to work most upon the largest Ca-
 “ pacities.

Thus far Dr. K—— with other such deep Discoveries as
 these, to shew us he is no more Infallible than other Men.
 But I have no Commission to question any Man for making
 bold with himself, or exposing his own Understanding to what
 Degree he thinks fit; and shou’d therefore have taken no No-
 tice of the Doctor’s Sermon, or of these Expressions, but
 that I think they give great Encouragement to MEN of
 QUALITY, (or to use the Doctor’s Expression) to Men of
 distinguish’d Sense and Judgment, to defer their Repentance
 to a Death-Bed. ’Tis true, the Doctor’s Notions before re-
 cited, are too perplex’d for a common Reader’s Understand-
 ing, and not Sophistical enough, to impose upon the more
 Intelligent; and for that Reason do the less Mischief.
 However, as they have given Offence to many serious Christi-
 ans, I shall endeavour to answer ’em: And this will be best per-
 form’d by proving the Hazard of a Death-Bed-Repentance,
 from the late Remorse of W—— late D—— of D——

In answering Dr. K——’s Sermon I shall comply with
 the severe Task the Author sets me, to make Brick and find
 Straw too; for this Sermon duely consider’d, will not fur-
 nish sufficient Matter for many Remarks; for strip it of its
 Noble Heraldry and Fine Garniture, (I mean Rhetorical
 Flowers) and it comes to no more than this, “ That Lords
 “ and D——s that live in Adultery all their Days, (being Men
 “ of distinguish’d Sense and Judgment) are more likely to repent
 “ on a Death-Bed than meaner sinful Wretches. Which is the
 same as if the Doctor had said, Men that sin against Light
 and Knowledge all their Days are (to use the Doctor’s Words)
 “ more likely to acknowledge an Infinite Being, to recollect and
 “ relish the Holy Scriptures, and to awake out of their Dream
 “ of

“ of Sin on a Death-Bed, than Men of more ordinary Abilities
 “ are. Which I take to be as pernicious an Error as was
 ever yet broach'd in a Pulpit, and is such an Abuse of the
 Sermon Dr. K——— Preach'd at the D———'s Funeral, that he
 ought to blush at, but can never vindicate; for he tells us,
 that “ A late (meaning a Death-Bed) Repentance rarely hap-
 “ pens but in Men of distinguish'd Sense and Judgment, &c.
 tho' he can't but own that Sins committed against Light
 and Knowledge are more aggravated than Sins of Ignorance,
 and consequently more harden the Heart, and give Men up
 to a more Reprobate Mind than we commonly find in
 “ the meaner sinful Wretches. So that Sins committed against
 Light and Knowledge (when committed by Men of distinguish'd
 Sense and Judgment) give less Hopes for Repentance on a
 Death-Bed, than Sins of Ignorance committed by Men of
 more ordinary Abilities: Yea, such Difference is there, that
 God is said to wink at Sins of Ignorance, Acts 17. 30. The
 time of this Ignorance God winks at. While they had no
 Knowledge, God took no Notice: Yea, and he abates some-
 thing for such Sins, because the Creature hath a Cloak, hath
 something to say for its self; (as Christ says, John 15. 22.)
 but when against Knowledge, they have no Cloak. Yea
 farther, Christ makes a Sin of Ignorance to be no Sin, in
 Comparison; for he says, If I had not spoken and done those
 Works never Man did, they had [no Sin.] That is, none in
 Comparison; but now they have no Cloak, no shelter to
 award the Stripes, or Plea to abate of them.

And that you may see the Ground of this vast Difference
 between Sins of Ignorance and against Knowledge, (which
 is the Sin committed by Men of distinguish'd Sense and Judg-
 ment) consider first, that if a Man sin (suppose the Act the
 same) out of Ignorance merely, there may be a Supposition,
 that if he had known it, he would not have done it; and
 that as soon as he doth know it, he would or might repent of
 it. So 1 Cor. 2. 8. If they had known, they had not Crucified the
 Lord of Glory. The like says Christ of Tyre, Sidon, and
 Gomorrha, that if the same things had been done in them, they
 would have repented. But now when a Man knows it afore,
 (as the D——— of D——— did; for the Doctor tells us,
 “ He read and study'd the Scriptures, and declar'd himself fully
 “ convinc'd of the Truth of all Reveal'd Religion.) and also
 when a Man considers Sin in the very committing it, and
 yet commits it, then there is no room for such a Suppositi-
 on, and less Hope. For what is it that should reduce this
 Man to Repentance? Is it not his Knowledge? Now if that
 had no Power to keep him from his Sin, then it may be
 judged, that it will not be of Force to bring him to Repent-
 ance for it; for by sinning the Heart is made more hard, and the

Knowledge and the Authority of it weaken'd and lessen'd, and all Power is, when contemned and resisted, *Rom. 1, 21. Their foolish Heart becomes darker.* Aristotle himself hath a Touch of this Notion in the Third of his Ethicks; that if a Man sin out of *Ignorance*, when he knows it, he repents of it; if out of *Passion*, when the Passion is over, he is sorry for what he hath done: But when a Man (*of distinguish'd Sense and Judgment*) sins deliberately and out of Knowledge, 'tis a Sign he is fix'd in Mischief, and even hardned in Sin. And hence it is that those that (like the late D——— of D———) have been *enlightned* with the highest kind of Light, but that of Saving Grace, *Heb. 6. 4, 5. and Heb. 10. 26. If they sin wilfully after such a Knowledge of the Truth, God looks on them, as those that will never repent.* And therefore likewise the School gives this as the Reason why the Devil sin obstinately, and cannot repent, because of *their full Knowledge they sin with*, they know all in the full Latitude that may be known, and yet go on.

Secondly, The vast Difference that in God's Account is put between *Sins of Knowledge*, and of *Ignorance*, will appear by the different Respect and Regard that God hath to them, *in the Repentance he requires and accepts for them*; and that both in the Acts of Repentance, and also in the State of Grace and Repentance, upon which God accepts a Man, or for want of which he rejecteth him.

First, When a Man comes to perform the Acts of Repentance, and to humble himself for Sin, and to turn from it (*whether it be in Health, or on a Death-Bed*) God exacteth not that Sins of Ignorance should particularly be repented of. But if they be repented of but in the General, and in the Lump, be they never so great, God accepts it. This is intimated *Psal. 19. 12. Who can understand his Error? Cleanse me from my secret Sins.* That was Confession enough: But Sins of Knowledge must be particularly repented of, and confessed, and that again and again; as *David* was forc'd to do for his Murder and Adultery; and as the D——— of D——— seem'd to do on his Death-Bed: For the Doctor tells us
 “ Every Time the Bishop attended him, he declar'd again that he
 “ did unfeignedly repent of his Sins, and requested his Lordship
 “ that he wou'd not only with him, but in his Retirements, pray
 “ to God heartily for the Pardon of them. But the D———
 being a Man of *distinguish'd Sense and Judgment*, (and consequently having sinn'd against *Light and Knowledge*, 'till he came to his Death-Bed) it renders his late Repentance the more suspected: For, (as I said before) *Sins of Knowledge must be particularly repented of and confessed*, or a Man shall never have Pardon. And farther, greater Difference will ap-

pear between Sins of Ignorance and Sins committed against Knowledge, in Regard of the State of Grace and Repentance: For a Man may lie in a Sin he doth not know to be a Sin, and yet be in the State of Grace; as the Patriarchs in Polygamy, and in divorcing their Wives: But to lie in a Sin of Knowledge (as was the D—— of D———'s Case) is not compatible with Grace: For unless a Man maintaineth a constant Fight against it, hateth it, confesseth it, forsaketh it, he cannot have Mercy; this cannot stand with Uprightness of Heart. A Friend may keep Correspondency with one he suspects not to be an Enemy unto his Friend, and be true to his Friendship notwithstanding: But if he knows him to be an Enemy, he must break utterly with the one, if he leans to the other.

Yet farther in the Third Place, so vast is the Difference, (between Sins of Ignorance and Sins committed against Knowledge) that some kind of Sins committed out of, and against Knowledge, utterly exclude from Mercy for Time to come, which done out of Ignorance, remained capable of, and might have obtained it; as persecuting the Saints, blaspheming Christ, &c. Paul's Will was as much in those Acts themselves, and as hearty as those that sin against the Holy Ghost: For he was mad against the Church, and in these Sins, as himself says, not sinning willingly herein only, but being carried on with Fury, as hot and as forward as the Pharisees that sinned that Sin: Only says he, 1 Tim. i. 13. *I did it ignorantly, therefore I obtained Mercy.* Though it was ignorantly done, yet there was need of Mercy: But yet in that he did it but ignorantly, there was a Capacity and Place for Mercy, which otherwise had not been. But thus to sin after a Man (like the D—— of D———) "*has receiv'd the Knowledge of the Truth, and declar'd himself fully convinc'd of the Truth of all reveal'd Religion*; this shuts a Man out from Mercy, Heb. 10. and *there is no more Sacrifice for Sin; for such Sins.* I say, such Sins as these, thus directly against the Gospel, when committed with Knowledge: For Sins against the Law, though against Knowledge, there was an Attonement; as appears, Levit. 6. from the 1st Verse to the 8th. Where he instanceth in forswearing: But to persecute the Saints and Christ's Truth with Malice, after Knowledge of it, there is no more Sacrifice. Not that simply the Sin is so great in the Act it self of Persecution, (for St. Paul did it out of Ignorance;) but because it is out of Knowledge: So vast a Difference doth Knowledge and Ignorance put between the Guilt of the same Sin.

Then, to sin presumptuously, and against Knowledge, as the D—— of D——— did, (for we may call his living so long in Adultery *Presumptuous sinning against Knowledge,*

as “ *He profess’d his Belief of both the Truth and Excellency of the Christian Religion; and particularly did declare, that he firmly believ’d all the Articles of the Apostle’s Creed*) is the highest Step in Sinning; and so reckon’d in David’s Account, *Psal. 19. 12, 13.* For first he prays, *Lord keep me from secret Sins; (which he maketh Sins of Ignorance.)* And then next he prays against *Presumptuous Sins: (Which as the Opposition shews, are Sins against Knowledge.)* For, (says he) *if they get Dominion over me, I shall not be free from [that great Offence.]* That is, that unpardonable Sin, which shall never be forgiven: So that these are nearest it of any other; yet not so, as that every one that falls into such a Sin commits it, but he is nigh to it; For, to commit that Sin but Two Things are required: **LIGHT** in the Mind, and **MALICE** in the Heart; not **MALICE** alone, unless there be **LIGHT**. For then that Apostle had sinn’d it. So that Knowledge is the Parent of it, *It is after receiving the Knowledge of the Truth; Heb. 10. 27, 28.*

Thus I have fairly prov’d, (contrary to Dr. K——’s Assertion) “ *The meaner ignorant sinful Wretches are more likely to repent on a Death-Bed than Men of distinguish’d Sense and Judgment.* Which I take to be a full and sufficient Answer to what Dr. K—— has spun into a Long Sermon. However, that I may leave no Room for Cavil, I shall take a more distinct View of the whole Sermon, and reply particularly to all the Flattery and Errors I find in it. For the better Performance whereof ’twill be necessary I make some few Remarks on *the Abuse of Funeral Sermons,* as the Abuse of ’em Naturally leads me to a distinct View of all that Flattery and Error I find in Dr. K——’s Sermon Preach’d at the Funeral of W—— late D—— of D——

Funeral Encomiasticks have been a frequent Practice, both in this City and Kingdom, by the Clergy of all Perswasions; but when I consider that this kind of Work is not without great Hazard, I admire so many Divines (but more especially that Dr. K—— a Clergy-man of unsuspected Integrity) shou’d engage in it: Or at least, so far as to tell the World, “ *That the late D—— of D—— (whose Adulterous Life, to the Time of his last Sickness, gives us Reason to think he never intended to repent, ’till he cou’d Whore no longer.) seem’d well to understand the Nature and Ends of the Holy Sacrament; when his Love to Debauchery had so long blinded his Spiritual Faculties, that ’tis no Breach of Charity to say, He never seriously thought on the Holy Sacrament ’till his last Sickness.* Even Mr. G—— his Chaplain,

ain, tells us, * 'Twas " *In his Sickness,*
and on his Death-Bed, it pleased God to
touch his Heart with a Coal from his Altar,
and melt him into a truly Christian Consi-
deration of his State; in Reference to his
Soul, Body and Estate, and soften him into
Repentance not to be repented of, &c. But how a Man that
 had thus deferr'd his Repentance to the 67th Year of his
 Age, (even to his Death-Bed) shou'd " *well understand the Na-*
ture and Ends of the Holy Sacrament, I cannot well apprehend:
 For if he receiv'd the Sacrament during the Time of his
 Health, 'twas (in all Probability) whilst he liv'd in the Act
 of Adultery. And that I'm sure does not consist with his
well understanding the Nature and Ends of the Holy Sacra-
ment. Or if he deferr'd receiving the Sacrament to his
 Death-Bed, (as I judge he did; for the Doctor tells us, " *He*
confess'd his being troubled, being very much troubled for the
Lateness of his Repentance.) that likewise shews he neither
 understood the Nature, or Ends of the Holy Sacrament, which
 shou'd be often receiv'd in the Time of our Health: For our
 aviour says, *This do in Remembrance of me.* And St. Paul
 tells us, *As often as ye eat this Bread and drink this Cup, ye do*
show the Lord's Death 'till he come. Then how can he well
 understand " *the Nature and Ends of the Holy Sacrament,* who
 as if he wou'd have Christ wholly forgotten) never partakes
 of it but on a *Death-Bed,* when his Bodily Diseases render
 him less fit to receive it?

