

Speak well of Balch! * Ne'er let your Malice reek,
 He'll make him Saint, let but his Angels speak;
 Nay he's so witty, daring, kind, and civil,
 Pay for the Speech, and he shall praise the Devil.
 These are the Rocks on which those Levites split,
 Who stain the Pulpit with Romantick Wit:
 Oh Parson! Who do you design to please,
 With such deceitful witty Pains as these!

Sure I am, plain bold Truths, free from all fulsome false
 Daubing, are much fitter for a Pulpit than Funeral Sermons

made of Romance and Flattery; which
 † In the Sermon he as Mr. Stubbs observes, † “ Whilst they
 Preach'd at Mr. Tho. “ are made for every Body, do indeed
 Wright's Funeral. “ no Body: And what a Reputation it

“ for a Man to have a Multitude of
 “ fine Things said over him, and not One Word true, it may be
 “ let any one judge. The Detriment (continues the same Author
 “ hereby accruing to our most Holy Profession, is scandalously noto-
 “ rious: As first, an Atheist, or Deist, for Instance, who seldom
 “ looks into a Place of Worship, but in Compliance to Custom and
 “ Civility, on such Emergencies as these, hearing the Man in the
 “ Pulpit (who shou'd speak as the Oracles of God) Cannonizing
 “ known Debauchee, one of his Lewd Companions, possibly, for
 “ Saint, dubbing a Rebel a Martyr, extolling a grand Hypocrite
 “ as a Penitent of Note, or describing a wretched Miser as the
 “ most Liberal Person, or the like, is confirm'd in his Obstinacy
 “ damns all Religion for Craft and Cheat, and Priests of all Per-
 “ swasions for a Mercenary Tribe—— Thus far Mr. Stubbs
 who having observ'd The Abuse of Funeral Sermons, was re-
 solv'd not to prostitute the Pulpit to the basest Flattery.
 But 'tis clear by Mr. Stubbs's Words, there are Clergy-men
 that like Heralds from Heaven, (or from Hell rather) for
 small Reward of Iniquity, will praise such Men who de-
 serv'd to have been thrust out of the World with the most
 signal Marks of Ignominy and Dishonour. If Men who
 have liv'd a Vicious Life can (when the corrupting Angels ap-
 pear) be Sainted at their Death, 'tis clear whenever our Re-
 formation is General, it must take in even the Pulpit as well
 as the Stage; for as the Stage is the Place where Vice is
 acted, so when Libertines are Cannoniz'd, the Pulpit is the
 Place where Vice is prais'd, and often does more Hurt to
 the Hearers than all the Divinity in it cou'd do Good. 'Tis
 certain, (as Mr. Stubbs observes) “ This Modish Way of finish-

* This Balch liv'd in Spittle-Fields, and dy'd that Minute
 he was signing a Warrant for that truly Charitable, and Pi-
 ous Divine, Dr. Samuel Annesly.

ing Funeral Discourses, does not tend less to the Promotion of Vice than to the Discouragement of Virtue. But since Covetousness has crept under the Cloak and Circingle (where it shou'd blush to appear) how common is it for Men to be prais'd according as it best suits with the Reputation or Honour of the Rich Widow, or Young Heir; but blessed be God there be many Clergy-men (both Church-men and Dissenters) of such a Just Principle, that even Money can't tempt 'em to say, or do a dishonourable Thing: And in Particular I take Dr. K—— (who Preach'd the D—— of D——'s Funeral Sermon) to be such a Person, yet I find the best Men are not Perfect in this Life; for 'tis certain, Dr. K—— has given too much Encouragement to the Men of Wit and Quality to defer their Repentance to a Death-Bed, by telling the World, *That a Death-Bed-Repentance (which he owns is hazardous, but may be sincere) rarely happens but in Men of distinguish'd Sense and Judgment. Ordinary Abilities (says Dr. K——) may be alto, ether sunk by a long Vicious Course of Life. The duiler Flame is easily extinguish'd: 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 have an Advantage of understanding the Worth of their Soul before they resign it. If they are allow'd the Benefit of Sickness, they commonly awake out of their Dream of Sin, and reflect and look upwards, &c.* This Observation (continues the Doctor) does directly lead us to the great Object here before us, a most Noble and Eminent Peer, &c.— Thus far Dr. K—— which gives such great Encouragement to the Men of Quality and Parts, to hope for Heaven after a Life of Debauchery, that I don't see how the Doctor cou'd have given 'em greater Encouragement to defer their Repentance to a Death-Bed, than he has done in these very Words. 'Tis true; he tells 'em, *That a late Repentance is not by any Means to be depended on. It is (says the Doctor) the being sav'd so as by Fire, with such Hazard and Difficulty as no sober Man wou'd run. It is (continues the Doctor) the Plank after Shipwrack; whereon if One or Two escape, it is little Comfort for others in a Storm to expect the like Deliverance. It is not a President to follow, it is rather a Miracle——*

Thus far Dr. K——; and had he stop'd there, he had taught excellent Doctrine; but continues the Doctor, *This rarely happens (this Death-Bed-Repentance he had been speaking of) but in Men of distinguish'd Sense and Judgment, &c.* Which, as I said before, (and shall further prove it) is false Doctrine, and gives great Encouragement to the Men of Quality and Parts, to defer their Repentance to a Death-Bed. 'Tis true I am willing to own the saving Knowledge of Divine Things is not denied to all that are wise and

