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T H E
D A N G E R

O F

Living in a KNOWN SIN,

A N D T H E

H A Z A R D

O F A

DEATH-BED REPENTANCE,

Fairly argued from the late Remorse of
Will^m Duk^e of Devonshire

W I T H

Serious Reflections on his ADULTEROUS
LIFE, and a Parallel drawn between his
Penitence and that of the E. of *Rochester*,
the E. of *Marlborough*, and other great Pe-
nitents.

In ANSWER to

Dr. *Kennet's* SERMON preach'd at his Funeral.
on the 5th Sept. 1737.

Address'd to the Husbands of QUALITY, who
keep MISSES.

The Second EDITION.

By John Dunton^x

Printed for R. CATER, and sold by the Book-
sellers of *London* and *Westminster*, 1738.

[Price 1 s.]

x see Life of Mr. T. Adfield. p. 2: 114

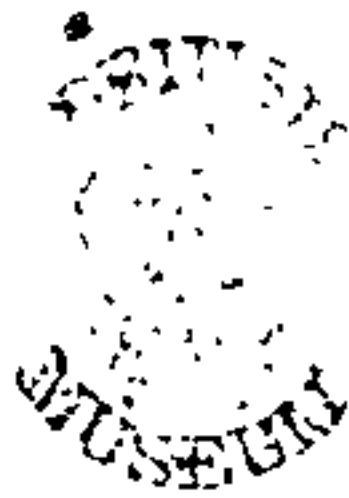
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REASONS for Re-printing the following Sheets.

OUR *Daily-Papers*, abounding with Advertisements of Elopements, afford every thinking Man sufficient Matter for Reflection and Concern for his Fellow-Creatures. Not a Day passes but an injur'd Husband cautions you to give no Credit to his run-away Wife; on the other hand, there are Husbands, who leave industrious faithful Wives to wanton in the Arms of idle faithless Strumpets. Adultery is now esteemed fashionable, instead of sinful, Thanks to the Prevalence of Example! The Great begin the Chicken-a-train-trow, the Lesser Tribe join Hands, and the Least bring up the Rear.----- Let none mistake, Adultery is Adultery in Great as well as Small, and will be esteem'd hei-

nous as long as the Commandments exist, or that great Admonition, *of doing as we would be done by*, can have any Force. No particular Person can be pointed at in the Re-publication of these Sheets: In the Year 1708. a great Duke just deceased, (or rather his Actions) was censur'd; then nothing but Truth appeared. The Design now is general, and that it may have a general Effect upon all Adulterers of both Sexes and in all Conditions



Is the fervent and

Heartly Prayer of

The EDITOR:

WALTHAMSTOW,
Aug. 7. 1738.

To the R E A D E R.

My LORD, or SIR,

WHate'er thou chancest to be, I neither fear nor care : Neither the Frown of the Mighty, the Fleer of the Peevish, nor the Censure of the Severe, shall distaste, nor deter me from attempting to argue,

The Hazard of living in a known Sin, and deferring Repentance to a Death-Bed, from the Remorse of *W*— *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 *D*---) Men sin against Light and Knowledge 'till they come to a Death-Bed.

I cannot expect any great Thanks from the Keepers (I mean the Whore-masters) of Quality, for these Remarks on Dr. K----'s Sermon, as they upbraid such as defer their Repentance to a Death-Bed. I flatter no Man on the Account of his Greatness, but (Honestly) call A Spade A Spade ; or in plainer Words, I treat the seeming Penitence of a 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 could never endure Flattery,

tery, (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 puzzle any 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 for 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 pervaricate and handle the Word of God deceitfully; of how fore 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 Pro-

fession

' fession 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 wort of Men, only because they
 ' are Great Men ; smooth over some of their
 ' Vices, and praise them for other ; 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 Ora-
 ' tory, 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 Exam-
 ' ple of *Judas*, in betraying their Lord's Re-
 ' ligion 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 dedi-
 ' cated 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 Opportunities of representing them
 ' truly ; if we be silent, when our Duty calls
 ' us to speak ; or if, when we do speak, we
 ' prophesy only SMOOTH THINGS ; if we do
 ' not proceed according to the Command of
 ' God given to the Prophet *Isaiah* : *Cry a-*
 ' *loud, spare not, lift up thy Voice like a Trum-*
 ' *pet, and shew my People their Transgressions,*
 ' *and the House of Jacob their Sins,* Isa. lviii.

1.