But to return to my *Remarks on Funeral Sermons;* which,
 I said before, is a Work perform'd with *A great deal of*
hazard: For Relations will think too little is spoke, others
 too much. The Task is hard, when on one Hand a Mini-
 ster may be censur'd to give a *faint and mean Character,* and
 on the other Hand he may be thought to over do it, and be
 impractical: It is too common on these Occasions to Saint
 Men at their Death, (of which the late D—— of D———
 a Remarkable Instance) who express'd little of Sanctity in
 their Lives. It was said of JULIAN, *He was fit to Canon-*
ize the Devil; and I have read that Bruno an Italian did it.
 This shou'd make Ministers wary of saying nothing but
 plain Truth in their *Funeral Sermons.* They are Two equal
 faults, to detract from an Enemy, and to lavish and be
 prodigal in the Commendation of a Friend; and for this
 reason, few Clergy-men of Note and Integrity but have
 cry'd the *Abuse of Funeral Sermons.* Mr. G——— (tho'
 Chaplain to the Noble Lord he was going to praise) tells
 his Hearers, " *Tho' I have lost one of the greatest Friends and*
Noblest Patrons in him, yet as I never flatter'd him whilst
living, so have I less Reason so do when dead. And if I were
 " *inclined*

“ enclined that Way, and the Fault might seem Pardonable, yet
 “ here may be enough among the Auditors that might rebuke my
 “ Vanity, and dash me into Silence on the first Attempt.
 Thus far Mr. G—— (Chaplain to the D—— of D——)
 and even Dr. K—— himself (who Preach'd his Funeral
 Sermon) seems to own the frequent Abuse of Funeral Sermons
 in these Words, “ Whence then came a Modern Way of interring
 “ our deceased Fathers (especially those of the highest Fortune and
 “ Figure) in an affected Secrecy and Silence, with no Praises of
 “ the Dead, no Instructions to the Living? Is it, that some modest
 “ People have forbid that Office, for fear of being flatter'd? Is it,
 “ that some Preachers have exceeded in Commendations and Cha-
 “ racters beyond Truth and Decorum? Or has not that late Omission
 “ been rather a Love of Novelty and Change, the dropping a Custom
 “ because it was antient, and the affecting New Modes, not in
 “ manner of Life only, but in that of Death and Burial? Or
 “ has it not been sometimes owing to a more unhappy Cause,
 “ Mens Lives and Actions not deserving, rather dreading a Me-
 “ morial of them? They themselves, or their Relations have been
 “ conscious, that to bury them in Silence was at least the safer
 “ Way. A Veil becomes every Face that will not bear the Light
 “ and 'tis the only proper Eloquence to say nothing where there is
 “ nothing Praise-worthy and of good Report.

Thus far Dr. K—— who tho' his Sermon gives great
 Encouragement to Men of distinguish'd Sense to hope for Re-
 pentance on a Death-Bed, yet in these Words he most inge-
 niously exposes the Abuse of Funeral Sermons: And the
 Truth is, the first Design of Funeral Sermons has been so much
 perverted, that in many Instances they are A Scandalous
 Satyr, both upon the Preacher himself and upon the Dead Man
 Who (meerly) for his Noble Legacy [to Mr. Parson] is made
 a Saint; For which Reason many think Funeral Sermons un-
 lawful: But tho' they have been scandalously abus'd, yet
 I doubt not but they may be Preach'd. For,

1. Ministers must Preach in Season, and out of Season.
2. Many come then to the House of God, and why shou'd they depart empty away?
3. It is a fit Time to teach that One Day we must die.
4. Many Accidents fall out in a Man's Sickness which are to be Publish'd at such a Time.
5. Many Eminent Virtues have shin'd in some Mens Lives which for the Imitation of others, are not to be bury'd at their Death.
6. Many Corruptions have reign'd in some, which then we may be exhorted to avoid. And here Dr. K—— has been too sparing; as will abundantly appear when I come to con-

Consider the soft Language with which he smooths over the late D— of D—'s Adulterous Life.

Now for these Reasons *Funeral Sermons* may and ought to be Preach'd: And tho' wicked Men will not be willing to have their Infirmities laid out at their *Funeral*, yet the greatest Sinner, if he dies a sincere Penitent, will be willing, with the *Earl of Rochester*, not only to sign a *Dying Remonstrance* against the whole Course of his former wicked Life, but will have it Publish'd at his *Funeral* what a great Sinner he had been. Had we had such a *Dying Remonstrance* from the D— of D— as we had from the *Lord Rochester*, I shou'd have thought him Sincere in his late *Repentance*, (as the D— calls it :) But we hear nothing of this *Dying Remonstrance* on his *Death-Bed*; or in the *Church of Alballows in D—by*, where his *Funeral Sermon* was Preach'd. Not that I question the Sincerity of his late *Repentance*, with any Design to Tarnish his PERSONAL HONOUR, or Noble Descent; (or as if I took upon me to Judge his Eternal State) No, Reader, I freely own (with the Pious and Learned Dr. K—) that *The late D— of D— descended from Noble and Illustrious Progenitors; That he was a PEER of Extraordinary Parts, A true Patriot, A Hero* (to use Dr. K—'s Expression) "of distinguish'd Sense and Judgment; That he naturally reconcil'd Greatness with Affability, and the highest Capacity with the nicest Gallantry; That he was accounted an exact Pattern even to the most Accomplish'd, and a kind Protector to the meanest Addresser. But I need not enlarge here; for, to praise him in these Particulars, is only to repeat what whole Nations proclaim: For, who knows not that *the late D— of D— was the Admiration of Foreign Courts as well as the Glory of ours; no less by his great Parts, Bravery and Magnificence, than by his Love and Service to his Native Country? Who can mention a Lover of his Country, (one who durst oppose the Torrent that threaten'd to overwhelm her) without gratefully remembering, that the late D— of D— (when all seem'd irrecoverably lost) by his early Addresses to our Glorious Deliverer, gave one of the first Motions to the ensuing Happy Revolution? He had ever a mighty Zeal for the Protestant Religion, for the Interest of his Country, its Laws and Libertys; and in the Times of the greatest Difficulty and Persecution, was a strenuous Defender of them. And I find this confirm'd by the Ingenious Author of The Compleat History of Europe: Who tells the World— "The D— in every Publick Station, was at all Times firm to the Interests of the " Crown, the Legal Establishment of the Church, the Antient Priviledges of the PEERS, the Fundamental Rights " of the Commons, the equal Balance of Europe, and the " Origin*

“ Original Liberties of Mankind. He liv’d up to the Cha-
 “ racter he gives himself; *A Faithful Subject of good Princes,*
 “ *a Hater of Tyrants, and hated by them:* And therefore he
 “ paid all the Dutys of Honour and Obedience to the
 “ QUEEN, with a Heart untainted and immovable; and
 some of his last Lines were these.

“ Here ANNE Reigns a QUEEN by Heaven bestow’d,
 “ To Right the Injur’d and subdue the Proud.
 “ As Rome of Old gave Liberty to Grece,
 “ ANNA th’ Incaded sinking Empire frees.
 “ Th’ Allies her Faith, her Pow’r the French proclaim;
 “ Her Piety the Oppress’d, the World her Fame.

As a STATES-MAN (as Dr. K——— observes)
 “ His whole Deportment came up to his Noble Birth and his Emi-
 “ nent Stations; nor did he want any of what the World calls
 “ Accomplishments. He had great Skill in Languages, was a
 “ true Judge in History, a Critick in Poetry, and had a
 “ fine Hand in Musick. He had an Elegant Taste in Painting,
 “ and all Politer Arts, with a Spirit that was continually im-
 “ proving his Judgment in them. In Architecture he had a
 “ Genius, and a Skill, and Experience, beyond any one Person of
 “ any one Age. He has in Derbyshire left a Monument of
 “ Beauty and Magnificence that perhaps is not exceeded by any
 “ Palace in Europe. He seem’d to Build (as the Inimitable Ar-
 “ tist Painted) to Eternity———

Thus far Dr. K——— and I shall add to what the Dr. says
 of his Famous House in Derbyshire, (that *New Wonder of*
the Peak,) that ’tis a Structure that Rivals the most Sumptuous
 Fabricks, and will (being rais’d in the midst of a Desert) be a
 Lasting Monument of the Delicacy of his Choice, and the Great-
 ness of his Family. A Family that was ever the Patroness of
 Noble Arts and Sciences, and to whose Beneficence the World
 owes one of the greatest Philosophers of our Age.

In a Word, the late D——— of D——— merited all the De-
 ference that cou’d be paid to a Man of Honour; for the Noble
 Blood that fill’d his Veins never swell’d his Heart: His Grace
 was as Humble as he was Great; and tho’ many Years Lord Steward
 of Her Majesty’s Household, &c. he us’d such an Obliging Mein to
 all, as if he thought the only thing valuable in Greatness, was
 the Power it gave to oblige. His HONOUR (from his Birth to
 his Death) he wore decently and easily, as if he rather condescend-
 ed to, than Ambition’d it; more for Use than Ornament; and for
 his Country’s Sake rather than his own———

This is the *True Character* of *W* ——— late *D* ——— of *D* ——— and as he liv'd a Hero and true Friend to his Country, so his last Sickness was as remarkable: For *Dr. K* ——— says, “ *He bore his Pains and Weakness with Incincible Patience and Contempt of Death, &c.* And his Chaplain tells us, * “ *As he liv'd* * In his Sermon (and dy'd) *the Love and Reverence of* occasion'd by the “ *all discerning Men so his Funeral was an-* Death of the late “ *swerable to the Grandeur of his Life* ——— *D* ——— of *D* ———

But all this is but the Bright Side of that Illustrious PEER, (the late *D* ——— of *D* ———) I shall therefore (by way of Answer to *Dr. K* ———'s Sermon Preach'd at his Funeral) give you also his Dark Side; for 'tis the Work of a faithful Limner to be Impartial: “ *As we commend a Picture, not so much for its being specious; as that it is like the Face; so have good Men, in giving Accounts of themselves, [or of others, in the Pulpit] not spar'd to put in the Distempers and Disaffections of their Spirits, that are as great Blemishes and Deformities as a Wart, or Mole, on the Face: Which the faithful Pencil [of the Limner, or Preacher] must as curiously express as the greatest Decencies.* † But before I come to draw the Blemishes (or Dark Side) of the late *D* ——— of *D* ——— I shall again own in his Favour, that we ought not to Judge any Man's Eternal State; for Secret Things belong to God: And therefore as God's Mercys are Infinite, I am willing to hope that the late *D* ——— of *D* ——— (after spending vast Sums of Money, and a great Part of his Life, in Whoredom) is now (if he sincerely repented of it) a Glorify'd Saint in Heaven.

† See Mr. How's Preface to Mr. Corbet's Self-Employment in Secret.