and prudent; (or to use the Doctor's Words,) "to all Men of
 "distinguish'd Sense and Judgment, &c. Some renowned for
 Wisdom and Learning have been of Christ's retinue. Some cu-
 riously carv'd Pieces have been in our Father's House that
 have exceedingly grac'd and adorn'd it. Even such an Or-
 nament to the Protestant Religion and his Native Country
 is W——— Now D——— of D——— the worthy Heir to the
 Titles and Fortunes of the late D——— All that Dr. K———
 and Mr. G——— have said of this Illustrious Peer, is not half
 what he deserves: For he really is (to use their Expressions)
 "The Heir of all his Father's Virtues, without any Mixture of
 "Irregularity; Prepar'd and train'd up to Publick Service by
 "often representing a free People in the National Assembly, with
 "singular Elocution, Judgment and Fidelity——— In short, the
 M——— of H——— (now D——— of D———) is in
 Reality a Peer of distinguish'd Sense and Judgment, and now
 takes his Father's Place, and fills his Dignity, worthy to succeed
 him. So that 'tis clear from this Noble Instance, that Some re-
 nowned for Wisdom and Learning, have been of Christ's
 Retinue, &c. for all must own that W——— Now D——— of
 D——— is a Peer of Eminent Piety and of an Unblemish'd
 Life; that his Goodness is as diffusive as his Greatness is Illustri-
 ous: The Name which he has acquir'd by his MERIT is as great
 as that which he took from his Family; and he will transmit more Lu-
 stre to his Posterity than he derives from his Ancestors. He suits not
 his Actions to Example, but Reason, and being conscious to himself of
 nothing but Honour and Integrity, despises the Report of others.
 He is to be esteem'd a Person of a very low Mind, that cares for
 the Speech of People: The Thought of that is beneath an Heroick
 Spirit: 'Tis Folly to expect FAME from them that understand not
 Virtue: Their Praises are Noise, not Applause; wherewith the
 Ears of good Men are not smother'd but grated. The present
 D——— of D——— is just such a Noble Person; he desires not
 to be well spoken of for any other Reason but this; that by the Light
 of his Illustrious Virtues others may be directed to that Happiness
 which he enjoys. Those Small Things which the World calls
 Riches and Honours, he does not desire so much to have, as to
 serve his Queen and his Country by them. He fears God and Ho-
 nours the Queen, and thinks nothing NOBLE but Virtue, no-
 thing BASE but Sin. He respects none but those whom Virtue
 has entitl'd to Honour: Neither does he (like the Vulgar) regard
 Money, or Cloaths, but Men. He discovers even at Court, some
 whom he reckons among the Vulgar; and sometimes a Noble-
 man in a poor Cotage. He values not Estate, but Minds: He
 Honours not the Favourites of Fortune, but those who favour
 themselves; those who take more Care firmly to possess their Souls
 than their Lands and Livings.

Such a Noble Peer as this (*having the Saving Knowledge of Divine Things*) does both Grace and Adorn the Family and Kingdom to which he belongs: And as the present D—— of D—— is a Peer of Illustrious Piety, &c. so if we look into Antient Times, we shall find *some Few* among the Noble and Learned that have Adorn'd the Gospel of Christ by their Exemplary Lives: Sacred Records inform us of *Joseph of Arimathea, a Rich Man and an Honourable Counsellor*; of *Nicodemus, a Master in Israel*; of *Sergius Paulus, a Prudent Man*; of a profoundly learned *Paul*; an Eloquent *Apollos*; and in the succeeding Ages there have been some others of a great Name that have known the Truth as it is in *Jesus*, and yet some of 'em ne'er knew it neither 'till they came to lie on their Death-Beds. (Such were the *Lord Rochester, Sir Duncomb Colchester, the Earl of Marleburgh, Sir Alan Broderick, &c.*) In short, it can't be disown'd, but some (few) that have had the Advantage of the *Higher Ground*, have breath'd in a clear Air, and been refresh'd with the Beams of the Sun; while more Inconsiderable Persons (or *meaner sinful Wretches*, as *Dr. K——* calls them) like them that dwell in low and marshy Ground, have been wrap'd up in Fogs and thick Darknes; The very Dust of the Earth being rais'd by the violence of the Air, flew in Christ's Face; the Common People, I mean among the *Jews*, who cried out *Crucifie him*; which they wou'd no more have done than their Rulers, had they known the Lord of Glory.

But tho' (as I said before) *some Renowned for Wisdom and Learning have been of Christ's Retinue*, yet (contrary to the Doctor's Assertion) the Saving Knowledge of Divine Things rarely happens to the *Men of distinguish'd Sense and Judgment*, that 'tis most commonly deny'd to such, and most usually given to Inferiour Persons. The Temple at *Jerusalem* was made of the richest and most costly Materials; the spiritual Temple generally of the *Meanest*, only here and there a few Precious and Polish'd Stones, that set off the building, As much as this contradicts the Doctor's Assertion, 'twill appear a Truth if you consider,

1. *How Matters stood about the Time of our Saviour's appearing, and while he continu'd in the World, Learning and Policy were then at the highest*, yet the wise Philosophers (*Men of distinguish'd Sense and Judgment*) were lost in the Fog; and by Wisdom the World knew not God, (1 Cor. i. 21.) Like the blind and Sodomites, they were groping after the Door of Knowledge and Eternal Life, when the Day-Star was just rising, but were not able to find it. If we leave them, and pass into the Dwellings of the Children of *Israel*, who were now
the

the *Gospen* of the World, as they had been once of *Egypt*, we shall find them encompass'd with palpable Darknefs. The most *understanding Men* want an Eye to see. One would have thought, that as the Light of the Morning strikes first on the Tops of the High Mountains, so the *Dawning* of the Day of Christ should have been perceiv'd first by the High Priests, (*Men of distinguish'd Sense and Judgment.*) That the *Sanhedrin* shou'd have had the most early Notice of the rising of the Sun of Righteousness, as they us'd to have of the *Phasis* of the New Moon. But on the contrary, the first Tidings of an approaching *Messiah* were given to *Zechariah*, an ordinary Priest of the Course of *Abias*; to *Elizabeth* his Wife, to the Babe in her Womb, to *Joseph* the Carpenter, and *Mary* a despised Virgin, of a Royal Family, but run to Decay, and sunk like a dry Root under Ground. True indeed, three *Wise Men of the East*, (*Mat. 2. 1, 2.*) were inform'd of Christ's Nativity by a *new Star*; but a more considerable Number of *poor Shepherds*, *Luke 2, 8.* (*Persons of a mean Rank and ordinary Ability*) had it from a Higher Hand; one of the Noble Order of Angels, those *Morning Stars*, was their Preacher: And One Messenger did not suffice; there was besides a *great multitude of the Heavenly Host*, *v. 13.* who in their hearing sung a Psalm of Praise at the Close of the Angelical Sermon. The *Wise Men* (*tho' Persons of distinguish'd Sense and Judgment*) understood the Matter but darkly and confusedly, somewhat in the General, which left them under much Perplexity and Uncertainty, and caused them to resort to *Jerusalem* to make a farther Enquiry; But the *poor Shepherds* are told all very plainly, both as to the Nature and Office of Christ; that he was a *Saviour*, and the *Lord*. And as to the particular Circumstances of Time and Place *this Day*, and in *the City of David*. It was several Days to be sure; nay, whatever *Baronious* saith to the contrary, to the Credit of the *Roman Calendar*, a Learned Man on good Ground thinks, *above a Year* before the *Wise Men* could obtain a Sight of Christ: But the *Shepherds* find him the very *next Morning*, and don't wait so long for Admission into his Royal Presence as the *Wise Men* (*of distinguish'd Learning and Judgment*) did.