If the worst of Men in an ill Cause can be brave and daring, why shou'd the Profelytes of Virtue be timorous and sneaking? And therefore (with Submission to better Judgment) 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 Great Man makes use of his Power and Riches to be more Vicious than others, and give a bad, instead of a good Example, he is as much more guilty than others, as he is higher than they: His Name 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 escape with the Lash in BRIDEWELL, and their Faults and they be shortly buried together, Greater Delinquents will be transmitted down to Posterity, in the 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 died 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 plain that all the Noise about a Reformation (both in the Pulpit and out of it) is only about 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 Laity can, if they think fit, speak Plain English.

I apprehend no Danger from *speaking* the Truth; 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 you, my Lords,) 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 bear: 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 living in known Sin, (which is publish'd by way of Answer to Dr. K—'s Sermon preach'd at the D—'s Funeral) would 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 think they rail at me, I wou'd shelter my own Weakness under such great Reputations.) But tho' I have consulted what Notions the Learned have of Living in a known Sin, 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 Living in a known Sin, and deferring Repentance to a Death-Bed, and not flow in Tears and Words at the same Time?)
but

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 (meerly for Novelty's Sake) upon the Publick.

I shall only add, I cou'd have swell'd this Essay to a larger Bulk, but I was loth to tire your 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 Clergyman 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 avowed 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 Human 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.

THE

T H E
H A Z A R D
O F A
D E A T H - B E D R E P E N T A N C E.

‘ **A** *LL* great Errors (says Dr. Cudworth)
 ‘ have ever been intermingled with some
 ‘ Truth.’ And indeed if Falsehood 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 up-
 on her; and therefore she hath always had an
 Art to wrap up herself disguis’d and undiscern’d.
 This was elegantly signified in the *Fable* thus.
 ‘ Truth at first presented herself to the World, and
 ‘ went about to seek Entertainment; but when she
 ‘ found none; being of a generous Nature, that
 ‘ loves not to obtrude herself upon unworthy Spi-
 ‘ rits, 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 Falsehood waiting by for such an Opportunity,
 ‘ snatch’d it up presently, and ever since goes a-
 ‘ bout disguis’d in Truth’s Attire.’—And this I
 I take to be the Case with respect to Dr. K—’s
 Sermon preach’d at the D—’s Funeral: For tho’
 one wou’d have expected that a Dignify’d Cler-
 gyman that was then Archdeacon of H—, and
 since made Dean of D—, shou’d neither have
 preach’d nor publish’d any thing wherein the
 Author

Author did not *reason like a Divine*, or at least-
 wise 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 re-*
 ‘ *probate 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 up-*
 ‘ *ward--- Not that God is a Respector of Persons,*
 ‘ *but the Difference is in Men, and the more in-*
 ‘ *telligent Nature is the more susceptible of Divine*
 ‘ *Grace. We have had in our own Age and Na-*
 ‘ *tion 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 grie-*
 ‘ *vous Sins, and have died ; nay, have sometimes*
 ‘ *recover’d and liv’d like true unfeigned Christian*
 ‘ *Converts. So great are the Powers of Religion*
 ‘ *to work most upon the largest Capacities.’*

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 Degrees he thinks fit ;* and shou’d there-
 fore

fore have taken no Notice 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 recited, are too perplex'd for a common Reader's Understanding; 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 Christians, I shall endeavour to answer 'em.

In answering Dr. K---'s Sermons I shall comply with the severe Task the Author sets me, *to make Brick and find Straw too*; for this Sermon duly consider'd, will not furnish 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 distin-
'guish'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 *'more likely to acknow-*
'ledge an Infinite Being, to recollect and relish the
'Holy Scriptures, and to awake out of their
'Dream 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 happens but in Men of
'distinguish'd Sense and Judgment, &c.' tho' he

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can't

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 xvii. 30. The Time of this Ignorance God winks at.* While they had no Knowledge, God took no Notice : Yea, and he abates something for such Sins, because the Creature hath a *Cloak*, hath something to say for its self ; (as Christ says, *John xv. 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 Judgment*) consider first, that if a Man sin (suppose the Act the same) out of *Ignorance* meerly, 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. ii. 8. If they had known, they had not crucified the Lord of Glory.* The like says Christ of *Tyre, Sidon, and Gomorrha, that*
if

