

*Men of a sober and chaste Life, and of eminent Learning, when they think some Error or Frailty of theirs has mis-led others, have (to shew their sincere Repentance) been willing (publickly) to discover their Abhorrence of them.*

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

Now let us peruſe the Sermon preach’d at the D—’s Funeral, to ſee if he follows the Example of this great Penitent, ‘*to command his Chaplain to preach abroad, and let all Men know what*

‘ a lewd Sinner he had been ; to see if Dr. K—  
 ‘ condemns his ADULTERIES, his keeping of  
 ‘ Misses, and other Lewdness, with the same  
 ‘ Courage and Bluntness Mr. Parsons describes  
 the debauch’d Life of the Lord Rochester, or as  
 those great Penitents, Marlborough, Colchester,  
 and Broderick expose theirs. No, he does not;  
 for I have read his Sermon over and over, and  
 find Dr. K— is so far from telling his Hearers  
 what a great Libertine the D— had been, that  
 he exposes all the Blots and Whoredoms of his  
 whole Life, in no harsher Manner than saying,  
 ‘ He escaped the Taint of Mr. Hobb’s Scheme,  
 ‘ tending to establish unlimited Power. Oh (adds  
 ‘ the Doctor) if he had been as happily preserv’d  
 ‘ from all others ! meaning I suppose his many  
 Adulteries, tho’ he does not call ’em by that  
 Name ; (as if his being a D— had chang’d the  
 Nature of Whoredom, or lessen’d the Sin) whereas  
 by the Doctor’s Leave, when our Nobles and  
 Gentry make use of their Power and Riches to  
 be more vicious than others, and give bad in-  
 stead of good Examples, they are (as I hinted  
 in my Preface to these Sheets) ‘ as much more  
 ‘ guilty than others as they are higher than they.  
 Mr. Parsons thought so ; and therefore in his  
 Sermon at the Lord Rochester’s Funeral, tells his  
 Hearers, ‘ No Man will charge him with Flat-  
 ‘ tery, in describing the Birth and Quality of that  
 ‘ great Man, since (says he) I intend only to shew  
 ‘ the Greatness and Unhappiness of his Folly, in  
 ‘ the perverting so many excellent Abilities and  
 ‘ Advantages for Virtue and Piety in the Service  
 ‘ of Sin, and so becoming a more universal, in-  
 ‘ sinuating, and prevailing Example of it.’ And  
 even Marlborough, Colchester, and Broderick, were  
 as much for aggravating their Sins from the Con-  
 sideration

sideration of their *Birth* and *Quality*, as either *Mr. Parsons* or the *Lord Rochester*; and for that Reason they call themselves *the greatest of Sinners*; and think they are lewder and viler than *meaner Men*; who (tho' they sinn'd in as daring a Manner) han't been trusted with so many Talents as they have.

But let's return to the *Doctor's Sermon*, and see how he treats the Noble D— as to those Sins which are so greatly aggravated by being committed by a Man of his *High Birth*, &c. but the further we look into this Matter, we shall find the Doctor still more for concealing than aggravating the D—'s ADULTERIES; for in p. 15. he has this Expression; 'When my Lord R— beg'd the D— to apply himself more to a Religious and Virtuous Course of Life, &c. 'Tis hop'd, (says the Doctor) this made an Impression; for it was receiv'd with a Flood of Tears, &c. But as that Impression did not make him dismiss those Strumpets he kept in Pay, Dr. K— here shou'd have told his Hearers, that the Impression the Lord R— Request made on the D—'s Mind was but an Aggravation of his many ADULTERIES; as he continu'd in them after such pious and fair Warning, 'till he came to his Death-Bed; but not a Word of that Aggravation in all Dr. K—'s Sermon. No, the Doctor was so far from exposing the D—'s ADULTERIES, that in p. 16. he seems to insinuate as if he had said too much of his Whoredom; (tho' I can't find he had said a Word) and therefore tells us; 'We are not to follow him through all his Steps of Life. The Doctor knew if we had, we must have follow'd him through a very *unclean Road*; and he was not willing we shou'd view him there; and therefore to throw a *Veil* over all his ADULTERIES;