When our Saviour was brought into the Temple, the learned *Scribes* and *Pharisees* knew him no more than Subjects do their Prince when under a Disguise. Only Two Aged Persons, *Simeon* (who in all Probability was not the famous Man of that Name, the Son of *Hillel* and Father of *Gamaliel*, President of the great *Sanhedrin*, as some imagine) and *Anna* the Prophetess, of the Tribe of *Asher*, that was always mean, and much more so since the Captivity; Persons distinguish'd for nothing so much as their extraordinary Piety.

ty, by which the Holy Ghost describes them, discern who he is; the one opening his Arms to receive him, and both of them their Mouths to praise God for him. Afterwards Christ was removed from *Bethlehem*, as tho' that were a Place too near the great Doctors in *Jerusalem*, and *Nazareth* an obscure Corner of the Country was the Place of his usual Residence. *Lazarus*, *Martha*, *Mary*, Persons of no extraordinary Quality, were his intimate Friends. Not *Dukes* or *Rabbies*, but a *Publican* and *Fishermen* were chosen his Disciples. The Learned Men indeed were sometimes his Hearers; but they revile, oppose, undervalue, endeavour to ensnare and murder him, while the *Poor* only receive the Gospel. So great are the Powers of Religion to work most upon the meanest and not the largest Capacities, (as Dr. K——— endeavours to prove.) He blesses little Children, and they are the Persons that sing *Hosanna's* to him. He instructs a poor Woman of *Samaria* in the Mysteries of Salvation in a long and excellent Discourse, tho' she seem'd to deny him a Draught of Water. But as for King *Herod*, who had long desir'd to see him, and if gratify'd, might have preserv'd his Life, he could not get a Word from Christ, tho' he hop'd for a Miracle. There was not a greater Darkness on the Face of the Earth, in the Time of Christ's Passion, than there was upon the Understandings of *Pilate*, and the Chief Priests and Elders, (all Men of distinguish'd Sense and Judgment.) Christ communicates a Light and Saving Knowledge of himself to a poor *Condemned Thief* that hung by him on the Cross, and opens his Eyes that were ready to be closed by Death, while those of the Rulers that were almost as near him, were holden that they could not know him.

2. Things ran in the same Channel in the Apostles Days, and the succeeding Age. At *Athens*, the Eye of the World, when *Paul* preached Jesus and the Resurrection, he was reviled as a *Babbler*, disputed against by Two Sects of Philosophers, dragg'd before the great Judicatory at *Mars's Hill*: And tho' the Judges there were all Men of distinguish'd Sense and Judgment, (being the most Famous Men in all *Greece* for Wisdom and Morality,) yet we find but one of them, viz. *Dionysius*, converted to the Christian Faith. The Heart of *Lydia* that sold *Purple* (*Acts* 16. 14.) was open'd, while *Felix's* that wore it was only terrified. And tho' both he, and King *Agrippa*, and *Bernice*, and *Festus* heard *Paul* reasoning about Righteousness, and Temperance, and Judgment to come, yet he that went farthest among them was but almost perswaded to be Christian, *Acts* 26. 28. And what the Success of his Labours generally was, he himself tells us: Not many Wise Men after the *Flesh* are called, *1 Cor.* 1. 26. And therefore

Men that sin against *Light and Knowledge* (that is, *Men of distinguish'd Sense and Judgment*) must needs sin at a more desperate Rate, and consequently are less likely to awake out of their *Dream of Sin* than the meaner sinful Wretches: For, *Impenitency and Hardness*, which is occasion'd by *Unbelief*, is very provoking to God, and admits of very great Aggravations under the Gospel; because thereby Men shut their Eyes against the clearest and most manifest Light, and harden their Hearts against the most importunate Calls and Invitation to Repentance. *The former Times of Ignorance God winked at*, saith the Apostle, *Acts 17. 30.* That is, (as I observ'd before) God was willing to pass by and overlook, in a great Measure, the Ignorance and Impenitence of the Heathen World, in Respect of what he doth now under the Gospel; by which he commands all Men, every where, to repent. So that *Repentance* is become a more express Command, and strictly enjoyn'd Duty, now than formerly; and therefore *Impenitency* is a Sin much more *inexcusable and provoking in Christians* (and it is still more so, if they are *Men of distinguish'd Sense and Judgment*) than it was in Heathens, considering what Means and Motives the Gospel affords to Repentance, what Helps and Assistances it doth offer towards their Conversion and Amendment, which the World was never made acquainted with before. 'Tis true, "to be sometimes overtaken with a Fault, or surpriz'd against our Wills by a Temptation, is the Frailty and Infirmitie of Humane Nature, and may draw forth Pity in God as well as Man; but wilfully to run, or fall into a Sin, and when we are once fallen, to lie and wallow in it, (which was the last D—— of D——'s Case) this is that which aggravates Crime, and adds mightily to the Guilt of it; whereby Sin becomes (as the Apostle doth express it) exceeding, or out of Measure sinful. Now when *Men of distinguish'd Sense and Judgment* thus sin against *Light and Knowledge*, and have had their Sins aggravated thereby all their Days, what Hope can we have of the Sincere Repentance of such on a Death-Bed? Had *Judas* repented thoroughly and in good Earnest we have Reason to think his Condition had been less desperate; for the same most precious Blood of the Crucified Jesus was able to atone for his Guilt that betray'd him, as well as for theirs that murder'd and put him to Death; but (*Judas* being *A Man of distinguish'd Sense and Judgment*, had sinn'd against *Light and Knowledge*, and therefore) we read of the Repentance of the one, and not of the other; or if he repented, it was without Hopes of Pardon and Purpose of Amendment, (as is usual with Death-Bed Penitents) which therefore ended in Death. For *Christ dy'd for all, but only the Impenitent*; for no Sin in itself is too great for Pardon, if repented of and forsaken in Time.