He Profess'd on his Death-Bed, “ *To be truly sorrowful for all the many great Sins and Errors of his Life, and did (as Dr. K* ——— tells us) *humbly and earnestly beg Forgiveness of God for them.* And how far God accepted his Sighs and Tears we do not know: For, (as I said before) *Secret Things belong to God; therefore to God we must leave him.* Our Business is not to judge peremptorily concerning the Dead, but to warn and caution the Living; but I think 'tis no Breach of Charity to say, considering *the D* ——— *defer'd his Repentance to a Death-Bed,* there is Reason to fear that it wan't Sincere; for he might seem Penitent whilst God's Afflicting Hand was upon him, and he thought he shou'd die, and yet be far from a True Penitent: For you know the Saying;

*The Devil was sick,
The Devil a Monk wou'd be,
The Devil was well,
The Devil a Monk was he.*

And therefore we have Reason to fear, (as I said before) that his Sorrow for Sin was but a *Seeming Penitence*, and that had he recover'd, he'd have return'd to his former Lewdness: For, *True Repentance* consists not in a confessing our selves to be Sinners in General; or in being troubled for our Sins, and begging Pardon for them, when we can sin no longer. This is no other than gross Delusion and Hypocrisie. 'Tis one of the Snares of the Devil, which he lays for the Ruine of Souls: But Repentance consists in a hating and forsaking of all Sin, in the watching of our Hearts, and bridling of our Tongues, in the restraining of our Passions, and mortifying the Affections and Lusts of the Flesh, and in arming our selves against those Sins and Temptations which we are prone to offend in, and have formerly been overcome by. This is the true Notion of Evangelical Saving Repentance, to which the Promises of the Gospel are made, and upon which alone Ministers can give us any Comfortable Hopes of Pardon and Forgiveness, at the Hand of God, either now or when we come to die — And therefore seeing the D—— deferr'd his Repentance to his Death-Bed, I can't see what great Reason Dr. K—— had to tell the World “ He seem'd at last to have obtain'd his “ Desire of being in Peace with God—— For, unless our Hopes of Happiness are firmly settl'd and well grounded, they will most certainly deceive and disappoint us in the End: For 'tis only Repentance for Sin past, and a Life of Holiness and new Obedience for Time to come, that gives us good Hope through Grace, 2 Thess. 2. 16. And make us Partakers of that Glory which hereafter shall be revealed, 1 Pet. 5. 1. They are such only who truly believe, repent, and obey the Gospel, and spend some considerable Part of their Lives in so doing, that can have any solid Hopes or comfortable Expectations of their future Safety and well being: Whereas the confident Hopes of bad Men and presuming Sinners, (which Job calls the Hope of the Hypocrite) shall perish, and like a Spider's Web deceive those that shall trust to it, Job 8. 13. — 'Tis true, Dr. K—— tells us, “ We have had in our own “ Age and Nation, Men of Illustrious Honour, and of the most “ Celebrated Parts, who had been carry'd away by the Course of “ this World into extravagant Vices and Follies; and yet upon “ the Prospect of Death, these Men of Understanding have re- “ pented of their grievous Sins and have dy'd: Nay, sometimes “ have recover'd, and liv'd like true unfeign'd Christian Converts. “ So great (continues the Doctor) are the Powers of Religion “ to work most upon the largest Capacities.

But

But sure I am we have a great deal more Reason to suspect (than hope well of) wicked Mens Repentance on a Death-Bed; "Because (to use Mr. Elleſbye's Words) we often find a great deal of Deceitfulneſs and Hypocriſie in the moſt ſolemn Profefſion of Grief and Sorrow, in the moſt ſerious and repeated Promiſes of Amendment, that have been made by ſick Perſons, when under the Apprehenſions of Death, and the Terrors of an awaken'd Conſcience: For, 'tis uſual for ſuch Penitents, upon their Recovery, to forget all that ever they promis'd to Almighty God, and to grow rather worſe than better. We meet with too many Inſtances daily for to confirm us in the Belief of this Truth; and I am ſorry (continues my Author) to think that there ſhou'd be any among you of this

Parish * to make up the Number. * Meaning Chiswick

Some of whom I have viſited in their Parish; to which Sickneſs, been Witneſs to their Vows he was Preaching. and Promiſes ſolemnly made to God

of new and better Obedience, who yet have ſtated aſide like a broken Bow, and behav'd themſelves falſly in God's Covenant, *Pſal. 78. 37, 57.*— I am willing to hope better Things of the late D—— of D—— for who knows (if Miracles are not ceas'd) but he may now be a Glorified Saint in Heaven? But tho' I'm willing to hope this, yet I ſhall take the Liberty to tell that Pious and Learned Divine * * Dr. K—— that Preach'd his Funeral Sermon, that the now Dean of P—— Account he gives of the D——'s Penitence on his Death-Bed, (as he hints 'twas chiefly owing to his being a Man of diſtinguiſh'd Senſe and Judgment) gives great Offence to many ſerious People: For, had a Popiſh Prieſt made a Heretick of a good Proteſtant, or a Saint of a Debauchee; or had a ſcandalous Clergy-man prais'd that Patron that had left him a Noble Legacy, (and perhaps encourag'd him in Adulteries) 'twas no more than one might expect: But for Dr. K—— whoſe Sincere Piety has ſet him above the Temptation of Money, and is (as even Envy it ſelf muſt own) a Clergy-man of great Leaning, and of an Unblemish'd Life; I ſay, for a Perſon of ſuch Merit to tell the World, "That a late Repentance rarely happens but in Men of diſtinguiſh'd Senſe and Judgment, is an Error which the Doctor ought to retract: For, 'tis eaſy to prove that a Sincere and Death-Bed-Repentance more frequently happens to ordinary Abilitys, to Men that have little ſin'd againſt Light and Knowledge, to meaner ſinful Wretches (as the Doctor calls 'em) than it does to the Men of diſtinguiſh'd Senſe and Judgment.

And

And *this Observation does directly lead me to draw (and expose to open Light) the Dark Side of that Noble, PEER and true Englishman, W—— late D—— of D——* Or in plainer Words, I shall here make some *Serious Reflections on his Adulterous Life*, and fairly argue the Infinite Hazard of a Death-Bed-Repentance, from the late Remorse of the D—— of D—— who (as I shall prove anon) sinn'd against *Light and Knowledge* all his Life. Not that I assert a Death-Bed-Repentance is impossible; for *the Lord Rochester* (as you'll hear anon) was certainly a true Penitent; but then he was not an Aged Whoremaster, and consequently not so much hardned in Sin and Debauchery as the late D—— of D—— was: For, as the Doctor tells us, “ *He profess'd his Belief of both the Truth and Excellency of the Christian Religion*, (both which *the Lord Rochester* had often deny'd) and particularly did declare, that he firmly believ'd all the Articles of the Apostle's Creed: Now for a Man of such distinguish'd Sense and Judgment to keep MISSES 'till he cou'd Whore no longer, (I mean 'till he came to his *Death-Bed*) is such an Aggravation of Sin as must needs render his Repentance hazardous: For, he that sins against *Light and Knowledge* 'till he grows old, (as was the D——'s Case) must needs be hardned in Sin, (if not given up to a *Reprobate Mind*.) And if such a Man is fav'd, (to use the Doctor's Expression) it is rather a *Miracle than a President for us to follow*: For, if we defer our Repentance (as the D—— did) to a *Death-Bed*, 'tis a Thousand to One but *we are given up to a Reprobate Mind*, and (like the meaner sinful Wretches the Doctor speaks of) *die as stupidly as we liv'd*. Not (as I said before) that I think a *Death-Bed-Repentance impossible*: For, Repentance being God's Gift, and God being a Sovereign Agent, he may give it where and when he pleaseth, or to whom he will; to one, and not to another, and at what Time he will; to one sooner, to another later. He may give it to one early; in the Morning of his Days; to another late, and when his Sun is setting, (as was the D——'s Case, provided he was a sincere Penitent.) And if the great Master of the Vineyard shall call some into it, not only at the Sixth or Ninth Hour, but even at *the last Minute of the Eleventh Hour*, what is that to any? Who shall call him to Account for it? For, he is not only a *Sovereign Agent*, but an Almighty One; and can by his Power, and that in an Instant, remove all Hindrances on the Creature's Part, and whatever might obstruct his Work; and so with One Turn of an Omnipotent Hand, bring about the Heart of the most obdurate Sinner, work Repentance in the most unlikely Subject; and that too where there is most within to make Head against him and resist his Grace: So that I dare

not say the late D—— of D—— was not a true Penitent, or that a Death-Bed-Repentance is wholly impossible: For, Grace is an infused and supernatural Habit, and the Power that works it a supernatural and creating Power; and we are not to confine God in his working Grace to those Methods whereby Men acquire Natural or Moral Habits. Besides, it may be for *God's Honour sometimes, to give Repentance to dying Sinners*; the Honour of his Sovereignty and Free Grace, in shewing that he *hath Mercy on whom he will*, (Rom. 3. 18.) and that the deepest Guilt, even of an old hardened Sinner, (*such a one as the late D—— of D—— who liv'd in Adultery many Years*) cannot hinder the Out-goings of his Grace and Mercy, and the Honour of his Power, when it prevails over the most settled Habits of Corruption: Shou'd God work only upon *lesser Sinners*, on such who are not so confirm'd in Debauchery, (*as the late D—— of D—— was*) Man might be apt to think that he cou'd not do it, and that Men's Lusts might be too hard for his Power, and so reflect on his OMNIPOTENCE; or to think he cou'd not find in his Heart to do it, and so reflect upon his Mercy.

But tho' for these Reasons I dare not say *the late D—— of D—— was not a true Penitent in his last Sickness, or that a Death-Bed-Repentance is wholly impossible*, yet I do say, (*which is contrary to Dr. K——'s Assertion*) that 'tis a greater Wonder to see *Men of distinguish'd Sense and Judgment* (such as *the late D—— of D——*) *repent on a Death-Bed*, than 'tis to see meaner sinful Wretches repent then: I don't speak this to encourage the *meaner sinful Wretches* to defer their turning to God; for 'tis a very dangerous thing for any Man (*whether he be mean, or of more distinguish'd Sense, &c.*) to run the Hazard of a Death-Bed-Repentance; and the Hazard and Danger of this Neglect may appear by the following Considerations.

1. That no Man (*whether he be mean, or of more distinguish'd sense, &c.*) knows the Time of his Death, any more than the Manner of it, or Means by which it shall be brought about. *Our Breath is in God's Hands*, Dan. 5. 23. No Man hath a Lease of his Earthly Tabernacle, but is Tenant at Will to his great Landlord: Who knows when he shall die, or how; whether a Natural Death, or a violent one? *How many Thousand unforeseen Accidents are Men subject to?* Not only Swords and Axes may dispatch them, but God can commission Insects and Vermin to be the Executioners of his Justice upon them. A great Prentice may be eaten up of Mice, and a potent Prince devour'd by Worms, *Acts*

Hatto Arch-Bishop of Mentz.

23. And who doth not carry the

Principles of his own Dissolution perpetually within him? *Death lies in Ambush in every Vein, in every Member, and none know when it may assault them. It doth not always warn before it strikes: If some Diseases are Chronical, others are Acute and less lingring, and some are quick as Lightning, kill in an Instant. Mrs. Fuller (a Gardner's Wife) went in perfect Health to Mrs. Granger's Funeral, and was brought Home Dead by the same Bearers that were to carry her deceas'd Friend to the Grave. Men (like Mrs. Fuller) may be well in one Moment and dead in the next. God shoots his Arrows at them, they are suddenly wounded, Psal. 64. 7. How many are taken away not only in the midst of their Days, but in the midst of their Sins? The lusting Israelites with the Flesh between their Teeth, Numb. 11. 33. Julian (if Historians speak Truth) with Blasphemy in his Mouth. And how many frequently with the Wine in their Heads? and some with a Whore in their Arms. (How knew the D—— of D—— but that might have been his Lot?) In such Cases, what Place, what Time for Repentance, for seeking it, for using Means to attain it when they have not Room for so much as a Thought of it?*

Or suppose Men have Time and Warning given them, (as was the Case of the D—— of D——) that Death knocks at the Door before it enters and besieges them, before it storms them; that they lie by the Brink of the Grave before they fall into it: I say, suppose Time and Warning shou'd be thus granted to desperate Sinners, (as 'tis a great Hazard whether 'tis or no) yet they may want the Means of Grace by which God ordinarily works, when he brings Men to Repentance: Publick Ordinances in such a Case they cannot have, and private ones they may not have: They may have none with them that have the Tongue of the Learned to speak a Word in Season to them, Isa. 50. 4. They may lack Oyl, but have none that can tell them where they may buy it; none that understand the Nature of Repentance; none that can instruct them in it, or direct them how they may attain it. True indeed, God can work Repentance in Man, or any Grace, without Means, by his immediate Power, or by some extraordinary Means. (As was the Case of the D—— of D—— if he sincerely repented: For, Dr. K—— tells us, "In his Time of Sicknes he sent for an eminent Prelate to visit and assist him; and every Time the Bishop attended him he declar'd again that he did unfeignedly repent of his Sins, and requested his Lordship that he wou'd not only be with him, but in his Retirements, pray to God heartily for the Pardon of them—— But tho' God can thus work Repentance in Man on a Death-Bed, by such extraordinary Means as is here mention'd, yet he never promis'd to do it; and there

therefore 'tis a bold presuming and tempting of him to expect he should. What if God once stop'd a Sinner (I mean *St. Paul*) in the midst of his Carriere, when not only *running away from the Means of Salvation*, but bidding Defiance to them, and converted him in a Miraculous Way, *by a Glorious Light shining about him*, and the immediate Voice of Christ to him, shall others hope for the like? Live in Sin all their Days, and look for Conversion by Miracle at last?