if the same Things had been done in them, they would have repented. But now when a Man knows it afore, (as the D----- did ; for the Doctor tells us, ‘ *He read and studied 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 Supposition, 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 Repentance for it ; *for by sinning the Heart is made more hard, and the Knowledge and the Authority of it weaken’d and lessen’d, as all Power is, when contemned and resisted, Rom. i. 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 D----) have been *enlightned* with the highest Kind of Light, but that of saving Grace, *Heb. vi. 4, 5. and Heb. x. 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 Devils 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. xix. 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 confess'd, and that again and again; as *David* was forced to do for his Murder and Adultery; and as the D--- seem'd to do on his Death-Bed: *'Every Time
' the Bishop attended him, he declared again that
' he did unfeignedly repent of his Sins, and re-
' quested 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 appear between Sins of Ignorance and Sins committed*

ted against Knowledge, in regard of the State of Grace and Repentance: For a Man may live in a Sin he doth 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 live in a Sin of Knowledge (as was the 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.* Tho' 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, who (like the D---) '*has received the Knowledge of the Truth, and declar'd himself*

' himself fully convinc'd of the Truth of all re-
 ' veal'd Religion; this shuts a Man out from
 Mercy, *Heb. x.* and there is no more Sacrifice
 for Sin; for such Sins, I say, such Sins as these,
 thus' directly against the Gospel, when commit-
 ted with *Knowledge*: For Sins against the Law,
 though against Knowledge, there was an At-
 tonement; as appears, *Levit. vi.* from the 1st
 Verse to the 8th. Where he instanceth in for-
 swearing: But to persecute the Saints and Christ's
 Truths 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 be-
 cause it is out of Knowledge: So vast a Diffe-
 rence doth *Knowledge* and *Ignorance* put be-
 tween the Guilt of the same Sin.

Then, to sin presumptuously, and against
 Knowledge, as the D--- did, (for we may call
 his living so long in Adultery *presumptuous sin-
 ning against Knowledge*, as ' He profess'd his
 ' Belief of both the Truth and Excellency of the
 ' Christian Religion; and particularly did de-
 ' clare, that he firmly believed all the Articles of
 ' the Apostles Creed) is the highest Step in Sin-
 ning; and so reckon'd in David's Account,
Psal. xix. 12, 13. For first he prays, *Lord keep
 me from secret Sins*; (which he makes 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 com-
 mit that Sin but two Things are required: LIGHT
 in

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. x. 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 the Flattery and Error I find in Dr. K---'s *Sermon preach'd at the Funeral of W--- late D--- of D---*.

Funeral Encomiums have been a frequent Practice, both in this City and Kingdom, by the *Clergy of all Persuasions*, 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 Clergyman of *unsuspected Integrity*) shou'd engage in it: Or at least, so far as to tell the World, *that the late 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, tells

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 Consideration 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 his old Age, (*even to his Death-Bed*) shou'd well understand *the Nature 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 Sacrament*. 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 Saviour 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 shew 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 the Funeral Sermons*; which, as 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 Minister 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 Parasitical: It is too common on these Occasions to Saint Men at their Death, (*of which the D— is a remarkable Instance;*) who express'd little of Sanctity in their Lives. It was said of JULIAN, *he was fit to Canonize the Devil*; and I have read that Bruno an Italian did it. This should make Ministers wary of saying nothing but plain Truth in their *Funeral Sermons*.

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—*, as we had from the *Lord Rochester*, I shou'd have thought him sincere in his *late Repentance*; but we hear nothing of this *Dying Remonstrance* on his *Death-Bed*.

He profess'd, ' *To be truly sorrowful for all the many great Sins and Errors of his Life, and did humbly and earnestly beg Forgiveness of God for them.*' How far God accepted his Sighs and Tears we do not know: For, *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— deferr'd his Repentance to a Death-Bed*, there is Reason to fear that it was not 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 ourselves 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 Hypocrisy. 'Tis one of the Snares of the Devil, which he lays for the Ruin 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 ourselves 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— defer'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 settled 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 give us good Hope through
 Grace;

Grace, 2 Theff. ii. 16. And make us Partakers of that Glory which hereafter shall be reveal'd, 1 Pet. v. 1.