Time: But 'tis Impenitency which puts Venom into every Sin, and makes the Sting so Deadly and Mortal, &c. — Now "to this Duty of a Timely and undelay'd Repentance, the Rich Man and Noble (which are generally Men of distinguish'd Sense and Judgment) is oblig'd as well as the poor and mean Man; for as their Talents are more, so their Accounts will be greater than that of their Inferiours, and what through the Snares of the World and Temptations of Riches, they are in a great deal more Danger to perish and miscarry: Whereupon the Salvation of rich and great Men (Men of distinguish'd Sense and Judgment) seems by that of our Saviour to be abundantly more hard and difficult than that of other Men. Mat. 19. 23. Verily I say unto you, a Rich Man shall hardly enter into the Kingdom of Heaven. The Number (as Mr. Ellesbye tells us) of the Saved in General, is like to be but few and small, Mat. 7. 14. and Ch. 22. 14. But be sure (continues this Author) that of Rich Men (Men of distinguish'd Sense and Judgment) "will be the least and fewest of all others; because not many Mighty, not many noble are called, 1 Cor. 1. 26. And therefore (being not likely to awake out of their Dream of Sin on a Death-bed) "it concerns them chiefly to watch and pray against those many great Temptations which a Rich and Prosperous Estate is wont to expose and lay them open to, and to work out their Salvation with Fear and Trembling, because of the Difficulty thereof, and to take Time enough before hand, for that Purpose.

I don't love Jestings with Sacred Things; but doubtless was Dr. K — 's telling his D — by Hearers, that "A late Repentance rarely happens but in Men of distinguish'd Sense and Judgment, &c. that gave Occasion to Mr. L — to Publish a Paper he calls — An Answer to Clemens Alexandrinus's Sermon, on Quis Dives Salvetur? What Rich Man can be Sav'd? proving it easie for a Camel to go through the Eye of a Needle. deliver'd at the Devil's Arse of Peak — This is the Title of L — 's Paper; wherein he Banters Dr. K — 's Charity for the Souls of such as are Rich and Noble, (Men of distinguish'd Sense and Judgment) in these Words,

"First, I shall shew (says L —) How a good Rich Man may be never the worse for living Odly. Secondly, I shall explain the Use of my Plank and Door in all Cases of desperate Extremities.

"As to the First Point: A good Rich Man may allow himself to climb up any Hill within his Reach; to ride upon a Feather-Bed in a Coach; to hate any Thoughts or Discourse of

“ *Death; to make himself a Warm Coat the Winter before he*
 “ *dies; and if then he falls into a Pit, to catch hold of one of*
 “ *the Devil's Cloven Feet, or of my Plank, which under the*
 “ *next Head, I shall prove worth both of them.*”

“ *Some Philosophers have been glad to creep out of the*
 “ *World at any Hole; but I have (a Plank and Wicket) a new*
 “ *Door of Hope for them; provided they be Men of Parts and*
 “ *Figure, and will give me Crape enough to consecrate their*
 “ *Memory with my Decorums. I have before insinuated, that*
 “ *a good Rich Witty Man may do any thing but be damn'd.*
 “ *But I see some People pricking up their Ears there. You*
 “ *Goodman Two-shoes, and you Gammer Two-shoes, and you*
 “ *Tom Trap, and you Dick Frost, and you Goody Gurton,*
 “ *that have lain in the Straw ever since your Bed was taken*
 “ *away for Plunder in the Civil Wars, let me tell ye, you are*
 “ *poor stupid Wretches; your duller Flame will be more easily ex-*
 “ *tinguish'd; you meaner sinful Scrubs are generally given over to*
 “ *a Reprobate Mind; your Barley Bread and Pease Pudding*
 “ *make you heavy and stupid, and if you don't take Care you*
 “ *will die as stupidly as you liv'd. Therefore look to it, and*
 “ *begin to repent as soon as you can; the sooner the better*
 “ *for you, who are poor People. But Heaven forbid that*
 “ *I shou'd preach this Doctrine to you Mr. Alderman*
 “ *OCCASI, or to you Mr. ONALL the Recorder, to you*
 “ *the Worshipful Mr. Justice Conform, or to you my ho-*
 “ *nour'd Patroness, Lady Mity; you are Gentlefolks all,*
 “ *you are Persons of greatest Wit, and Wealth, and Abi-*
 “ *lity, in this rich and ingenious Corporation, whom I am*
 “ *glad to see at Church now and then, as your Leisure will*
 “ *permit you. I beseech you not to surmise, that I mean*
 “ *the least part of this to your Honours; all that I mean*
 “ *is this, Ordinary Abilities may be altogether sunk by a long*
 “ *vicious Course of Life: But it is an undoubted Maxim*
 “ *That Persons of distinguish'd Sense and Judgment, by their*
 “ *Nobler and Brighter Parts, have an Advantage of understand-*
 “ *ing the Worth of their Souls before they resign it: Therefore*
 “ *Gentlefolks, I have reserv'd for you an Expedient, call'd*
 “ *A Death-Bed-Repentance. After you have made Shipwreck*
 “ *of a good Conscience, I have a Plank for you, upon*
 “ *which One or Two (I believe I can make Room for you*
 “ *Four Gentry) may escape. But do you hear, you meaner*
 “ *sinful Wretches, that don't sit upon Cushions, and are no*
 “ *affected with the like Storm, have no Vote in the Vestry, it will be little*
 “ *Comfort for you in this Storm, to expect the like Deliverance.*
 “ *Consider what has been said, and you will not hastily re-*
 “ *pent of what you have heard.*”

Thus far Mr. L——'s Answer (as he calls it) to Clemens Alexandrinus's Sermon; and how far Dr. K——'s Charity for Men of distinguish'd Sense and Judgment (that live in Adultery in Hopes to repent on a Death-Bed) has given Occasion for these Banterers, is left to the World (or rather to himself) to consider.

If Men of distinguish'd Sense and Judgment shou'd here say, If (contrary to Dr. K——'s Assertion) "the meaner sinful Wretches are more likely to repent on a Death-Bed than we that are Men of Parts and Learning, pray tell us in what Particulars Sins against Light and Knowledge are more aggravated than those committed by Men of ordinary Abilities, when they meerly sin out of Ignorance, that we who (like the late D—— of D——) have liv'd in Adultery many Years, may (by knowing how our Sin has been aggravated) dread the living any longer in it, for fear our Consciences shou'd be so fear'd that we never repent (as we hope he did) on our Death-Bed.