Thus I have made it evident, that Repentance delay'd and put off *from the present Time to a Death-Bed*, is Matter of great Hazard and Uncertainty; and that "'tis mighty Odds (to use *Mr. Ellesbye's* Expression) *if ever such a one doth repent at all*: Nay, he not only confirms all I have said of the Hazard of a Death-Bed-Repentance, but also proves 'tis (often) *Deceitful and Hypocritical*; for his Words are these, "*A Dying Bed proves commonly too late, and very improper, for this great and necessary Duty of Repentance*: Times of Sickneſs and Weakneſs are usually taken up with otherguise Concerns, and attended with many inconvenient Circumstances, which render Repentance very difficult at such a Time, and at the best but doubtful and uncertain.

"Now the Difficulties (says *Mr. Ellesbye*) of such a Repentance may arise either *First*, from the Violence or Malignity of the Disease, which possibly may be of that Nature as to seize the Head, stupify the Brain, and take away the Use of the Senses and Understanding, without which no Man is or can be capable of the *least Act* of Repentance, nor of doing any thing towards it: And in such a Case *to repent is plainly impossible*.

"But 2. The Difficulties of this Duty arise most commonly from *the Nature of ill Habits* and bad Customs, which are not easily broken, or left off on a sudden, nor yet *new ones immediately planted and introduc'd in the Room thereof*; for all Habits are produc'd by Acts, and therefore must be weaken'd by Degrees, and *worn out by their Contraries*: For which Reason 'tis necessary that we accustom our selves to frequent Acts of Virtue, to wear out the Habits of Vice; but then this requires constant Use and Practice, and some *considerable Length of Time* for that Purpose: Both which are commonly wanting to those that are sick and weak, and *more especially when they are dying*.

"But to make the best of their Case, suppose they shou'd be willing to set about the Duty of Repenting before they die, and may be judg'd able to do something towards it, something like it, at such a Time; yet no Man living can judge of *the Truth and Sincerity of such a Repentance*, (as was hinted before) much less give the Sick Person any great

“ Hopes of Comfort thereupon. I am sure (says Mr. *Elleſbbye*) we have no Warrant from God ſo to do; there is no Promise made to ſuch late and dying Penitents. And to give any Hopes of Pardon without a Promise to ground ſuch Hopes upon, is not to comfort but flatter the Souls of Men and deceive them, to their utter Ruine and Diſ-appointment in the End.

Now if a Death-Bed-Repentance be thus hazardous as I have prov'd it is, (ſrom the late Remorſe of the D—— of D——) what Madneſs was it in him, and other Libertines, to live in Whoredom all their Days, in Hopes to repent on a Death-Bed? For I have made it plain, that a Death-Bed-Repentance is extraordinary hazardous. (1.) As no Man knows the Time of his Death, any more than the Manner of it, or Means by which it ſhall be brought about. (2.) I have prov'd it hazardous; that ſuppoſing Men might have Time and Warning given them, (which is a thing very uncertain) as they might want the Means of Grace on a Death-Bed. Or, 3. If they had both Time and the Means of Grace when they come to die, yet a Death-Bed-Repentance is further rendred extraordinary hazardous, as they may not then have an Heart to uſe them.

First, By Reason of Bodily Weakneſs, fainting of Natural Spirits, racking and tormenting Pains, which often afflict Men in ſuch a Caſe; Theſe may blunt and dull Mens Minds, or diſtract them and draw away the Intention of them from other Things, and hold them only to the Conſideration of their preſent Anguiſh. How unfit are Men for Serious minding even of their Worldly Affairs, when under Bodily Indiſpoſitions? And how much more then unfit for Spiritual Work? When the Soul is wholly taken up with helping the Body (with which it ſympathizes) to bear its preſent Burden, it is ill at Leiſure to think of Repentance, or indeed any thing elſe, but the Pains that it then endures; the Experience of which made the late D—— of D——

“ Exhort others to repent and live better in Time of Health,
 “ telling them they wou'd have a different View of Things when
 “ they came to die.

And Secondly, A Death-Bed-Repentance is yet rendred the more hazardous to old and deſperate Sinners, by Reason of contracted Hardneſs; and this ſeems to me to be the late D—— of D——'s Caſe, as he was a Man of diſtinguiſh'd Senſe and Judgment, and yet liv'd in a known Sin a great Part of his Life: Men are naturally backward to good, but much more when (like the late D—— of D——) they are habituated to Evil; whether it be to Acts of Adultery, or
 any

any other scandalous Vice: For, the more enclined they are to Evil, the more averse they are to Good; and the more accustomed they are to Sin, the more enclin'd they are to it. The D——'s Practice of keeping of Misses for many Years, hardened his Heart and strengthened in him the sinning Disposition; and still the longer Men continue in Sin, the stronger such Dispositions grow. Hence the Apostle's Advice to the Hebrews, Chap. 3. 13. Exhort one another while it is called to Day, lest your Hearts be hardened through the Deceitfulness of Sin: Implying that that would follow upon their Continuance in Sin.

Hardness of Heart (as Mr. Foulkes observes *) is occasion'd "by a long Course of Debauchery. When I first entred (said Mr. Foulkes) on a dissolute Course of Life, if any Body cou'd have suggested to me where it would have ended, I should certainly have answer'd with the Syrian, Am I a Dog that I shou'd do this?"

* In his Penitent Confession, written in Newgate, and sent by him at his Death, to Dr. Lloyd, then Dean of Bangor.

Yet (says he) I am the Dog that did it. Sin in its Minority is easily oppos'd; at first to resist it requires not so much Labour; but there is no withstanding when it has attain'd to Maturity. The Heights of Wickedness appear so monstrous at a Distance, to one that is but newly entering upon it, that he flatters himself he shall never come thither: But after long Continuance in it, (which was the D——'s Case) and suppressing many Convictions, (as the D—— did; for

He declar'd himself fully convinc'd of the Truth and Excellency of the Christian Religion. †) violating our Vows and Resolutions, after many Evasions to

† See his Funeral Sermon, P. 13, 16.

shift off the Imputation, Apologies to excuse or lessen it, Oaths and Execrations to deny it, a Man becomes strangely alter'd; He is not what he was, but is insensibly brought more and more into the Snare of the Devil, who leads him Captive at his Pleasure; and one Sin draws on another, and each of a more deformed Production than another, like the Serpents of Africa, who by their promiscuous Copulations have engender'd such strange and ugly Monsters as Nature never intended. Whoso allows and licenses himself in the Practice of any one Sin, tho' he think it never so small, (tho' 'twere so Heinous as keeping of Misses and defiling of Marriage-Beds, &c.) that Man involves himself in a fatal kind of Necessity to admit of a Train to attend and support it. "Try not thy self but trust my Words, (said Mr. Foulkes) who with Sorrow confess I find the Experiment to be true: Consider the Pleasures of Sin are but for a Season, and those in low Degrees. Hazard not therefore for them a Ful-

“ness of Joy, and those Pleasures that are for evermore; resist
 “the first Beginnings, crush the Cockatrice—— every Step thou
 “makest in Sin, brings thee in greater Danger; Repentance may
 “be deny’d, or come too late. Nor ought any Man to expect
 that when (like the late D—— of D——) he hath yield-
 ed himself up to the Power of his LUSTS, ’till he come to
 die, it may not end in a final Impenitence and Unbelief.
 And therefore ’tis strange that Dr. K—— should tell us,
 “That a late Repentance rarely happens but in Men of distinguish’d
 “Sense and Judgment; for when Men have liv’d in the
 Practice of Sin all their Days, and their Natural Disposi-
 “tion to Sin is heightned into an Habit, it is not strange if
 they be much more averse to the contrary Good: There’s
 so little Hopes that Men that thus sin against Light and
 Knowledge shou’d (as Dr. K—— expresses it) “Awake out
 “of their Dream of Sin, (as he says they commonly do) that
 ’tis strange (nay I may add a Miracle) if they ever repent at
 all: And tho’ Dr. K—— is of another Opinion (with Re-
 spect to the Men of distinguish’d Sense and Judgment) yet whilst
 Jer. 13. 23. is to be found in the Word of God, I shall take
 the Liberty to dissent from him; for ’tis there expressly said,
How can you that are accustomed to do evil, learn to do well?
 If one gross Sin in a Believer may so debilitate and enfeeble
 those Gracious Dispositions that were before in him, as to
 unfit him for and deaden him to Spiritual Duties, to what
 a Superlative Hardness may a Hundred and a Hundred re-
 peated Acts of wilful Adultery (I mean Adultery committed
 against Light and Knowledge, which was the D——’s Case)
 bring the Heart of a Carnal Man? and to what; not on-
 ly Averseness to any Good, but Confirmedness in all Evil?
 Which made Bucer say, “If we yield up our selves to our
 “Lusts, a new Guilt is contracted, which is by a new particular
 “Repentance and Remission to be blotted out—— And for
 this Reason, ’tis a Thousand to One if they ever repent at all,
 (as I said before) that defer their Repentance to a Death-
 Bed.

But tho’ a Death-Bed-Repentance is hazardous to all, yet
 ’tis much more hazardous (as I shall shew anon) to the Men
 of distinguish’d Sense and Judgment, &c. than ’tis to the meaner
 sinful Wretches: Not that I infer from hence, that the late
 D—— of D—— was not a true Penitent; (for as I
 said before, I judge no Man’s Eternal State) yet I think I may
 venture to say, if he repented in Earnest (after sinning so long
 and often against Light and Knowledge) his Repentance might
 be call’d a Miracle; and so might any Man’s else, that liv’d
 in Adultery (like the late D—— of D——) all his
 Life, with Hopes to repent (Sincerely) on a Death-Bed, and
 did really do so.

Thus

Thus I have fairly argu'd *the Insincerity (as well as the Hazard) of a Death-Bed-Repentance, from the late Remorse of W—— late D—— of D——* 'Tis true, he was *A Compleat Statesman, A Peer of distinguish'd Sense and Judgment, and A Finish'd Gentleman: But will Learning, a Noble Temper and good Breeding, carry a D—— to Heaven, or make any Attonement for his Vile Sin of Adultery, which he both indulged in himself and others? The D—— indeed was A True Englishman, and well deserves (to use Dr. K——'s Words) "That his Monument shou'd shine with this Inscription.*

W—— D—— D—— *Bonorum Principum fidelis subditus, Inimicus & Invisus Tyrannis.*

"He valued (says Dr. K——) no other Political Character. His frequent Discourse was to commend the Constitution and Laws of this Kingdom, and to affirm that as he always had so he ever wou'd endeavour to defend and preserve them—— (Dr. K—— adds,) He seem'd to be made for a Patriot, &c. But how much more had it been to the D——'s Honour, cou'd the Doctor have said for him "That he had ever liv'd, (and dy'd at last,) a Sincere Christian? But 'tis not the good Political Character the Doctor gave him that gave Offence to his D—— by Hearers; for it must be own'd, where there is Real Worth and Deeds Praise-worthy to be found, (as there were many in the D—— of D—— consider'd either as a Statesman, or True Englishman, &c.) to deny the scattering a few Flowers on the Hearse of such a Person, (or such— A Funeral Poem to his Memory as was lately Publish'd) wou'd be Injustice both to the Living and the Dead. There is a Generation of Men whose Eyes are mostly fix'd on the Dark Sides and Blemishes of their Brethren, and chuse to represent them to be such always as possibly they once might find them to be in some Particular Circumstance of their Lives; concerning such I shall say no more than that there are in the World such Things to be found as *Envy, Pride, Detraction, Evil surmizing, Malice, and Rancour, &c.* which like Smoak is always driven upon the fairest Faces: But this is not the Case here, for we are not offended at the great Character Dr. K—— gave of the D—— of D—— for (as I said before) he was *A Noble Patriot, (A True Lover of his Country,)* and in that Sense justly deserv'd it: But that which gives Offence is, that the Doctor says nothing (or very little) of the great Hazard the D—— (in particular) run in his deferring his Repentance to Old Age, and a Death-Bed; whereas the D——'s Adulteries call'd for a load Caution to others, (especially to the Men of Quality that keep Misses) and for the greatest Abhorrence:

rence: And how that cou'd be without once naming the Adulteries I do not well understand. 'Tis true, Dr. K—— plainly discovers the *Hazard* all Men run that defer their Repentance to a Death-Bed, (proving it a *sort of Miracle* if they repent then) but does not once argue the Hazard they run *from the late Remorse of the D—— of D——* But he was a D—— and a Great Man, and the Doctor chose rather to argue the Hazard of a Death-Bed-Repentance from “*the being sav'd so as by Fire, From a Plank after Shipwrack,* (for so he calls a late Repentance) rather than from the late Remorse of a Peer, whose Adulterous Life was a Publick Scandal: But tho' the Doctor does not argue the Hazard of a late Repentance from the Instance of that Great Man who then lay dead before him, and consequently wou'd have the more affected his Hearers; yet I must do him that Justice to say, that this was not through any Forgetfulness; for the Doctor was so sensible that *the late Remorse of the D—— of D——* was a Subject that led him to warn others of the Hazard of a late Repentance, that he concludes his Sermon with these Words, “*Let us Timely repent, and prove our Repentance by our Reformation. If possible, let all our Infirmitics die before us, and be bury'd with us: Let us serve God,* [meaning I suppose in the Time of our Health] “*and save our Souls, by Divine Grace, and the Merits of Christ Jesus.*” “*Amen.*”