Sure I am, we have a great deal more Reason to suspect (than hope well of) wicked Mens Repentance on a Death-Bed; *because we often find a great deal of Deceitfulness and Hypocrisy in the most solemn Profession 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. — I am willing to hope better Things of the D——, for who knows 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 that preach'd his Funeral Sermon, that the 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 Clergyman 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 itself must own) a Clergyman of great Learning, 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 Abilities; to Men that have little sinn'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 *this Observation does directly lead me to draw (and expose to open Light) the dark Side of that Noble PEER and true Englishman, W— D— of D—, or in plainer Words, I shall here make some serious Reflexions on his Adulterous Life, and fairly argue the infinite Hazard of a Death-Bed Repentance, from the late Remorse of the late 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 was certainly a true Penitent; but then he was not an AGED WHORE-MASTER, and consequently not so much hardned in Sin and Debauchery as the 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 denied) and particularly did declare, that he firmly believ'd all the Articles of the Apostles Creed: Now for a Man of such distinguish'd Sense and Judgment to keep MISSES 'till he could 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, must needs be hardned in Sin, (if not given up to a Reprobate Mind.) And if such a Man is sav'd, (to use the Doctor's Expression) it is rather a Miracle than a President for us to follow:*

For,

For, if we defer our Repentance 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 one? 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 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 working his 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;*

Sinners; the Honour of his Sovereignty and Free Grace, in shewing that he *hath Mercy on whom he will*, (*Rom. iii. 18.*) and that the deepest Guilt, even of an old hardened Sinner, 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: Should God work only upon *lesser Sinners*, on such who are not so confirm'd, in Debauchery, (*as the D--- was*) Man might be apt to think that he could 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 could not find in his Heart to do it, and so reflect upon his *Mercy*.

But tho' for these Reasons I dare not say *the 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 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. v. 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

ther 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 * Prelate may be eaten up of Mice, and a potent Prince devour'd by Worms, *Acts xii. 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 lingering, and some are quick as Lightning, kill in an Instant. Men may be well in one Moment and dead in the next. *God shoots his Arrows at them, they are suddenly wounded,* *Psal. lxxiv. 7.* How many are taken away not only in the midst of their Days, but in the Midst of their Sins? The lustful *Israelites* with the Flesh between their Teeth, *Num. xi. 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. 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, 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 should be thus granted to desperate Sinners, (*as 'tis a great Hazard whether 'tis or no*) yet they may want the Means of
Grace

* *Hatto* Archbishop of *Mentz.*

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. l. 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--- if he sincerely repented :) For, Dr. K--- tells us, *‘ In his Time of Sickness he sent
‘ for an eminent Prelate to visit and assist him ;
‘ and every Time the Bishop attended him he de-
‘ clar’d again that he did unfeignedly repent of
‘ his Sins, and requested his Lordship that he
‘ would not only 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 *extraordinay Means* as is here mention’d, yet he never promised to do it ; and therefore ’tis a bold presuming and tempting of him to expect he should. What if God once stopp’d a Sinner (I mean St. Paul) in the midst of his Career, when not only *run-
ning 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 a Miracle at last ?

Thus I have made it evident, that Repen-
tance 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 if ever such a one doth repent at all: A Dying Bed proves commonly too late; and very improper, for this great and necessary Duty of Repentance: Times of Sicknefs and Weaknefs are usually taken up with other 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 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, sup-
 ' pose they shou'd be willing to set about the
 ' Duty of Repenting before they die, and maybe
 ' judged able to do something towards it, some-
 ' thing like it, at such a Time ; yet no Man
 ' living can judge of *the Truth and Sincerity of*
 ' *such a Repentance*, much less give the *sick Per-*
 ' *son* any great Hopes of Comfort thereupon.
 ' I am sure 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 Ruin and Disappointment in the End'.

Now if a Death-Bed Repentance be thus ha-
zardous as I have prov'd it is, (from the late
Remorse of the 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 a Heart to use them.

First, By reason of Bodily Weakness, faint-
ing 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

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 D— ‘*Exhort others to repent and live better in Time of Health, telling them they would 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 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 they are habituated to Evil; *whether it be to Act of Adultery, or any other scandalous Vice*: For, the more inclined they are to Evil, the more averse they are to Good, and the more accustomed they are to Sin, the more inclined they are to it. *The D—’s Practice of keeping of Misses for many Years*, hardned 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. iii, 13. *Exhort one another while it is called To-day, lest your Hearts be hardned through the Deceitfulness of Sin*: Implying that that would follow upon their Continuance in Sin.