To this I answer, All Whoremasters of Quality (that are Men of Parts and Learning) will do well to consider, that all Sins committed against Knowledge are more aggravated than those committed out of meer Ignorance; and therefore St. Paul inculcateth this of sinning against Knowledge as the greatest; for bringing in a long and particular Indictment of many Sins, Idolatry, unnatural Uncleanmess, and all Kinds of Unrighteousness, he doth both in the Beginning and End of the Bill, bring in this Aggravation, that they sinn'd against Knowledge in all these. So that 'tis clear from hence, that to sin against Knowledge, either in omitting good Dutys which we know we ought to perform, or committing of Sins we know we ought not to do, is the highest Aggravation of Sinfulness. Now when I say it is an Aggravation to these Sins, my Meaning is this: That take any Sin thou thinkest most gross, and view it barely in the Act of it, put the Act nakedly in the one Scale, (be it the Sin of Adultery or Drunkenness, &c.) and then put this Circumstance which was added to it, in the other Scale, that before and when thou didst it thou knewest it to be a Sin; this alone weighs as much, yea more than the Sin it self doth: So that Men that live in Adultery many Years, and know it to be a Sin, (as was the Case of the D—— of D—— and other Persons of Quality that keep Misses) have their Whoredoms greatly aggravated, and (consequently) sin at a more desperate Rate than Men of ordinary Abilitys do, when they meerly sin out of Ignorance; for Reader, you can't but own, in sinning against Knowledge a Man condemns himself; but when out of Ignorance meerly, the Law only doth condemn him. So Rom. 2. 1. A Man having Knowledge in that wherein he judgeth another,

another, he condemneth himself. So Rom. 14. Now as Self-Murder is the highest Degree of Murder, and an Aggravation of it, so *Self-condemning* must needs be reckoned. God took it as a great Advantage over him that hid his Talent, that out of thine own Mouth I will condemn thee, thou wicked Servant. So that 'tis plain that all Whoremasters of Quality that are Men of distinguish'd Sense and Judgment, (as I prov'd before in P. 3. of this Essay) have their Sins more aggravated than those that sin out of meer Ignorance.

But Reader take Notice, 'tis one thing to sin with Knowledge, another thing against Knowledge.

There are many Sins do pass from a Man with his Knowledge, which yet are not against Knowledge. This is to be observ'd for the Removal of a Scruple which may arise in some that are truly Pious, who else may be wounded with this Doctrine through a Mistake.

A Regenerate Man is, and must needs be supposed guilty of more known Sins than an Unregenerate Man; and yet he commits fewer against Knowledge than he.

First, I say he is guilty of more known Sins: For, he takes Notice of every sinful Disposition that is stirring in him, every By-end, every Contrariety unto Holiness, Deadness to Duty, Reluctancy to Spiritual Dutys; and when regenerated, beginneth to see and know more Evil by himself than ever he did before: He sees, as the Apostle says of himself, Rom. 7. 10. *All Concupiscence*: And the holier a Man is, the more he discerns and knows his Sins. So says the Apostle, Rom. 7. 18. *I know that in me dwells no good thing*. And ver. 21. *I find when I would do good, evil is present with me*. And ver. 23. *I see another Law*. All these, he says, he perceiv'd and found daily in himself; and the more holy that he grew, the more he saw them. For, *the clearer the Light of God's Spirit shines in a Man, the more Sins he knows*; he will see Lusts steaming up, flying in his Heart, like Moats in the Sun, or Sparks out of a Furnace, which else he had not seen: The clearer the Sun-Beam is which is let into the Heart, the more thou wilt see them.

But yet in the Second Place, I add, that nevertheless he sins less against Knowledge: For, then we are properly said to sin against Knowledge, when we do take the fulfilling of a Lust, or the Performance of a known Duty, into Deliberation, and consider Motives against the Sin, or to the Duty, and yet commit that Sin, yield to it, and nourish that Lust, and omit that Duty. Here now we sin not only with Knowledge, but against Knowledge; because Knowledge step'd in and opposed us in it, comes to interrupt and prevent us: But now

in those Failings in Duty, and stirring of Lusts in the Regenerate afore mentioned, the Case is otherwise: They are committed indeed with Knowledge, but not against it: For it is not in the Power of Knowledge to prevent them; for *motus primo primi non cadunt sub libertatem*: But yet tho' such Sins will arise again and again, yet says a good Heart, they must not think to pass uncontrouled and unseen. Therefore let not Pious Souls mistake me, as if I meant, throughout this Discourse, of all Sins which are known to be Sins, but I mean such Sins as are committed against Knowledge: That is, when Knowledge comes and examines a Sin, in or before the committing of it, brings it to the Law, contests against it, condemns it, and yet a Man approves it, and consents to it. And in such a Case to be sure, the Sins committed by Men of distinguish'd Sense and Judgment, are more aggravated than the Sins of Men of more ordinary Abilities, when they sin out of mere Ignorance—

Thus I have largely prov'd, (against the Doctor's Assertion) that "tis not the Men of distinguish'd Sense and Judgment, but Men of ordinary Abilities, that are most susceptible of Divine Grace: And therefore if the Men of Quality and Parts defer their Repentance to a Death-Bed, because (as the Doctor tells them) "If such are allow'd the Benefit of Sickness, they commonly awake out of their Dream of Sin, &c." 'Tis a greater Hazard if they repent at all, (as I have shewn at large, and shall further prove it, if the Doctor replies to this) than 'tis to the Men of more ordinary Parts; for Sins of Ignorance (as I hinted before) are not so likely to fear and harden the Conscience, as Sins committed against Light and Knowledge.

The late D — of D — "Profess'd his Belief of 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. So that 'tis plain, his Profuse Gaming and frequent Adulteries were Sins committed against Light and Knowledge; and how such Sins are aggravated I have related P. 3. and in P. 20. and therefore I admire to hear Dr. — assert, that "the Men of distinguish'd Sense and Judgment are (on a Death-Bed) more susceptible of Divine Grace than meaner sinful Wretches; who (perhaps) had they known better, wou'd have liv'd and dy'd Eminent Christians.

Then to conclude, (with a Word of Advice to you that are Inferiour Persons;) Poor Creatures! let not your Means discourage you, seeing of such as you is the Kingdom of Heaven; but remember you (as well as the Men of Quality) have a Time of Health in which you shou'd provide for Eternity; and for that Reason I have been thus large in arguing
the.

the Hazard of a Death-Bed-Repentance from the late Remorse of the D—— of D——— that so all Persons whatever (but more especially the Men of Quality and Parts) may not be so far misled by Dr. K——'s Sermon as to defer their Repentance to a Death-Bed, in Hopes their distinguish'd Sense and Judgment, &c. will then Awake them out of their Dream of Sin, to a Sincere and Hearty Repentance.