Now I appeal to the whole World that are not afraid to speak the Truth of a Great Man, (because he's a D—— or a Lord) if thus gently rubbing (or rather Varnishing o'er) the D——'s Adulteries, by a Concealment of them, is not an Encouragement to the Men of Quality that keep Misses, to continue in the like Practices: For, the Doctor was so far from telling his Hearers the great Hazard the D—— run in deferring his Repentance to a Death-Bed, that he plainly tells them, “*The meaner sinful Wretches are commonly given up to a Reprobate Mind, and die as stupidly as they liv'd; while the Nobler and Brighter Parts, &c. (if they are allow'd the Benefit of Sicknes) commonly awake out of their Dream of Sin, and reflect and look upward, &c.*”

But now (if instead of thus gently touching the sore Place, if instead of thus smoothing over the D——'s Whoredoms) had Dr. K—— told the World, (as Mr. Parsons did at the Lord Rochester's Funeral) “*That he was once one of the greatest of Sinners; (for en't Learned and Aged Adulterers such?) That he had indeed great Skill in Languages, was a true Judge in History, a Critick in Poetry, and had a Spirit that was con-*”

“*continues*”

continually improving his Judgment in them, &c. * But his Sins were like * This is Dr. K—'s his Parts, (for from them Corrupted Character of the late they sprang) all of them high and D— of D— extraordinary.

Had Dr. K— told his Hearers, (as Mr. Parsons did) that the D— of D— “ seem'd to affect something Singular and Paradoxical in his Adulteries, above the Reach and Thought of other Libertines.

That he was very Profuse in some of his Lewd Amours; that he spar'd neither Time, nor Cost, to compass his Desires and to heighten his Lust; that he took as much Pains to tempt and debauch Mrs. H—ge, (by whom he had five Children) and to corrupt the Chastity of others, as other Men do for the saving their Souls. And this was the heightning and amazing Circumstance of his Whoredoms, that he wou'd corrupt either Maid or W— that he lusted after.

Had Dr. K— given A Catalogue of the D—'s illegitimate Children; had he told his Hearers of the thousand Pound he gave to the L—dy F— to betray her own Daughter to his Adulterous Arms, how many Bastard Children he had by her, and how cold and indifferent he grew to her (tho' a Woman of great Beauty) for the sake of an Adress, (for such MISSES as were most impudent had the greatest Share in his Love) he had said nothing but what all Knights-Bridge (and many in London) can warrant for Truth.

Had Dr. K— told his Hearers, that the D— of — was so confirm'd in these Adulteries, that his whole Life ('till he came to his Death-Bed) was stain'd with uncleanness; or if at any Time he had some Lucid Intervals from his beloved Sin of Whoring, as he seem'd to have when my Lord Russel beg'd him “ to apply himself more to a Religious and Virtuous Course of Life, (for the Doctor tells us, “ He receiv'd those Words with a Flood of Tears) yet they were so short, and transitory, that the Impression those Words made was but as a Morning Cloud, and as the early Dew; that he still return'd to the same Excess of Riot, and that with so much the more Greediness, the longer he had fasted from it.

In a Word, had Dr. K— told his Hearers, that the adultery which the D— liv'd in for many Years, was Capital Crime, that there was a great Theft in it, (while the Child of a Stranger carries away the Goods or Lands of the Family) that 'tis a Sin strikes at the very Sinew, Heart and Life of the Marriage Knot, and dissolves it; and as a proof of this, had the Doctor aggravated his Lewdness with

with *Miss H——ge*, and *Miss Champion*, &c. (for a *D——* that Whores shou'd have no more Complement made to his Sin than another Man) but more especially had he lamented his having a *Bastard Child* when he had One Foot in the Grave; (for 'twas said he had a *Miss* lay in, the same Year he dy'd.) Had he thus expos'd his heinous and many Adulteries, he had convinc'd his Hearers that his *Ministerial Office* had set him above Flattery; and the Doctor had done no more by making these Bold Reflections than his *D——* by Hearers expected from him.

But above all, (except his being a *D——* cou'd atone for that *Senseless Whoredom* of loving a dead Strumpet) he shou'd have detested and lamented his *mean Adultery* of tempting an Actress out of the Play-House, (I mean *Mrs. Anne Champion*) and doating on her to that Degree, as to erect a *Tomb* to her Memory in *Latimer's Chancel*: Surely *D—— K——* had here a fair Opportunity to tell his Hearers that the late *D——* of *D——* was not more *Honour'd* in ordering his Monument to SHINE with this Inscription,

W—— D—— D—— Bonorum Principum fidelis subditus, Inimicus & Invisus Tyrannis.

than he *Disgrac'd* himself by ordering a Latin Epitaph to be set on the *Tomb* of one of his Concubines?

But seeing the *D——* Erected a *Tomb* to perpetuate the Memory of a Lewd Strumpet, (or in plainer Words, to perpetuate his Sin, and Shame; for a *Tomb* Erected to a Harlot's Memory is no better) I'll here insert the *Latin Epitaph* the *D——* order'd to be set on his *Miss's Tomb*, with *A Brief Account of her Life and Funeral*, as 'twas sent to me in the following Letter.

Chesham, Jan. 20. 1706

S I R,

YOUR Letter (desiring me to send you that *Latin Epitaph* which the *D——* of *D——* order'd to be set on the *Tomb-stone* of *Anne Champion*, his Beloved *Miss*) came to me the 18th Instant; upon the Receipt whereof I went immediately to *Latimer's Church*, and have seen the *Tomb* of *Mrs. Anne Champion*: It stands in the Middle of *Latimer's Chancel*, built of *Free Stone*, *Black Marble*, and *Alabaster*; and I have sent you the *Latin Epitaph* here enclosed.

On the West End, next the Church, stand *those Five Lines* which are set above the other; *the other Eighteen* stand on the East End, next the Chancel Window, and the *Three Letters* [G. D. D.] stand under them. Her Father 'tis said here was the D———'s Servant, and she was an *Actress in the Play-House*, but was no great Beauty. There was nothing set on the Coffin as I can hear of, and *her Burial* was a sort of Secret; for it was a private Funeral, and but One Coach with the Hearse.

Sir, I shall only add, If you'll be so kind as to send me the *English* of the *Latin Epitaph*, you will very much oblige Him who is

Yours to Command,

N. G.

The Latin Epitaph (*enclos'd in the foregoing Letter*) that was set on the Tomb-stone of Miss Campion, (by the Order of W——— late D——— of D———) was this following; Viz.

Requiescit hic
 Pars Mortalis M^a. A^a. C^a.
 Obijt 19. Maij A^o. MDCCVI.
 Ætat. 19.
 Quod superest ex altera parte quære.

Formam Egregiam et Muris Illecebris Ornata
 Virtutes animi superârunt.
 Plebejum Genus (sed honestum)
 Nobilitate morum decoravit.

Supra ætatem sagax.

Supra sortem (præsertim egenis) benigna.
 Inter scenicos ludos (in quibus aliquandiu versata est)
 Verecunda, et intemerata.

Post quatuor mensium languorem,
 (A Febri Hecticâ correpta)
 Intempestivam Mortem

Forti pectore, et Christianâ pietate subivi t.
 Humanitate peditis

(Siquid mentem Mortalia tangunt)
 Flebilis.

Amicis heu! flebilior.

Dilectissimis Reliquijs sacrum
 Lapidem hunc poni curavit

G. D. D.

The same in ENGLISH.

Here lies

The Mortal Part of Mrs. Anne Champion.

She dy'd the 19th of May, 1706.

In the Nineteenth Year of her Age.

For what remains seek on the other Side.

The Virtues of her Mind excell'd the Beauties of her
Body, that was adorn'd with so many Charms.
She set off her mean (but honest) Parentage
By the Nobleness of her Behaviour.

She was wise above her Years.

She was above her Fortune (especially to the Poor)
very Bountiful.

At the Play-House (where she sometimes acted)

She was modest and untainted.*

After her Four Months Illness

(Being taken with a Hectick Fever)

With a firm Confidence and Christian Piety

She submitted to her untimely Fate.

A Person to be lamented (if any thing that is
Mortal can affect the Mind) by all Persons that
are indu'd with Humanity; and by her Friends
much more to be Lamented.

Upon her Beloved Remains W—— D—— of D——

Caus'd this Stone to be put,

As Sacred to her Memory.

This Epitaph which the late D—— of D—— order'd to be set on the Tomb-stone of Anne Champion, (his Beloved Miss) shews he was arriv'd to the highest Step in Debauchery; for he not only tempted this Young Woman (for the Epitaph says she dy'd in her 19th Year) out of the Play-House to his Lewd Embraces, but after her Death he so far doats on her very Ashes as to cause this very Epitaph to be set on her Tomb, to perpetuate her Memory; for the Epitaph concludes thus—— Upon her Beloved Remains [G. D. D.] caus'd this Stone to be put, as Sacred to her Memory—— 'Tis true, he is so modest as to order a Latin Epitaph, (being asham'd to magnifie the Imaginary Virtues of a kept Miss, in a Language the Parishioners understood) and to subscribe it with only the Initial Letters of his Illustrious Title; for he only says [G. D. D.] caus'd this Stone to be put, as Sacred to her Memory. From whence I infer, that Love to a Whore, in the greatest Man, is forc'd to sneak under a Covert; whereas chaste and honest Love may be boldly own'd with our Names at

* i. e. No Common Strumpet.

Length. Sure I am this paying a Respect to the Ashes of a KEPT MISS is a matchless Piece of Adultery; for 'tis a sort of Fornicating with a Dead Body; which is such a senseless (or imaginary) Piece of Uncleanness as has no Parallel: And therefore 'tis strange that Dr. K—— cou'd take such particular Notice of the Inscription the D—— order'd to be set on his own Monument, and not lament that Latin Epitaph which the D—— order'd shou'd SHINE (to use the Doctor's Word) on his Miss's Tomb. If the D—— (instead of setting an Epitaph upon the Grave of a Lewd Woman) had set a Remonstrance against her Whoredom; if he had in the said Remonstrance taken Shame to himself for debauching so Young a Woman as Anne Campion, and for ought he knew sending her Soul to Hell: I say, if he had done this instead of Erecting a Tomb to perpetuate the Virtues of his Kept Miss, he had acted like a True Penitent, and had done what had been much to his Honour: But instead of this, he makes her Tomb display the Imaginary Virtues of her Mind: His Epitaph calls her Pious, Bountiful, Modest, Wise, &c. tho' being A Man of distinguish'd Sense, he cou'd not but know they that commit Adultery are all Fools, and that the Harlot's House is the Way to Hell. But the D—— never consider'd himself as an old Sinner, and that Grey Hairs were upon him; or if he had, I have that Charity to think, he wou'd sooner have chose to have done Penance (that is, stood in a White Sheet) in Latimer's Church, (where his Beloved Miss was interr'd) than have caus'd a Stone to be put as Sacred to her Memory, who had been Partner with him in so much Lewdness.