TERIES, in one Sentence Dr. K— adds, ‘ *Let us rather pass on to his last Sickness and Death:* And here he tells us, (which I fear will too much encourage others to defer their Repentance to a Death-Bed) ‘ *He seem’d at last, to have obtain’d his Desire of being in Peace with God, and that he fell asleep not meerly like an Antient Roman, but rather like a good Christian.*

What soft and fine Language is here to describe the ADULTEROUS LIFE and (seeming) penitent Death of a *Noble Whore-master*, who perhaps had debauch’d more Women than any five Keepers of Quality besides, and he liv’d in that Practice ’till he came to die; for his Chaplain owns, that *’twas in his Sickness and on his Death-Bed, that it pleased God to touch his Heart with a Coal from his Altar, and melt him into a truly Christian Consideration of his State, &c.* Now (pray observe it) does Mr. Parsons treat the great Lord Rochester in this manner? No, he honestly and plainly tells his Hearers\*, ‘ *I shall content myself with the Office of a plain Historian, to relate faithfully and impartially what I saw and heard, &c.* — And then he proceeds to tell his Hearers, ‘ *His Sins were like his Parts, (for from them corrupted they sprang) all of them high and extraordinary. He seem’d to effect something Singular and Paradoxical in his Impieties, as well as in his Writings, above the Reach and Thought of other Men, taking as much Pains to draw others in, and to pervert the right Ways of Virtue, as the Apostles and Primitive Saints, to save their own Souls, and them that heard them. For, this was the heightning and amazing Circumstance of his Sins, that*

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‘ *he*

\* In the Sermon preach’d at the Earl of Rochester’s Funeral, p. 3, 8, 9.

‘ he was so diligent and industrious to recommend  
 ‘ and propagate them; not like those of Old that  
 ‘ hated the Light, but those the Prophet mentions;  
 ‘ Isa. iii. 9. *Who declare their Sin at Sodom, and*  
 ‘ *hide it not, &c. Framing Arguments for Sin,*  
 ‘ *making Profelytes to it, and writing Panegy-*  
 ‘ *ricks upon Vice, singing Praises to the great Ene-*  
 ‘ *my of God, and casting down Coronets and Crowns*  
 ‘ *before his Throne. Nay, so confirmed was he in*  
 ‘ *Sin, that he liv’d, and oftentimes almost died a*  
 ‘ *Martyr for it, &c.’*

Now had Dr. K—— that preach’d at the D—’s  
 Funeral, his Chaplain, that afterwards preach’d  
 a Sermon upon the Occasion of the D—’s Death)  
 treated *the lewd and adulterous Life* of the D—  
 in this plain and impartial manner, they had  
 done no more than we all expected, or than  
 was absolutely necessary to have convinc’d the  
 World of *the D—’s Penitence*: But Dr. K——  
 and his Chaplain, instead of telling their Hear-  
 ers what a *great Adulterer* the D--- had been,  
 talk fine things of his great Accomplishments,  
 but scarce once mention the Word *Adultery* in  
 either of their two Sermons. No, instead of  
 declaring such bold Truths as these, they only  
 tell their Hearers, ‘ *The D--- was a Man within*  
 ‘ *the Reach of Frailty, (and pray who is not?)*  
 ‘ *that his Life had a Mixture of Alloy*: Nay, I  
 think, the Chaplain dares venture so far as to say  
*his Life had a Mixture of Irregularity*. But is  
 not the same thing true of the best Man? But  
 to make Amends for these (as they fear) harsh  
 Expressions, Dr. K--- tells us, ‘ *the D--- seem’d*  
 ‘ *at last to have obtain’d his Desire of being in Peace*  
 ‘ *with God, and that he fell asleep not meerly like*  
 ‘ *an Ancient Roman, but rather like a good Chri-*  
 ‘ *stian*. And the Chaplain is not behind him in

a *Dying Flourish*; for he tells us, ' *that his End*  
' *was so sedate, so penitential, so placid and Saint-*  
' *like, that he had his Senses in Christian Con-*  
' *trition to the last, and closed his Life like a sub-*  
' *missive Lamb.*

And thus we see (what an *Ingenious Gentle-*  
*man* lately observ'd\*.)