Having argu'd *The Hazard of a Death-Bed-Repentance*, from the late Remorse of the D—— of D——— I wou'd (in the *Close of this first Part of my Answer to Dr. K——*) advise all Persons that are tempted to defer their Repentance 'till the Time of Sicknes, in Hopes (as Dr. K—— expresses it) "*Their distinguish'd Sense and Judgment will then awake them out of their Dream of Sin, to observe the Counsel of the D—— of D——— who on his Death-Bed "Exhorted others to repent and live better in Time of Health, and told them they wou'd have a different View of Things when they came to die.*

Then Reader, let me perswade thee to think often and seriously on the *Hazard* that attends a Death-Bed-Repentance; for sure I am they dreadfully mistake themselves (because God is merciful and they Men of distinguish'd Parts, &c. that crowd up Repentance into so narrow a Room as a Sick Bed, when Men have scarce Time to reckon up all the particular Dutys that make it up: Yet there are some who not only defer their Repentance to a Death-Bed, but even venture their Eternal State to *A Lord have Mercy upon me, or Christ Jesus receive my Soul;* which they hope to pronounce with their last Breath.

But remember your Immortal Souls are in Danger every Hour, every Moment that you live in any known wilful Sin and refuse to repent of it. Life is short, frail and uncertain, *Eternity* is at Hand, and hastens upon you apace. *Heaven and Hell are at the End of your Lives*, and stand ready to receive you, according as you have fitted and prepared your selves either for the one or for the other, &c. Sometimes the Despondencies and Misgivings of Heart which have seiz'd good Men at their Death, have been very great and apt to fill them with Fears and Apprehensions. O how frightful and intollerable then must those Horrors and Confusions be which the Consciences of Wicked Men usually feel at the Approach of Death. *Conscience* I say, when throughly rows'd and awaken'd in the Sense of their former Guilt at approaching Punishment: The Anguish thereof in some Men and Women hath been so great that they have thought themselves in *Hell* already, and that their Condition could not well be worse in the very Place of Torments.

Therefore think often, think seriously of these Things beforehand, call to Mind your Latter End, and prepare for it

good Earnest, &c. For without a Timely Repentance and Preparation for it, 'tis not a saying *God be merciful to me a Sinner*, Luke 13. 25. or *Lord, Lord, open unto us*, Mat. 7. 21. that will gain us Admittance into the Kingdom of Heaven. 'Tis not a little Outward Grief, or meerly saying (with the late D—— of D——) "*We are truly sorrowful for all the many great Sins and Errors of our Lives, and do humbly and earnestly beg Forgiveness of God for them, that can supply the Want of Repentance, or be accepted by God in the stead thereof: No, no, to repent is to be so heartily troubled (or very much troubled, to use the late D—— of D——'s Expression to that Eminent Prelate that visited him on his Death-Bed) and sorry for your Sins, as to grow out of Love with them, and to resolve immediately to leave and forsake them, to repent, and reform whatever you see amiss in your selves; 'tis to become wiser and better for the future, and to lead your Lives according to the Doctrines of the Gospel and Precepts of your most holy Religion. And he that doth not endeavour to do this in good Earnest; knows not what true Repentance means; he is a Stranger to the Grace of God, and is not yet arriv'd to the Condition of Life, or Terms of Salvation, and consequently not in a Capacity of being sav'd.—* Reader, don't think your being a Man of distinguish'd Sense and Judgment will excuse, or atone for Whoredom, Drunkenness, Swearing, or any other Sin unrepented of; no, (as the D—— of D—— says) *You'll have a different View of Things when you come to die: And this he speaks upon his own Experience; and that not of any small Time, but at the Close of a Life lengthen'd to the 67th Year. Then mind his Exhortation to Repentance; and living better in a Time of Health; for he gave it on his Death-Bed, where Men are so disinterested and disengag'd from the World as neither to deceive or abuse any Man.*

Oh Reader, take Time to reflect seriously on the Warnings the D—— gave you on his Death-Bed; and add to them many more, that in the Lives and Deaths of Worthy Men you have met with in your reading; but especially remember the last Words of all your Friends and Acquaintance, about whose Beds you have stood in a Dying Hour, when the Physitian taking his Leave of them, intreated them to send for the DIVINE; to whom with sad Hearts and weeping Eyes they confess'd the Folly of their former Courses, begging his Comfort and his Prayers; and when the good Man examining them about their Repentance, told them, that they shou'd by the Sincerity of their Contrition for what was past, by the Resolutions they had to live well, if it pleas'd God to give them any longer Time to live over their Lives again, how have the pale and sick Men answer'd? "*Oh if we had an*

“ *Hundred Lives, we would live then at another Rate than we*
 “ *have done.* Remember when the good Discourse on both
 Sides was over, how the Children, Friends or Relations
 came about the Bed to take their *last Farewel*, and how the Dy-
 ing Persons hardly now able to speak, yet gather'd all their
 Spirits to leave with their Posterity their Blessing, with these
Serious Words of the D—— of D——— *Repent and live*
better in Time of Health: And if the Companions of their
now Repented Sins came to them, recollect how sadly they
 warn'd them against their former Courses, beseeching them
 as they lov'd them, to take Example by them; and Speech
 failing them at last, how their Hands and Eyes were fix'd
 upon that *Heaven and God* which we think not of. Remem-
 ber and consider, that it is but a little while and you must
 be in the same Condition, and entertain the same Thoughts
 for you are as sure to die as they did, or the D———
 D——— who lately was in this *Penitent Circumstance*
 for tho' he liv'd in Adultery, he durst not die in Vindicat-
 ion of it, but expir'd with “ *advising others* (It had been well
 had those *Others* been his Misses) “ *to repent and live better*
 “ *Time of Health.*

Reader, be not of the Number of those that (like the
 late D——— of D———) *begin not to live 'till they be ready*
to die: And then after a whole Life spent in the Devil's Ser-
 vice, wou'd fain die the Death of the Righteous. Some
 there be that think to *snatch Heaven in a Moment*, which the
 best can but attain unto by the faithful Service of many
 Years. Such as these wou'd jump from *Dives Palace*
Lazarus Crown, from the Service of Satan to Abraham's Bosom.
 They wou'd on their Death-Beds (as Dr. K——— says of the
 D——— of D———) “ *unfeignedly repent of their Sins, and pray*
 “ *heartily for the Pardon of them.* But 'tis now too late, for
 God will not take them into his Kingdom, who have sacrific'd
 the Principal Part of their Time to their Brutish Lusts, (the
 only ceasing to offend, when the Ability of offending is taken from
 them.) True it is, that a Thief may be sav'd upon the Cross
 and Mercy may be found at the last Gasp: But St. Augustin
 tells us, tho' it be possible, yet 'tis scarce credible, “ *The*
 “ *his Death shou'd find Favour whose whole Life deserv'd Death*
 “ *and that his Repentance shou'd be Accepted, that more for Fear*
 “ *of Hell and Love of himself, than for the Love of God and*
 “ *Hatred to Sin, crieth for Mercy.* Then be exhorted to mind
 the D——— of D———'s Dying Advice, “ *To repent and live*
 “ *better in Time of Health.* Consider Reader, you are now em-
 bark'd in your *Final Voyage*, and perhaps you may not be far
 from the Stint and Period of your Course; be not therefore
 unprovided of such Appurtenances as are necessary in so
 Perilous

Perilous and **Momentous** a Journey, as Mr. Larkin calls it; for in his last Letter to Mr. Duntou he writes thus.