Now these Scanda'ous Adulteries of W—— late D—— of D—— were all so notorious and openly known, his Repentance for them shou'd have been as PUBLICK, and therefore how Dr. K—— cou'd assert "He was found in a full Disposition to make his Peace with God, that he was troubled, very much troubled for the Lateness of his Repentance, which he hoped was Sincere; that he seem'd at last to have obtain'd his Desire of being in Peace with God; that when his Hour of Departure came, he fell asleep not meerly like an Antient Roman, but rather like a good Christian. I say, how all this cou'd be said of an Aged Adulterer, who did not (or the Doctor conceals it) give Order that his Repentance might be made as Publick as his Whoredoms, I don't well understand; for sure I am, He that is troubled, very much troubled (as the Doctor expresses it) for the Lateness of his Repentance, will (where his Whoredoms are as publickly known as the D——'s were) be as Zealous to confess and proclaim his Adulteries, as he is Sincere in repenting of 'em,

Such a Man, if *his Reason be found and clear to the last,* (as the Doctor tells us the D——'s was) being converted himself, will do all he can to bring others to Jesus. Of the *Thousands whose Death we have seen or heard,* what one Person, tho' never so much besotted, ever recommended a Debauch'd Life to those that stood about him ready to gather his last Breath? No, even the D—— of D—— himself, on his Death-Bed, (as Dr. K—— tells us) "*Exhorted others to* "*repent and live better in Time of Health, and told them they* "*would have a different View of Things when they came to die.* Then what Advantage have we of living after great Sinners, and observing in their History, that however wickedly they liv'd, they dy'd (or seem'd to die) Piously. When a great Whoremaster is once converted, (*whether it be in his Health, or on a Death-Bed*) he finds so much true Pleasure and Satisfaction in mortifying the Deeds of the Flesh, and in living a Pious and Chast Life, that we wou'd fain carry ev'ry Body to Heaven with him that he either knows or converses with.

Oh Reader, *what Joy is there in Heaven when a great Sinner repents in earnest!* Which if all the World hear not from his Mouth, (or from the Minister that Preaches his *Funeral Sermon*) it is no Fault of his for being now *awaken'd out of his Dream of his Sin.* He wou'd have all his Fellow-Sinners *awaken'd too;* (but more especially those he had drawn into Sin by his Lewd Example.) When a great Sinner is once converted, if Christianity have any Work more difficult or perilous than other that he enjoyns himself for, (as a Converted Whoremaster once said, *ego non sum ego*) He is quite another from himself; and if his Soul cou'd have any Intermission of dwelling within his Breast, it cou'd not have known this was the Lodging, *Nothing but his Outside is the same, and that is alter'd more with weeping for his Sins than with Age.* He that lately divided his Time between the *Play-House* and his *Kept Misses,* and never went to a Church or Meeting, (*as if he believ'd there was neither God nor Devil*) can now relish the Promises of the Gospel; which he finds so sweet that his Thirst after them is insatiable: For thus he crys,

*Lord Pardon such a Wretch! I'm forc'd to wink
At this Bright Truth! in these great Depths I sink!
O! 'tis beyond my Reach, I cannot tread;
Nor can I swim unless thou hold my Head!
My Reason's at a stand! thus are thy Ways
Past finding out! How Dazling are thy Rays
(O Sun of Righteousness) to Humane Sight!
Like thy great Convert I can't see for Light!*

Oh I repent, but still am full of Fears ;
 Shine forth my SUN, amidst these Show'rs of Tears.
 Shew me thy Hidden Manna! Angels Food!
 I long to taste and see that thou art good!
 I'm come to see thee LORD, tho' vile and Poor,
 O let me in! I'll die else at thy Door!

In a Word, He's a great Sinner converted, and then to be sure he loves much because much is forgiven him. He that (like the late D—— of D——) has been a great and open Whoremaster many Years, and does not repent in this hearty and publick Manner, can never be said "to be in a full Disposition to make his Peace with God, or to be troubled, very much troubled, for his Heinous Adulteries. But seeing Examples are more convincing than these Remarks, see this verified in those Two great Sinners, (and as great Penitents,) Sir Duncomb Colchester and the Earl of Rochester. The true Conversion of the first appear'd by his leading a New Life after a Fit of Sickness that was thought Mortal. For, (to use Dr. K——'s Expression,) "He recover'd and liv'd like a true unfeigned Christian Convert.) And tho' the other did not recover, yet his Sincere Conversion appear'd by his Publick Repentance, (or Dying Remonstrance to his Fellow-Sinners.) Had Dr. K—— Preach'd the Funeral Sermon for either of these Penitents, he must (or the World wou'd have cry'd Shame) have expos'd their Adulteries at another Rate than he did those of the D—— of D—— for their Sincere Repentance was made Publick even by themselves. That of Sir Duncomb Colchester was Publish'd in his Life Time, in Westbury Church, and in these Words.

Gentlemen and Friends,

Since it hath pleased Almighty God, of his great and undeserv'd Mercy and Goodness, to bring me, one of the Chiefest of Sinners, by a long and sharp Visitation, to a Sense of my Sins, (for which with all Humility of Soul I adore and praise him) it is a Duty I know incumbent on me, as ever I hope for his Pardon and Forgiveness, to do what in me lies to bring Honour to his Holy Name, to make Reparation for the Mischief I have done by my former Vicious Life, and Antidote (as far as I can) the Poyson which my Example has shed round about me. In Order whereunto I do hereby Declare, that I am heartily sorry for all the Sins of my past Life; the Remembrance whereof, however Pleasant they formerly seem'd to be, is now Grief and Bitterness to my Soul. More particularly, that I may take
 Shame

Shame to my self, I do with the deepest Sorrow lament my *Rioting and Drunkenness, my Chambering and Wantonness*, those daring and presumptuous Sins, which had so long Dominion over me. I do also heartily lament that great Sin which I was so frequently guilty of, of *encouraging and drawing others to Excess*; which has made me Partaker (O sad Thought!) of other Mens Sins, and liable to answer for more than mine own, &c. ——— And as I abhor my self for all my great Sins and Provocations against an Infinite Majesty, so I do farther hereby declare my full Purpose and Resolution, if it shall please Almighty God to restore me to Health, &c. to lead a New Life, in all Holy Obedience to his Will and Commands; and desire that this *Declaration* of mine, if I fail to do so, may be produc'd as a Testimony against me, to my Shame and Reproach. But since my Recovery is very uncertain, &c. I do hereby *earnestly warn and beseech* all Sinners, especially those whom my Example has at any time encourag'd, &c. to repent of all their Sins and Provocations, lest God's Vengeance overtake them in their Security, and there be no Remedy, &c. ———

Duncomb Colchester

And the Lord Rochester (which President Dr. K. ——— ought to have follow'd, in the Sermon he Preach'd at the D. ——— Funeral) was full as desirous as Sir Duncomb Colchester, to have his Lewd and Adulterous Life laid open to the World for “ He commanded me (says Mr. Parsons his Chaplain) “ *Preach abroad and let all Men know (if they knew it not already) how severely God has disciplin'd him for his Sins, by his Afflicting Hand; that his Sufferings were most just, tho' he had laid Ten Thousand Times more upon him; how he had laid one Stripe upon another, because of his grievous Provocations, 'till he had brought him Home to himself: And as the Lord Rochester own'd himself A great Sinner, so (being truly Penitent) he was for having the World know it, in the following Remonstrance to his Fellow-Sinners, which he Sign'd on his Death-Bed.*

The Earl of Rochester's Dying Remonstrance

“ **F**OR the Benefit of all those whom I have drawn into
 “ Sin by my Example and Encouragement, I leave to
 “ the World this my *Last Declaration*; which I deliver in
 “ the Presence of the Great God, who knows the Secrets
 “ of all Hearts, and before whom I am now appearing to
 “ be Judg'd.

“ The

“ That from the Bottom of my Soul I detest and abhor the whole Course of my former wicked Life ; that I think I can never sufficiently admire the Goodness of God, who has given me a lively Sense of my pernicious Opinions and vile Practices ; by which I have hitherto liv'd without Hope, and without God in the World ; have been an open Enemy to Jesus Christ, doing the utmost Despite to the Holy Spirit of Grace ; and that the greatest Testimony of my Charity to such, is to warn them in the Name of God, and as they regard the Welfare of their Immortal Souls, no more to deny his Being, or his Providence, or despise his Goodness ; no more to make a Mock of Sin, or contemn the Pure and Excellent Religion of my ever Blessed Redeemer, thro' whose Merits alone, I, One of the greatest of Sinners, do yet hope for Mercy and Forgiveness. Amen.

J. Rochester.

I cou'd here add———— The Dying Remonstrance of James Earl of Marleburgh, and Sir Alan Broderick, who were great Sinners ; but being as great Penitents, were both (like Sir Duncomb Colchester and the Lord Rochester) for divulging and lamenting their former Wickedness ; and I perswade my self, cou'd these Sinners of Quality have thought that the Minister who Preach'd their Funeral Sermon, wou'd have Smooth'd over their vile Adulteries with only saying, (as Dr. K———— and Mr. G———— did of the D———— of D————) “ That their Lives had some Mixture of Alloy———— That they were not out of the Reach of Frailty, &c. They wou'd all have said, Oh Sir, when you Preach our Funeral Sermon, don't extenuate our Sins in the least, for we are all griev'd, heartily griev'd for the Dishonour we have done to God by our Whoredom, Swearing, Drunkenness, Injustice, Gaming, Sabbath-breaking, and heartily wish that our Leads were Waters, and our Eyes were a Fountain of Tears, that we might weep Day and Night for our great and scandalous Sins : Oh Sir, you live in a Lewd and debauch'd Age, and as we have help'd to make it the worse, when you are in the Pulpit cry aloud against it, desire the Hearers (but more especially our old Companions in Wickedness) to take Example by us, to be serious in the Matter of their Eternal Concernments before they be made Examples themselves. Oh Sir, call our Adulteries and scandalous Sins by their right Names, spare not to tell the Flock over which the Holy Ghost hath made you Overseer, of their great Impieties ; and let our Companions in Evil know, that what vain Thoughts foster Men away, in the Heat of their Youth and Lust ; entertain of Religion, they will sooner or later feel a Testimony God hath given it in every Man's Breast ; which will one Day make them serious, either by
the

the inexpressible Fears, Terrors and Agonies of a troubled Mind or the unconceivable Peace, Comfort and Joy of a good Conscience, &c.

Now, (as I said before) I think no Man can doubt but these great Penitents before mention'd wou'd have their most scandalous Vices known at their Funerals, that seriously weigh their Dying Remonstrance.

For, First, James Earl of Marleburgh proclaim'd himself a great and scandalous Sinner, and a little before his Death advis'd his Friends and Relations to be serious in the Search after the Will of God in his Holy Word; as appears by Two Penitential Letters which he sent to Sir Hugh Pollard and to Mr. Glascock. I shall not touch upon any Irreligious Principles or Practices, that were as Stains in his Life since he hath by his own Noble Pen, (in the Two forementioned Letters) acknowledg'd them, and by his most Exemplary Repentance wash'd them off. Mr. Turpin

* In his History of Remarkable Providences, P. 164. assures us, * that both the Letters had a happy Influence on the Lives of the Two Persons to whom they were sent.

And indeed they were both mix'd with such an Air of Sincere Penitence, they cou'd scarce miss converting the Persons to whom directed. In the Earls Letter to Sir Hugh Pollard are these Words, "Sir, I will not speak ought of the Vanity of this World, your own Age and Experience will save the Labour: But there is a certain thing that goes up and down in the World call'd RELIGION, dress'd and presented fantastically, and to Purpose bad enough, which yet by such evil Dealing loseth not its Being. The great and good God hath not left it without a Witness, more or less sooner or later, in every Man's Bosom, to direct us in the Pursuit of it, &c. I confess to God and you, I have been a great Neglector, and I fear Despiser of God's Word, (God of his infinite Mercy pardon me that dreadful Fault) but when I retir'd my self from the Noise and deceitful Vanities of the World, I found no true Comfort in any other Resolution than what I had from thence. I commend the same, from the Bottom of my Heart, to your (I hope happy) Use. Dear Sir Hugh, let us be more Generous than to believe we die like Beasts that perish but with a Christian, Manly, brave Ambition, let us look for what is Eternal, &c. — And in his Letter to Mr. Glascock this Noble Penitent has these Expressions. "Dear Cousin, I first earnestly beg God Almighty's Pardon and yours, for the various bad Examples and many Provocations to Sin I have given you. Next I do most heartily desire you to make Use of your remaining Time, in bestowing it upon his Service, who only can be your Comfort at the Latter End, when all the former Pleasures

" you

your Life shall only leave Anguish and Remorse. If God had spar'd my Life, instead of this Paper, I wou'd, through his Grace, have endeavour'd to have been as assistful to you, in minding you of true Piety, as the Care of mine own Life cou'd have enabled me. Do not think that Melancholy Vapours cause this: It is God's great Mercy, that by this Employment hath made me know my self; for which his Name be for ever praised.