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

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

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

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

Now when such great and aged Whoremasters  
as these die, and *the Man in Black* strews their  
Hearse with so many *Gay Flowers* that their  
most notorious Vices are scarce seen through  
them, but are rather conceal'd, this hardens  
the Hearers, (*but more especially the Men of dis-*  
*tinguish'd Sense and Judgment*) and is such an

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Abuse

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

*Abuse of Funeral Sermons*, that no Minister of the Gospel should ever practice; for, as Mr. Stubbs well observes, ‘ *The Detriment hereby accruing to our most holy Profession is scandalously notorious; as First, an Atheist or Deist, bearing the Man in the Pulpit canonizing a known Debauchee for a Saint, dubbing a Rebel a Martyr, extolling a grand Hypocrite as a Penitent of Note, &c. is confirm’d in his Obstinacy, damns all Religion as Craft and Cheat, and Priests of all Persuasions, for a mercenary Tribe.*-----

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

I don’t love Jestings with Sacred Things; but doubtless ’twas Dr. K---’s telling his 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 upon Quis Dives Salvetur? What Rich Man can be sav’d? Proving it easy for a Camel to go through the Eye of a Needle.*— 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*

‘ *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 he then 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 Fi-*  
 ‘ *gure, and will give me Crape enough to con-*  
 ‘ *secrate 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 a-*  
 ‘ *way for Plunder in the Civil Wars*, let me tell  
 ‘ ye, you are *poor stupid Wretches ; your duller*  
 ‘ *Flame will be more easily extinguish’d ; you*  
 ‘ *meaner 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 stu-*  
 ‘ *pidly as you liv’d. Therefore look to it, and*  
 ‘ begin to repent as soon as you can ; the soon-  
 ‘ er the better for you, who are poor People.  
 ‘ But Heaven forbid that I should 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 honoured Patroness, Lady *Mity* ;  
 ‘ you are Gentlefolks all, you are Persons of  
 ‘ the greatest Wit, Wealth, and Ability, in this  
 ‘ rich



‘ 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 un-  
 ‘ doubted Maxim, That *Persons of distinguish’d*  
 ‘ *Judgment, by their noble and brighter Parts,*  
 ‘ *have an Advantage of understanding the Worth*  
 ‘ *of their Souls before they resign it:* There-  
 ‘ fore, Gentlefolks, I have reserv’d for you  
 ‘ an Expedient, calls *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 not asleep,  
 ‘ and 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 repent of that  
 ‘ 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 Oc-  
 casion for these *Banters*, 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 Af-  
 fertion) *the meaner sinful Wretches are more like-*  
*ly to repent on a Death-Bed than we that are*  
*Men of Parts and Learning, pray tell us in what*  
*particular Sins against Light and Knowledge are*  
*more*

*more aggravated than those committed by Men of ordinary Abilities, when they mecrly sin out of Ignorance, that we who 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 inculcates this of sinning against Knowledge* as the greatest; for bringing in a long and particular Indictment of many Sins, *Idolatry, unnatural Uncleaness, and all Kind of Unrighteousness*, he doth both in the Beginning and End of the Bill, bring in this Aggravation, that *they sinned against Knowledge in all these*. So that 'tis clear from hence, that to *sin against Knowledge*, either in omitting good Duties 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--- and other

Persons

Persons of Quality that keep Misses) have their Whoredoms greatly *aggravated*, and (consequently) sin at a more desperate Rate than *Men of ordinary Abilities* do, when they meerly sin out of Ignorance.

To conclude, (with a Word of Advice to you that are *inferior Persons*;) Poor Creatures! let not your Meanness 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 should provide for Eternity; and for that Reason I have been thus large *in arguing 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 mis-led 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.

F I N I S.