Sin in its Minority is easily opposed ; at first to resist it requires not so much Labour ; but there is no withstanding when it has attained 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 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. *Who-so allows and licences himself* in the Practice of any one Sin, tho’ he think it never so small, (*tho’ it be not so heinous as keeping of Misses and defiling Marriage-Beds*) that Man involves himself in a fatal kind of Necessity to admit of a Train to attain and support it. Nor ought any Man, however great he may be, to expect that when he hath yielded 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

* See his *Funeral Sermon*, p. 13, 16.

their Days, and their natural Disposition 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--- expressees 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 Respect to the Men of distinguish'd Sense and Judgment,*) yet whilst *Jer. xiii. 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 repeated ACTS OF WILFUL ADULTERY (*I mean Adultery committed against Light and Knowledge,*) bring the Heart of a Carnal Man? And to what, not only Averfeness to any Good, but Confirmedness in all Evil? Which made *Bucer* say, *If we yield up ourselves 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 *to the Men of distinguish'd Sense and Judgment, &c. than 'tis to the meaner sinful Wretches.*

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

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, we are not offended at the great Character Dr. K--- gave of the D--- of D---, for 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 loud Caution to others, (especially to *the Men of Quality that keep Misses*) and for the greatest Abhorrence : 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 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---*. 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 Shipwreck,* (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

the 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 Infirmities die before us, and be buried 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 over 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 allowed the Benefit of Sickness) commonly awake out of their Dream of Sin, and reflect and look upward, &c.*’

But now (if instead of thus gently touching the fore 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 one of the greatest of Sinners; (for are not 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 continually improving his Judgment in them, &c.* * But his Sins were like his Parts, (for
from

* This is Dr. K---'s Character of the D--.

‘ from them corrupted they sprang) all of them
‘ high and extraordinary ’.

Had Dr. K--- told his Hearers, (as *Mr. Parsons* did) that the 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. —, 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—y — 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 *Actress*, he had said nothing but what all K—— (and many in *London*) can warrant for Truth.

Had Dr. K--- told his Hearers, that the D--- 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 Lord — 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

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--- lived in for many Years, was a *Capital Crime*, that there was a great Theft in it, (*while the Child of a Stranger carries away the Goods or Lands of a 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 Miss ———, and Miss C——n, (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 *Bastards* when he had one Foot in the Grave: Had he expos'd his heinous and many ADULTERIES, he had convinc'd his Hearers that his *Ministerial Office* had set him above Flattery.

But above all, (except his being a D— cou'd atone for that *senseless Whoredom* of loving a dead Strumpet) he shou'd have detected and lamented his *mean Adultery* of tempting an Actress out of the Play-house; (I mean Mrs. C——n,) and doating on her to that Degree, as to erect a *Tomb* to her Memory. *Campio. an actress*

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, 1708.

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 A. C---n, his beloved Miss) came to me the 18th Instant; upon the Receipt whereof I went immediately to ---, and have seen the Tomb of Mrs. A. C---n: It stands in the Middle of --- 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 C---n, (by the Order of W--- D--- of D---) was this following, viz.

Requiescit hic

Pars Mortalis Mæ. Aæ. Cn.*

Obiit 19. Maij Ao. MDCCVI.

Ætat. 19.

Quod superest ex altera parte quære.

Formam

* Miss Ann Campion was an Actress, principally distinguished by her singing & dancing. She was taken off the stage by the D. of Devonshire & died in her bloom, of an hectic fever under which she languished four months - her father is reported to have been the Duke's servant.

Formam Egregiam & Muris Illecebris Ornata
Virtutes animi superârunt.

Plebejam Genus (sed honestum)

Nobilitate morum decoravit.

Supra ætatem sagax.

Supra fortem (præsertim egenis) benigna.

Inter scenicos ludos (in quibus aliquandiu ver-
fata est)

Verecunda, & intemerata.

Post quatuor mensium languorem,

(A Febri Hecticâ correpta)

Intempestivam Mortem

Forti pectore, & Christianâ pietate subivit.

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. A. C—n.

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 Playhouse (where she sometimes acted)

She was modest and untainted.*

F 2

After

* i. e. No Common Strumpet.

*After her Four Months Illness
(Being taken with a Heëtick 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 D--- order'd to be set on the *Tomb-stone* of A—— C——, (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 died in her 19th Year) out of the *Playhouse* 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 ashamed to magnify the imaginary Virtues of a kept Miss, in a Language the *Parishioners* understood) and to subscribe it with only the initial Letters of his 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 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

senseless (or imaginary) Piece of Uncleanness as has no Parellel : And therefore 'tis strange that Dr. K--- could 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 should 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 A--- C—, and for aught 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 Heirs were upon him*; or if he had, I have that Charity to think, he would sooner have chose to have *done Pennance* (that is, *stood in a white Sheet*) in L—'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, as these *scandalous Adulteries* were all so notorious and openly known, so his Repentance for them should have been as PUBLICK, and therefore how Dr. K— could assert ' *He was found in a full Disposition to make his Peace with God, that he was troubled, very much troubled*