2. *Sir Alan Broderick, a Gentleman of extraordinary Learning and Accomplishments, did own with much Contention, that a long Scene of his Life had been acted in the Sports and Follies of Sin; yet some Years before his Death, the Bent and Tendency of his Life and Actions was Devout and Religious. He was no sooner converted, but he did openly and publickly own how lewd and vile he had been: The New Birth in him was accompany'd with many Pangs and Efforts of great Consideration, during the Firmness of his Bodily Health, and much transcending the low Nature of these Death-Bed-Repentances; which are so justly suspected by the Practical Divines of all Perswasions. Sir Alan having much study'd the Nature of Repentance, he wou'd frequently complain, "that he had a great Jealousy upon himself lest he had not yet conceiv'd an Horror answerable to his past Exorbitances of Life. He wou'd often say, (so sincerely and publickly did he repent of his wicked Life) "that if the cutting off one of his Hands with the other were but a proper or likely Way, thro' the Anguish of such a Wound, to give him a just Horror for his Sins, he wou'd do that as willingly as ever he did any Action that had given him the greatest Pleasure of Life — He also said, "that by the Grace of God he had such a Sense of the Folly and Unreasonableness of Sin, that no Argument or Temptation whatever wou'd prevail upon him to do the like again —"*

But 'ten't only Persons of Lewd and Debauch'd Principles, (such as the Earl of Marleburgh, the Lord Rochester, Duncomb Colchester, and Sir Alan Broderick) when once they repent in Earnest, are willing to make their Repentance as publick as their Lives were scandalous — But even those of a sober and chaste Life, and of eminent Learning, when they think some Error or Frailty of theirs has mislead others, are (to shew their Sincere Repentance) been willing (Publickly) to discover their Abhorrence of them: Of which we have a Remarkable Instance in the Famous and Learned John Hampden, (formerly Knight of the Shire for Bucks) who supposing himself under God's Afflicting Hand for some Errors he approv'd in Father Simon, (Author of the Critical History of the Old Testament) and with which (as he Penitently owns)

owis), "He endeavour'd to pervert others, writes the following Remonstrance against the Errors of Father Simon, &c. and sent it by Monsieur Alix to Dr. Patrick, late Bishop of Ely.

April 15. 1688

Mr. John Hampden's Remonstrance against the Errors, &c. of Father Simon.

HAVING long been in a most Eminent Manner, under God's Assisting Hand, I think my self oblig'd to examine my Conscience concerning the Causes for which it hath pleas'd his Divine Wisdom to inflict so many Signal Judgments upon me for Years last past, and I do freely confess, that among many other Heinous Sins whereof I am guilty, there is One especially which causes me great Trouble, and to which I was principally drawn by that Vanity and Desire of Vain Glory, which is so Natural to the Corrupted Hearts of Men. The Particular is this; That notwithstanding my Education was very Pious and Religious, and the Knowledge I had of the Certainty of the Truth of the Christian Religion, yet to obtain the Reputation of Wit and Learning, which is so much esteem'd in the World, I was so unhappy as to engage my self in the Sentiments and Principles of the Author of *the Critical History of the Old Testament*, which yet I plainly perceiv'd did directly tend to overthrow all the Belief which Christians have of the Truth and Authority of the Holy Scriptures, under Pretence of giving great Authority to Tradition, which afterwards is easily twined and accommodated, as best suits the Interest of those who take upon them to cry it up.

I do likewise acknowledge, that tho' I had but very weak Arguments to support my Libertine Opinion, such as I believe I could have easily answer'd, and as could not make any Impression, but upon those who are willing to cast off the Yoke of their Duty and Obligation we are all under to live in the Fear of God; yet I was so rash and foolish as to pretend I thought there was great Strength in them when I insinuated (rather than open'd) them to some of my familiar Acquaintance; and I am afraid I have contributed thereby to cast some of them into Opinions, and perhaps Practices, contrary both to the Truth and the Commandments of the Christian Religion.

I do likewise acknowledge, that having discours'd freely with the Author of *the Critical History*, and having heard from his own Mouth that he allow'd yet less, the Authority of the Books of the New Testament than those of the Old, which should naturally have oblig'd me to avoid all Communication with him; yet I furnish'd him with Money to execute a Design which he had fram'd of a *Critical Polyglot Bible*: Which after the Declaration he made to me, I think I ought to have consider'd as a Design which tended to destroy the Certainty of the Books of the New Testament, as well as the Old. I believe this Project of a *Polyglot Bible* was innocent enough in it self, and might have been considerably useful in the Manner it was agreed upon between *Father Simon*, a Friend of mine, and my self; but however that may be, I cannot forgive my self, after what I knew of that Father's Opinion concerning the Authority of the Scriptures, for embarking my self with a Man who had so plainly declar'd his Thoughts to me in that Matter; and so much the rather, because upon Consideration I see well enough how the Execution of this Design would have encreas'd in me those loose Principles which I have already receiv'd from the reading of his *Critical History*.

This Confession I make with all possible Sincerity, and with much Grief; for having offended God by so great a Sin, for which I heartily beg Pardon of him, and I do earnestly beseech all those that may to any Degree have been seduc'd, either by Discourses or Examples, that they would seriously reflect upon the Danger they are in, that they be deliver'd from it in Time, and from such Judgments of God as he has been pleas'd to lay upon me.

This Confession I have written and sign'd with my Hand, to the End that if I shall die before I can speak with those I have perverted by my Example, they may return to themselves, and to God, as I do, by solemn Protestation which I make to them, that the Opinions I have taught them were nothing but the Effects of my Pride and Vanity; which I unfeignedly condemn, designing to live and die in those contained in this Paper.

J. Hampden.

This is a faithful Copy of *Mr. John Hampden's Remonstrance against the Errors of Father Simon, &c.* which being sent to *Dr. Patrick*, (late Bishop of *Ely*) was found in his Closet with the following Superscription; Viz.

This is a Paper here enclos'd which Monsieur Alix brought me August 15. 1688. from Mr. John Hampden; which, if I die, I do charge my Executors to deliver as it is thus seal'd up, without

without looking into it, unto the said Mr. John Hampden, or his Father, (if alive) or to some of his nearest and best Relations or Friends.

Simon Patrick

This Copy of the Confession of Mr. John Hampden being given by Sir Edward Harley, to a Worthy Divine now living in London, from whom I had it; and it being also attested under Bishop Patrick's Hand to be that very Paper which Monsieur Alix brought to him from Mr. Hampden, April 25. 1688 there is no Room to doubt its being A true Copy of Mr. Hampden's Remonstrance against Prophaness and Irreligion; or any Man of distinguish'd Sense shall be yet so incredulous as to doubt its being A true Copy, &c. if he'll repair to the Publisher of these Sheets, he shall receive further Satisfaction in that Matter.

Thus Reader, you see, by the Publick Repentance of those great Sinners, *The Earl of Marleburgh, the Lord Rochester, Sir Duncomb Colchester, Sir Alan Broderick,* and by the Penitent Confession of that more sober and chaste Gentleman, the Famous *Mr. John Hampden*, that when Men are truly converted whose Lives have been openly scandalous, (or but their Judgments Erroneous, as was *Mr. Hampden's Case*) they will not only confess their Extravagance in their Life Time but will have their very Funeral Sermons ring aloud of their Vile Practices; for my Lord Rochester (as I hinted before) "commanded Mr. Parsons, his Chaplain, to Preach abroad, and let all Men know what a Lewd Sinner he had been. And Mr. Parsons was faithful in observing my Lord's Request; for in his Preface to his Funeral Sermon he there says, "If ever there were a Subject that might deserve and exhaust all the Treasures of Religious Eloquence, in the Description of so great a Man, and so great a Sinner as now lies before us together with the Wonders of the Divine Goodness, in making him as great a Penitent; I think the present Occasion affords one as Remarkable as any Place or Age can produce: And 'tis the good Tidings of that, especially what God has done for his Soul, that I am now to Publish and tell abroad to the World not only by the Obligations of mine Office, in which I had the Honour to be a weak Minister to it, but by his own express and dying Commands.

Now let us peruse the Sermon Preach'd at the D_____ Funeral, to see if he follows the Example of this great Penitent, "to command his Chaplain to Preach abroad, and let all Men know what a Lewd Sinner he had been; to see if D_____ condemns his Gaming, his keeping of Misses, and other

other Lewdness, with the same Courage and Bluntness Mr. Parsons describes the debauch'd Life of the Lord Rochester, or as those great Penitents, Marleburgh, Colchester and Broderick expose theirs. No verily, Reader, he does not; for I have read his Sermon over and over, and find Dr. K—— is so far from telling his Hearers what a great Libertine the D—— had been, that he exposes all the Blots and Whoredoms of his whole Life, in no harsher Manner than saying, “He escap'd the Taint of Mr. Hobb's Scheme, tending to establish unlimited Power. Oh (adds the Doctor) if he had been as happily preserv'd from all others! meaning I suppose his many Adulteries, tho' he does not call 'em by that Name; (as if his being a D—— had chang'd the Nature of Whordom, or lessen'd the Sin) whereas by the Doctor's Leave when our Nobles and Gentry make use of their Power and Riches to be more Vicious than others, and give bad instead of good Examples, they are (as I hinted in' my Preface to these Sheets) “as much more guilty than others as they are higher than they. Mr. Parsons thought so; and therefore in his Sermon at the Lord Rochester's Funeral, tells his Hearers, “No Man will charge him with Flattery, in describing the Birth and Quality of that great Man, since (says he) I intend only to shew the Greatness and Unhappiness of his Folly, in the perverting so many excellent Abilities and Advantages for Virtue and Piety in the Service of Sin, and so becoming a more universal, insinuating, and prevailing Example of it. And even Marleburgh, Colchester and Broderick, were as much for aggravating their Sins from the Consideration of their Birth and Quality, as either Mr. Parsons or the Lord Rochester; and for that Reason they call themselves the greatest of Sinners, and think they are lower and viler than meaner Men, who (tho' they sinn'd in a daring Manner) han't been trusted with so many Talents as they have.

But let's return to the Doctor's Sermon, and see how he treats the Noble D—— as to those Sins which are so greatly aggravated by being committed by a Man of his High Birth, &c. but the further we look into this Matter, we shall find the Doctor still more for concealing than aggravating the D——'s Adulteries; for in P. 15. he has his Expression, “When my Lord Russel beg'd the D—— to apply himself more to a Religious and Virtuous Course of Life, &c. 'Tis hop'd, (says the Doctor) this made an Impression; for it was receiv'd with a Flood of Tears, &c. But that Impression did not make him dismiss those Strumpets he kept in Pay, Dr. K—— here shou'd have told his Hearers, that the Impression the Lord Russel's Request made on the D——'s Mind was but an Aggravation of his many Adulteries, as he continu'd in them after such pious and fair Warning,

Warning, 'till he came to his Death-Bed; but not a Word of that *Aggravation* in all Dr. K——'s Sermon. No, the Doctor was so far from *exposing the D——'s Adulteries* that in P. 16. he seems to insinuate as if he had said too much of his Whoredom; (tho' I can't find he had said a Word) and therefore tells us, "*We are not to follow him through all his Steps of Life.*" The Doctor knew if we had, we must have follow'd him through a very *Unclean Road*, and he was not willing we shou'd view him there; and therefore the better to throw a *Veil* over all his Adulteries, in one Sentence Dr. K—— adds, "*Let us rather pass on to his last Sickness and Death:*" And here he tells us, (which I fear will too much encourage others to defer their Repentance to a Death-Bed) "*He seem'd at last to have obtain'd his Desire of being in Peace with God, and that he fell asleep not meerly like an Antient Roman, but rather like a good Christian.*"

What soft and fine Language is here to describe the Adulterous Life and (seeming) Penitent Death of a *Noble Whoremaster*, (a Lewd D——) who perhaps had debauch'd more Women than any Five Keepers of Quality besides, and he liv'd in that Practice 'till he came to

* In the Sermon occasion'd by the Death of the late D— of D— P. 15. *die; for Mr. G—— his Chaplain owns, that 'twas in his Sickness and on his Death-Bed, that it pleased God to touch his Heart with a Coal from his Altar, and melt him into a truly Christian Consideration of his State, &c.* Now (pray observe it) does Mr. Paizons treat

* In the Sermon Preach'd at the Earl of Rochester's Funeral, P. 3. 8, 9. *the great Lord Rochester in this manner: No, he honestly and plainly tells his Hearers, * "I shall content my self with the Office of a Plain Historian, to relate late faithfully and impartially what I saw and heard, &c. — And then he*

proceeds to tell his Hearers, "His Sins were like his Parts (for from them corrupted they sprang) all of them high and extraordinary. He seem'd to affect something Singular and Paradoxical in his Impieties, as well as in his Writings, above the Reach and Thought of other Men; taking as much Pains to draw others in, and to pervert the right Ways of Virtue, as the Apostles and Primitive Saints, to save their own Souls and them that heard them: For this was the heightning and amazing Circumstance of his Sins, that he was so diligent and industrious to recommend and propagate them; not like those of Old that hated the Light, but those the Prophet mentions, Isa. 3. 9. Who declare their Sin as Sodom, and hide it not, &c. Framing Arguments for Sin, making Proselytes to it, and writing Panegyrics upon Vice, singing Praises to the great

Enemy

“ Enemy of God, and casting down Coronets and Crowns before
 “ his Throne. Nay, so confirm'd was he in Sin, that he liv'd,
 “ and oftentimes almost dy'd a Martyr for it, &c.

