

**OX— and BULL—**  
O R,  
**A Funeral SERMON**  
F O R  
**The Two Beasts**

That are to be  
**Slaughter'd upon TOWER-HILL,**  
Next Session of Parliament,

Upon these Words,

*But these as Natural Brute Beasts, made to be taken,  
and destroy'd. 2 Pet. ii. 12.*

With the Serious Advice that was given to OX— and  
BULL—, to prepare for the Axe; at a time  
when Beasts could Speak, and pretended to Reason  
and Loyalty.

A L S O,

*An ELEGY upon their Untimely End, to be sung the same  
Day they are Quarter'd.*

The whole dedicated to that STATE-BUTCHER,  
**JACK CATCH, Esq;**

---

By Mr. JOHN DUNTON, (Author of *Neck or Nothing*,  
and the Sermon, intituled, *The Hereditary-Bastard*) and  
is his second Attempt to Reform the Pulpit.

---

*Conveniunt rebus nomina sepe suis. Ovid.*

---

L O N D O N: Printed for the Author, and are to be sold by  
S. Popping in Pater-Noster-Row, J. Harrison near the Royal-Exchange,  
A. Dodd, and A. Boulter without Temple-Bar, 1715. (Price 6d.)

24 Feb. 1716

---

T O T H A T

**State Butcher :**

O R,

Executioner of High - Justice

**JACK CATCH Esq.**

*Noble Sir,*

**T**HIS is certainly *the first Sermon* that hath been dedicated to you, and is my *second Attempt to Reform the Pulpit*; and therefore 'tis suppos'd that you will look on a present of this Nature to be *so Rare, that its Novelty will surprize you* : You will possibly Fancy I go about to Court your good Opinion, as all *Authors* do by their *Dedications*; but I do assure you, I shan't stoop so low, for I *neither have nor desire to have any Obligation to you*. This is the first *Dedication* that was ever made without Interest, by so much the more valuable, in that it contains *neither disguis'd nor corrupted Conceptions*. I have been long weary of seeing *Authors Sacrifice to such as perhaps came short of you in Merit, allur'd by Hopes of Pensions, and Recompences they scarce ever attain to*. It is not long since I saw a deserving Person, Purchase at a very dear Rate, a Place under a pretended *Mecenas*, yet was excluded

#### iv *The Dedication to that State-Butcher,*

by the Intreagues of a *prating Parasite* that had made a Party amongst his Servants; but *honest Catch*, shall we wonder that Men thus *Look one Way and Row another*, when even *Beasts* (I mean *Ox*— and *Bull*—) were such meer *Court* or *Proteus Cattle*, that they never appear'd *Two Hours in the same Mind or Shape*; then (Sir Hangman) let me persuade you to read *The Funeral Sermon for those Two Beasts, that are to be slaughter'd upon Tower-Hill, next Session of Parliament*, and that with your own proper *Fist*: For 'tis here you'll find those Two Beasts *Ox*— and *Bull*— (not in their own Similitude, but like *Ulysses's Crew*) transform'd into the Shape of every Thing you meet; what a strange *Metamorphosis* is this! But, Sir, you must take 'em as you find 'em, seeing you have here their true Character, tho' in borrow'd Shapes. By which it appears that we are so grossly Mistaken in one another, that we often Discourse with Beasts, when we think we Converse with Men; and therefore I cou'd not compare *Ox*— and *Bull*— to any Thing more properly than to unnatural Brute Beasts, made to be taken and destroy'd; or if the *Simile* does not run on all Fours, 'tis Charity (as some call it) to lend a Crutch to a lame Conceit. Then if any one doubt whether the late Ministry and Beasts are Synonymous Terms, let them read the lewd Character of *Ox*— and *Bull*—, in the following Sermon, and they'll not doubt their being Two humane Beasts; for, as *Aristotle* well observes, 'whosoever is govern'd by a Man without a Law, (which seem'd to be our Case when *Ox*— and *Bull*— rul'd the State) is govern'd by a Man, and by a Beast: However, having heard many humane Beasts in the Equipage of Lords, declar'd to be Rational Creatures, I was tempted to bestow a Funeral Sermon upon those Two Beasts, *Ox*— and *Bull*—, and certainly I have as much Reason for this Undertaking, as those Parasites have to dignify such Beasts with a Panegyrick as have nothing to prove they are Men, but their humane Shape; which was the Case of *Ox*— and *Bull*—, for the Four Years they *Bellow'd* at a  
wise