' bled for the Lateness of his Repentance, which
 ' he hoped was sincere; that he seemed at least
 ' to have obtained his Desire of being in Peace
 ' with God; that when his Hour of Departure
 ' came, he fell asleep not meerly like an Ancient
 ' Roman, but rather like a good Christian'. I
 say, how all this could be said of an *Aged Adul-*
terer, 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 un-
 derstand; 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 pro-
 claim his *Adulteries*, as he is sincere in repenting
 of them. Such a Man, if *his Reason be sound*
and clear to the last, he 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 befotted,
 ever recommended a debauch'd Life to those
 that stood about him ready to gather his last
 Breath? No, the D--- himself, on his Death-
 Bed, ' *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 mortify-
 ing the Deeds of the Flesh, and in living a pi-
 ous and chaste Life, that he would fain carry
 ev'ry Body to Heaven with him that he either
 knows or converses with.

But

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 ' *He recovered, 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 would have cry'd Shame) have expos'd their *Adulteries* at another Rate than he did those of the D—, for their sincere Repentance was made publick even by themselves. That of Sir *Duncomb Colchester* was published 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 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, *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 encouraged, &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 followed in the Sermon he preach'd at the D---'s 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] to 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 afflict-*
ing

ing 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 signed on his Death-Bed.

The Earl of Rochester's Dying Remonstrance.

FOR 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.

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 Redeem-

‘ er, thro’ whose Merits alone, I, *one of the*
 ‘ *greatest of Sinners*, do yet hope for Mercy
 ‘ and Forgiveness. *Amen.*

J. Rochester.

I could here add—— The Dying Remonstrance of *James Earl of Marlborough*, 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 persuade my self, could these *Sinners of Quality* have thought that the Minister who preach’d their *Funeral Sermon*, would have *smooth’d* over their vile Adulteries with only saying (as *Dr. K---* and *Mr. G---* did of the *D---*) ‘ *That their Lives had some Mixture of*
 ‘ *Allay—That they were not out of the Reach of*
 ‘ *Frailty, &c.*’ They would all have said, *O*
Sir, when you preach our Funeral Sermon, don’t
extenuate our Sins in the least, for we are all
grieved, heartily grieved for the Dishonour we
have done to God by our Whoredom, Swearing,
Drunkenness, Injustice, Gaming, Sabbath-break-
ing, and heartily wish that our Heads were Waters,
and our Eyes were a Fountain of Tears, that we
might weep Day and Night for our great and
scandalous Sins: O 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 Exam-
ple by us, to be serious in the Matter of their eter-
nal Concernments before they be made Examples
themselves. O Sir, call our Adulteries and scan-
dalous Sins by their right Names, spare not to tell
the Flock of which the Holy Ghost hath made
you

you Overseer, of their great Impieties; and let our Companions in Evil know, that what vain Thoughts soever Men may, 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 inexpressible Fears, Terrors and Agonies of a troubled Mind, or the inconceivable 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 Marlborough* 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 fore-mention'd Letters*) acknowledg'd them, and by his most exemplary Repentance wash'd them off. Mr. *Turner* 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 of converting the Persons to whom directed. In the Earl's Letter to Sir *Hugh Pollard* are these Words,
 ' Sir, I will not speak aught of the Vanity of this
 ' World, your own Age and Experience will save

* In his *History of Remarkable Providences*, p. 164.

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 pur-
 pose 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 myself from the Noise and deceitful Va-
 nities of the World, I found not 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 be-
 lieve we die like Beasts that perish; but with a
 Christian, Manly, brave Ambition, let us look
 to what is Eternal, &c. ——— And in his Let-
 ter to Mr. Glascock, this noble Penitent has these
 Expressions. ' Dear Cousin, I first earnestly beg
 God Almighty's Pardon and yours, for the very
 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 be-
 stowing it upon his Service, who only can be your
 Comfort at the latter End, when all the former
 Pleasures of your Life shall only leave Anguish
 and Remorse. If God had spar'd my Life, in-
 stead 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 myself; for which his Name be for ever
 praised.'

2. Sir *Alan Broderick*, a Gentleman of extraordinary Learning and Accomplishments, did own with much Contrition, 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 freely 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 poor Death-bed Repentances*, which are so justly suspected by our practical Divines of all Persuasions. 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 his 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 shou'd prevail upon him to do the like again.*

It is not only Persons of lewd and debauch'd Principles, (such as the Earl of *Marlborough*, the Lord *Rochester*, Sir *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*