Now had Dr. K — that Preach'd at the D — 's Funeral
 (or Mr. G — his Chaplain, that afterwards Preach'd a
 Sermon upon the Occasion of the D — 's Death) treated
 the Lewd and Adulterous Life of the late D — of D —
 in this plain and impartial manner, they had done no
 more than we all expected, or than was absolutely necessary
 to have convinc'd the World of the D — 's Penitence:
 But Dr. K — and Mr. G — instead of telling their
 Hearers what a great Adulterer the D — had been, talk
 fine Things of his great Accomplishments, but scarce once
 mention the Word *Adultery* in either of their Two Sermons.
 No, instead of declaring such bold Truths as these, they
 only tell their Hearers, “ The D — was a Man within the
 “ Reach of Frailty, (and pray who is not?) that his Life had
 “ a Mixture of Alloy: Nay, I think Mr. G — dares
 venture so far as to say his Life had a Mixture of Irregularity.
 But is not the same thing true of the best Man? But to
 make Amends for these (as they fear) harsh Expressions, Dr.
 K — tells us, “ the D — seem'd at last to have obtain'd
 “ his Desire of being in Peace with God, and that he fell asleep
 “ not meerly like an Antient Roman, but rather like a good Chri-
 “ stian. And Mr. G — en't behind him in a Dying
 Flourish; for he tells us, “ that his End was so sedate, so peni-
 “ tential, so placid and Saint-like, that he had his Senses in Chri-
 “ stian Contrition to the last, and clos'd his Life like a submissive
 “ Lamb.

And thus we see (what an Ingenious Gentleman lately
 observ'd. *)

*That Mighty Man that rides in State,
 Puff'd up with Wealth and Title,
 Although his Sins are ne'er so great,
 The Scandal is but little.*

*His Publick Grandeur puts a Gloss
 Upon his Crimes and Vices,
 And tho' his Sins are ne'er so gross,
 They never want Disguises.*

* In his Book, entituled, *The Modern World disrob'd; or
 both Sexes strip'd of their pretended Virtue.*

*What tho' he GAM'D, and Misses kept,
Wallow'd in Fornications?
His Chaplain soon can wash him clean
With Funeral Orations.*

*Designing Priests, and humble Slaves,
For Riches only prize Men,
And he that wins but Fools and Knaves
Need never fear the wise Men.*

Now when such great and Aged Whoremasters as these die, and *the Man in Black* strews their Hearse with so many *Gay Flowers* that their most Notorious Vices are scarce seen through them, but are rather conceal'd, this hardens the Hearers, (*but more especially the Men of distinguish'd Sense and Judgment*) and is such an Abuse of Funeral Sermons, that no Minister of the Gospel shou'd ever practice; for as *Mr. Stubbs* well observes, "The Detriment hereby accruing to our most Holy Profession is scandalously Notorious; as First, an Atheist or Deist, hearing the Man in the Pulpit canonizing a known Debauchee for a Saint, dubbing a Rebel a Martyr, extolling a grand Hypocrite as a Penitent of Note, &c. is confirm'd in his Obstinacy, damns all Religion as Craft and Cheat, and Priestcraft of all Perswasions, for a Mercenary Tribe——"

In a Word, as the late D—— of D——'s Adulteries were so many, notorious, and so expensive, (and Practic'd so much against *Light and Knowledge*, as he was a Man of distinguish'd Sense and Judgment,) the Doctor had been excusable had he been very Satyrical on his *Miss-keeping*.

If the Doctor replies that these Relations owe their Rise to common Fame, and for that Reason were not fit to be nam'd in the Pulpit; my Answer is, *Dr. K——* cou'd not but know his Adulteries were so many, and so much aggravated, that he had out sinn'd Common Fame in his Lewdness: Besides, there's a great deal of Difference between not saying One Word of his Whoredoms and saying more than they really were. But tho' the Doctor in this One Instance has been more sparing than his Hearers expected, I neither am, nor will be so, when I think it may do Religion a Service; and I hope I shou'd shew the very same Courage were it to cost me (not only my Estate, but) my Life; for what need he fear that knows he dies in Discharge of his Duty? I can but die (as I said in the Preface) if I tell the Truth, and I must die if I flatter; and for that Reason whenever the D—— of O—— and other Keepers of Quality (who are now so fond of their Concubines as to send 'em Dishes of Meat from their own Table) come to die, they must

must expect as particular Account will be Publish'd of their Whoredoms as here is given of W — late D — of D — concerning whom if I have done him Wrong it is only in this, that I have not told Half his Adulteries; but have hinted enough to convince the World what an Abuse 'tis to Funeral Sermons to have the Hearse and Vices of great Sinners (because they are Dukes and Lords) cover'd o'er and (in a manner) Perfum'd with Rhetorical Flowers.

By what I have here discover'd it plainly appears, had Dr. K — in the Sermon he Preach'd at the D — 's Funeral, detected and lamented his *Adulterous Practices* (or but hinted at 'em, if he thought *Plain English* unmannerly) he had done as became *A Minister of the Gospel*; who ought neither to palliate, nor extenuate, the Vices of any Man (*be he Duke or Beggar.*) 'Tis true, Relations (except they be Men of Honour and Piety) will not be well pleas'd to have their Friends Infirmities laid out at their Funeral; but whether they are pleas'd or no, if God may get Honour, and the Church Good, there is no Wrong to the Dead, to admonish the Living that they take heed of such Sins that have render'd the Lives of their Friends scandalous, and their Salvation doubtful: And tho' I have the Charity to think that Dr. K — wou'd (design'dly) no more contribute to the Abuse of Funeral Sermons than the Author of these Sheets, yet I must assert, that the *Mincing of Sins in a Funeral Sermon*, is a Sincerity I understand not, and shall be glad to know what the Doctor (upon Second Thoughts) has to say for it. But tho' Dr. K — and Mr. G — were so Complimental as to give us no *Historical Account of the D — 's Adulteries*, (nay, are both so modest as not once to mention the Word *Adultery* in the Sermons they Preach'd at the D — 's Funeral) yet they can't but own there have been Ministers (as well as Mr. Parsons before mention'd) that have spoken *Plain English* at a Lord's Funeral; and I would also remind these Two Panegyrick Gentlemen, that there have been *Sinners of Quality* (as well as the Lord Rochester) that on their Death-Beds have been sincere and Penitent enough to desire their most Heinous Sins shou'd be made publick: Of which take this Remarkable Instance. " I knew (says a late Au-

thor*) " a Person of Quality who seldom came to Church in the Time of his Health: I was sent for to him in the Time of his Sicknes, and after many Instructions

* In his Treatise entituled *The Passing Bell*. P. 177.

deliver'd unto him, he utter'd unto me this Speech: Sir, I am beholding to you for this Pains: But if God had now deny'd this Favour unto me, he wou'd have dealt with me lut according to Justice: I have lived a good Time in this Parish, I have been invited by my Friends, called by the Bell, moved by the

" good

" good Report I heard of you and others, to come to this Church
 " but I made many Excuses, as of Sicknes, and going to other
 " Places, and did not come. And tho' I have many Sins which I
 " must answer for, yet none at this Time grieveth me more than
 " that I have liv'd under a Painful Ministry, and yet was never
 " Partaker of it; so that you and the whole Parish may judge
 " that I am either of no Religion, or of a contrary Religion to
 " that which is profess'd in this Kingdom. Pray for me, that this
 " my Sin may be pardon'd. Sir, I am heartily sorry for this mine
 " Offence, and I pray make it known when I am dead——

This (says my Author I did;) and the same will every great
 Sinner do, that (being truly Penitent) desires a Sermon shou'd
 be Preach'd at his Funeral, to instruct and reform such as
 survive him. Perhaps Reader you may slight such Warning
 as this, (and that of Marleburgh, Rochester, Broderick, and
 Colchester) in the Time of your Health, but when you
 come to die you will see that the least Hour of your mispent
 Time will be worth more than a whole Age of Folly and Van-
 ity: You will wish then (whatever you may think of it now
 that the greater Portions of your Life had been spent in the
 Closet at your Private Prayers, or at Church, in the Pub-
 lick Worship and Service of God, or in seeking and finding out
 Opportunitys of doing good, rather than in dressing and going
 Fine, in Gaming and Playing, in idle and impertinent Vi-
 sits, in censorious and unprofitable Conversation, which
 engrosses so much of the Time of our People of Quality, both
 Men and Women; many of whom are mightily guilty that
 way, and are observ'd to spend their Time the vaineſt of all
 others. Nay, some among them that are pleas'd to take up
 a Shew and Profession of Religion, give us too much Reason
 to fear, 'tis rather for Custom and Fashion Sake than out of
 Conscience, because so very few are known to become any
 whit the better, or more serious, upon that Account. And
 for my Part I do not see how 'tis possible to reconcile the
 Strictness of Religion and a Holy Life (to which the great-
 est stand oblig'd as well as the meanest) with those undue Li-
 berties which our People of Quality do commonly take in
 many things, and particularly in the Instances before men-
 tion'd.

Oh my God! what Account will they be able to give ano-
 ther Day, when all those Helps and Advantages both of
 Time, and Leisure, Riches, and Honour, Interest, and Authority,
 wherewith they might do a great deal of Good to themselves
 and others, and become Exemplary to their Inferiours, shall
 yet be abus'd and misemploy'd in the worst manner that can
 be, and so become Matter of Publick Scandal and Offence?
 But Death when it comes will open their Eyes (as it did the
 late D_____ of D_____) tho' they shut them now, and

convince

convince them of their Error and Mistake, though I cannot.

He then that shall defer his Preparations for Eternity (*as the late D—— of D—— did*) 'till he come to his Death-Bed, hoping that may be Time enough for it, will find himself very unfit for so great a Work, and mightily deceiv'd and disappointed of his Hope: For, Experience tells us, *whatever is done in Hast is commonly done by Halves, and hurry'd over in a slight and imperfect Manner.* Many things are wont to be forgotten and overlook'd at such a Time; and therefore the Errors and Mistakes, the Omissions and Oversight of a Repentance huddl'd up in Hast, when we come to die, must needs be many and great; *the least whereof may prove fatal and undo us for ever.*

'Tis Wisdom therefore to set about it now, while *Time and Opportunity* are before you; while God offers you his Grace, and stretches forth the Arms of his Mercy, to welcome and embrace you, as the Father did *the Prodigal Son*, upon his Repentance and Return.

Now, if a *Death-Bed-Repentance* be thus hazardous, and the Sincerity of it to be much question'd, (as I shall prove hereafter) what must we think of *Dr. K——*'s (positively) telling the World the *D——* "at last obtain'd his Desire of being in Peace with God, &c." and of *Mr. G——* (his Chaplain) telling his Hearers, "That he dy'd with the utmost Resignation and Penitence, &c." But the Abuse of Funeral Sermons has been so general, that 'tis a hard Matter to find a Clergy-man that won't be corrupted on those Occasions, either by Money, or with Hopes of Preferment: Which made *Bishop Taylor* say, "Concerning doing Honour to the Dead, the Consideration is not long: Antiently the Friends of the Dead us'd to make their Funeral Orations, and the Custom descended, and in the Channel of Time it mingled it self in the Veins of the Earth, through which it pass'd; and now-a-days Men that die are commended at a Price, and the Measure of their Legacy is the Degree of their Virtue."

Nay, (as *Mr. DUNTON* observes in his *Pulpit-Fool*,*)

Some Pulpit-Fools so very Head-strong are,
 As to make Faith a Castle in the Air.
 And if you doubt such Mysteries as these,
 He'll try to prove the Moon a Groaning Cheese,
 Or any thing, if you'll but give him Fees.
 His daring Thoughts in such new Channels run,
 He'll almost find a Second Rising Sun;
 Whores he'll prove chaste, and Theft a Pious Thing,
 If they leave Gold to sanctifie the Sin.

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