London, July 27. 1707.

My Best and Dearest Friend,

I Receiv'd Yours, and find you have (as you always had) the Advantage Ground of me; for you are not only got upon HILL, * but upon Mount Sion; only I think and hope I shall be before you in that * You lodge at Mount Sion which is Above; even the City Mr. Hill's House of the Living God, the Heavenly Jerusa- upon Mount Sion. lem: Thither I am hastening, the Lord be my good Speed in this most Important and **Momentous** Journey. I grow worse and worse daily, as to the Outward Man; my Stomach will declines, my Legs swell, a general Faintness has seiz'd me, and I appear not to any as A Man for this World: And blessed be God I am not solicitous about it; I desire to be resign'd to the Will of my Heavenly Father, and to say with my Blessed Redeemer, Not my Will, but thine be done. I shou'd have been glad (if God had seen it good) to have surviv'd my poor Wife; but God knows what is best, both for her and me: And if you shall retain any Kindness for the Memory of so inconsiderable a Person as I am, it is my Dying Request that you will shew it to my poor dear Wife; and I doubt not but God will abundantly make it up to you: For I doubt not but in a little Time you will see the **UN** of your Outward Prosperity shine forth with a Resplendent brightness. I know the Sincerity of your Heart, and I doubt not but God has Blessings in Store for you. I know not how long (in the declining State I am in) I may be able to make Use of Pen and Ink, and therefore take this Opportunity to let you know my true and dying Sentiments of you— But I am quite spent, and have only Strength to tell you that my poor sorrowful Wife gives her hearty Service to you, with earnest Prayers for your Happy Return in Health and Safety: And so does with a most Ardent Affection,

Your truly Sincere, and Cordial,

tho' Dying Friend,

GEORGE LARKIN.

One wou'd think this Letter shou'd make Mr. Larkin's Enemies (if he has any) to blush, for 'twas writ on his Death-Bed, (a Place where Men are open and plain hearted, where they neither lye nor dissemble) and not only shews what a Sincere Christian (and true Friend) he was, but how much he had prepar'd himself forth at most Important and **Momentous** Jour-

ney which he calls Death: I wish those were as fit to die who have rail'd at him, and perhaps for no other Reason but that they wanted his *Brave* and Generous Soul; a Soul so *truly Pious*, that he was a great Ornament to the Church where he was a constant Communicant to the Time of his Death, and so *truly Noble* that (when others lov'd only for Interest) he *durst know, and own a Friend in Adversity*. But tho' Mr. Larkin was throughly prepar'd for his *Momentons Journey* of Death, having *wholly resign'd himself* (as his Letter shews) *to the Will of his Heavenly Father*, yet 'tis certain *Death* in it self is dreadful; but much more terrible in Respect of the Judgment it summons the Soul unto— Then Reader, be now found in *a full Disposition to make your Peace with God*; don't defer your Repentance to a *Death-Bed*, as the D—— did, for he hath breath'd his last, burthen'd with the heavy Load of his many Adulteries; and 'twon't be long before *Death* will overtake you, and therefore *seriously* consider if you also were now laid upon your *Departing Bed*, "*truly sensible* (like the D—— of D——) "*of the Injuries you had done to others* if you felt the Cramp of *Death* wrestling your Heart-Strings, and ready to make the sad Divorce between Body and Soul. If you lay *panting for Breath*, and swimming in a cold and pale Sweat, wearied with struggling against your deadly Pangs; Oh what wou'd you then give for an *Hour's Repentance*? At what Rate wou'd you then value a *Day's Contrition*? With what another Face wou'd your *Misses and Whoredoms* look than they formerly did? You wou'd now (with the D—— of D——) have "*a different View of Things*, and be as little able "*to bear any Intimations of Profaneness*, as he was on his *Death-Bed*. 'Tis now that Worlds will be worth less than a *few Moments*: *A short Reprieve on your Death-Bed* will seem more precious than the Treasures of an Empire. Nothing in a *Dying Hour* will be so much esteem'd as *a short Space of Time*, which now by Days, and Months, and Years, is lavishly spent upon Whores and Vanity: Certainly Reader, had the late D—— of D—— (or any other Libertine) seriously consider'd these solemn Truths; he wou'd have been so far from *defiling his Marriage-Bed*, that he wou'd have thought One Life too little to repent of the least Sin, tho' 'twere but *an Idle Word, or a Lewd Thought*— Then shall we esteem it cunning to rob the Time from him, and bestow it on his Enemies, who keepeth Tale of the *least Minutes*, and will examine in the End how every Moment hath been employ'd. It is a foolish thing when *the Ship is sound, the Pilot well, the Mariners strong, the Gale favourable, and the Sea calm*, to lie idly in the Road, losing so seasonable Weather; and when *the Ship leaketh, the Pilot sick, the Mariners faint, the Storms boisterous, and the Seas a Mountain of raging Waves*, then to launch

launch forth (*hoise up Sail*) and set out for a long Voyage into a far Country: Yet such is the Skill of these *Death-Bed-Repenters*, who tho' in the Soundness of their Health, and perfect Use of Reason, they cannot resolve to cut the Cables, and weigh the Anchor that withholds them from God. Nevertheless they feed themselves with a strong Perswasion that when they are disorder'd with Sicknes, their Understanding clouded, and their Bodys and Souls wrack'd and tormented with the Pangs and Gripes of a Mortal Disease; then (*forsooth*) they will begin to think of their weightiest Matters, and become *Sudden Saints*, when they are scarce able to behave themselves like Reasonable Creatures: But if neither the Canon, Civil, or Common Law, will allow that Man whose Brain is craz'd shou'd make any Testament of his Temporal Substance; how can he that is disorder'd with the Stings of an unsettled Conscience, maimed in all his Faculties, and circled in on every Side with many and strange Incumbrances, be thought of due Discretion to dispose of his chiefest Jewel (*His Soul*), and to dispatch the whole Management of all Eternity, and of the Treasures of Heaven, in so short a space as a *Dying Hour*? Then they that will loyter in Seed-time, and begin to sow when others reap; they that (*like the late D—— of D——*) will spend their Health in Gaming and Luxury, in Chambering and Wantonness, &c. and begin to cast their Accounts, when they are scarce able to speak; they that will slumber out the Day, and enter upon their Journey when the Light doth fail them, let them blame their own folly if they die in Debt, and be eternally damn'd. Let such listen to *St. Cyprian's Lesson*; let saith he, "*the Grievousness of our Sorre be the Measure of our Sorrow; let a deep Wound have a deep and diligent Cure; let no Man's Contrition be less than his Crime.*"

Reader, let not an ungrounded Presumption of the Mercy of God, and the Hope of his Pardon at last, (*which is the ordinary Lure of Satan*) make you defer your Repentance to a Death-Bed. You see *Dr. K——* tells us, "*the D—— was troubled, very much troubled for the Lateness of his Repentance.*" Then who but one of distemper'd Wits wou'd load themselves with Guilt under the Delusion of Pleasure, or venture Eternity upon his last Breath? All Men seek the Lord some Time or other, only Wise Men betimes, while he may be found. Had the *D—— of D——* dismiss'd, *Miss —— Miss H—— and Miss C——*, &c. in the Time of his Health, his distinguish'd Sense and Judgment had shin'd the brighter, and we shou'd have all thought him a True Penitent. But (Reader) tho' he run the Hazard of a Death-Bed-Repentance, don't you venture your Soul upon that Uncertainty, but repent in a Time of Health: *Boast not thy self of too morrow,*
for

for thou knowest not what a Day may bring forth. Possibly this Day may bring forth thy Death, how then shall too morrow bring forth thy Repentance, or make another Tender of this Day's rejected Salvation? I have often wonder'd how the D— of D— durst live so long in a known Sin, (*I mean the Sin of Adultery*) when he cou'd not but see every Day put a Period to many Lives as well secured as his, and who have had the same Reason of Hope with himself: Then Reader, take Warning by *the Hazard the D— run by deferring his Repentance to Old Age.* There's no Danger of being wise and good too soon; but all the Wisdom to be learnt in another World, comes too late to remedy any final Miscarriage in this. We may be instantly surprized by Death, or a Disease, that incapacitates us to call for Mercy in General; much more to make our selves meet for the Inheritance of the Saints in Light. Had Dr. K— made such Reflections as these on *the Hazard the D— run in living so long in a known Sin,* his D— by Hearers wou'd have thank'd him for the Sermon he Preach'd at the D—'s Funeral; and he had done no more than his Duty, for sure I am *the Face of Death* will have a sad Appearance to those that (like the late D— of D—) have trifled away their Time with Gaming and Lewd Women, &c. Such as these never know the Worth of Time 'till they lie on a Death-Bed, *Eternity at Hand* gives Value to all Holiness, in Spite of the World, (as is seen by the D—'s "sending for an eminent Prelate to visit and assist him in the Time of his Sickness") and lessens all things else into less than nothing and Vanity. The Belief that we are actually dying, imprints a Ghastliness and Horror upon Wickedness and Sensuality. *The Thirty Pieces are nothing Worth, and the innocent Blood above all Value,* when Men suffer in the Agonies of Conscience and Fears of the approaching Judge. The Apprehension of Death presently made the late D— of D— "sensible of the Injuries he had done to others, and in a great Reading not only to ask their Pardon, but also to forgive others all their Offences and Injuries they had done to him. Dr. K— indeed does not tell us 'twas the Apprehension of Death that made him so ready to ask Pardon of those he had injured (By those he had injured I suppose he means those Women he had tempted to Lewdness;) But we never heard a Word of this great Penitence 'till we find him on his Death-Bed; and at such a Time nothing is so precious that a Man will not fling over-board to save either his Life or Soul. When the Breath is going out of the Nostrils, how precious is sincere Holiness to those that (like the late D— of D—) have slighted it all their Days, as if the great Truths of God's Word were never true 'till a Day or two before we die.

Thus having fairly argu'd the Hazard of a Death-Bed-Repentance from the late Remorse of W—— late D—— of ——) I shou'd next (to make good my Title Page) proceed to the resolving that Nice Question, *How far a Death-Bed-Repentance* (such as was that of the D—— of D——) *possible to be sincere?* To which I shall add *Conjugal Perjury, an Essay upon Whoredom, address'd to the Husbands of Quality that keep Misses*: But that I might not be too tedious, I reserve these HEADS for a *Second (or further) Answer to Dr. ——'s Sermon at the D——'s Funeral.*

F I N I S.

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

Reader, in P. 12. you have these Words; viz. [*and make us Partakers of that Glory which hereafter shall be revealed.*] After which insert with thy Pen, viz. “ [*and I find these Assertions verify'd in the Person of JOHN MAUGRIDGE, who was more than ordinary confident of his Eternal State; which he told me (says his Friend that saw him in Newgate) he was perfectly satisfy'd about, by Reason he had had Time to know the Sincerity of his own Heart; and that his former Repentance was unfeigned, since he had made a right Use of the Liberty that God Almighty had, in infinite Mercy, afforded him, in order (as he doubted not) for his Eternal Salvation.*”

Reader, the omitting these Words was the Author's Fault, and all he desires thee to excuse and correct; but the Printer's Faults being many, I shall neither name, nor excuse 'em, but wholly leave 'em to thy generous Pardon.

There

There is preparing for the Press,

P*Hilanthropia Divina*: Or, A General History of the Remarkable Conversions which have happened to great Sinners, from *the Thief upon the Cross* down to the present Year 1708. Intermix'd with the *Late Conversions* which have been sent to the Author (*both by Ministers and Private Christians*) from divers Parts of the Two Kingdoms. To which is added an awakening Letter to the *Unconverted*, with an Alphabetical Table of the several Persons whose Conversions are here related. *He which converteth a Sinner from the Error of his Way shall save a Soul from Death, James 5. 20.*

✠ *A General History of Remarkable Conversions*, &c. has never been attempted before; and therefore to render this Work compleat, 'tis desir'd that *Ministers and Private Christians* that han't yet sent to the Author *A Narrative of such Remarkable Converts* they have either known themselves, or met with in their Reading, that they wou'd now send it by the 20th of August next to the Sword in Black Friars directed for Mr. Johnson; or if any Convert himself shall send any Relation fit to be inserted in this Work if he sets down *the Time when, and the Person by whom converted*, it shan't fail of a Place in this *General History*; but he's desir'd to be very particular in relating *the Occasion and Manner of his Conversion*, for nothing will be inserted in this Work but what is well tested.