wise and faithful Ministry, and Hunch'd and Goar'd her Majesty's best Subjects. And therefore, *Catch*, we have reason to think such State-Monsters (or Humane Beasts) will never rightly understand themselves, till they come under your Hands? They are not so honest in their Profession as you are in yours; none more punctually executing the Orders of Justice, whose principal Pillar you are. I do not go about to maintain a Paradox, nor with *Isocrates*, and other Orators, commend a Fever, the Gout, or a Tertian Ague. It seems to me, that you may be very conscientiously applauded, if for no other Reason, that you bring many into the Right Way, (as 'tis hop'd you will *Ox*—— and *Bull*—— in a short time) who are now fattening for your Slaughter-House on *Tower-Hill*, as *Bungey* and *W——ton* are for that at *Tyburn*; and as better Loyalists, and honest Men have been often hang'd, 'tis no matter how soon they were sent thither: For, *Catch*, tho' you hang up their Bodies for two *false Brethren*, for saying *the Church of England is now in Danger*, when 'twas never in so safe and flourishing a Condition since *Queen Elizabeth's* Reign, as 'tis now under his Majesty's Royal Protection; yet 'tis hoped you'll have that Compassion for their better Part, as to open to them the Gates of Paradise, according to the Proverb, that *More go to Heaven from the Gallows than from the Churchyard*.

I can't say this will be the happy Fate of those two humane Beasts *Ox*—— and *Bull*——; or of those two Pulpit Incendiaries *Bungey* and *W——ton*, yet as they have all four immortal Souls, I heartily wish it may. But *Ox*—— and *Bull*—— have been both so Wild, as well Unnatural to their Native Country, we have little reason to think two such harden'd Brutes should ever repent of their Cruelty to their Fellow-Creatures, but more especially to those *Brave Catalans* that they trick'd and murder'd.

*Swan* tells us, there be wild Beasts in the Woods of *Prussia*, that are so cruel they spare neither Man nor Beast; and when any Snare is set to take them, or they be wounded with Arrows, they endeavour to revenge their Wounds

Wounds upon him that gave them; which if they cannot do, then through Madness, by rushing and stumbling on Trees, they kill themselves. Then *Catch* fear no Colours in the discharge of thy Duty, but as soon as ever the Heads of *Ox*— and *Bull*— are fixt on the Block, strike, and strike home! lest if you miss your Blow (like the wild Bulls of *Prussia*) they Goar thee to Death.

A frantick Beast, which when he taketh Harm,  
 And cannot give, dies whilst Revenge is warm.  
 Such Savage Beasts there be in Humane Shape,  
 Whose spiteful Madness makes them desperate;  
 And 'cause they cannot harm their hurting Foe,  
 They harm themselves, and shew their Malice so:  
 And this is all that *Ox*— and *Bull*— can do,  
 Or any of the High-Church Mobbing Crew.  
 Then Courage *Catch*, and sharpen well thy Axe,  
 'Tis meritorious to behead the *Jacks*:  
 'Tis Noble Work, or Loyal at the least;  
 It saves that Land which *Perkin's* Friends possess'd,  
 And shews thou dost not fear a Humane Beast.

So that 'tis plain, a Hangman is a most Honourable Calling, as he's the Executioner of high Justice, or as it were a *Finisher of the Law*. Neither can the sending *Ox*— and *Bull*— to the Slaughter-House be of any Service to *Great-Britain*, till the Hangman has done his Duty, in putting their deserved Sentence in Execution; which will be done now in a few Days, without the least Derogation either to his Honour or Justice.

For, *Catch*, further to shew that your Employment is not *Ignoble*; is there not a Country in *Asia*, or *Africk*, where the King thinks it an Honour to hang his Subjects with his own Hands; and takes this to be so inseparable from his Crown, that any that should go about to concern himself in it, would be punish'd as a Traitor. When the holy Fathers called *Attila*, *Saladin*, and many other Princes, the Executioners of Divine Justice, did they not assign you illustrious Companions? Neither is your Dignity a little manifested by  
 your

your *Train*; for at Performance of the Functions of your Magistracy, you are attended by Guards, and a multitude of Followers. No doubt, when *Ox*— and *Bull*— come to be Slaughter'd on *Tower-Hill*, but all the Loyal Citizens of *London* will make a Hanging Holiday upon that joyful Occasion. I am sure if I am then living, nay I had almost said, if I were then dying, such *good News* would restore me to Health enough to bear a Part in that National Joy.

In the mean time, as *Ox*— and *Bull*—, as *Natural Brute Beasts*, were made to be taken and destroy'd, I have prepared for them *A Funeral Sermon* upon those Words; for, as 'tis said in the Title to this Sermon—*Conveniunt rebus nomina sepe suis*, Names and Natures often agree — So I have search'd the whole Bible through, and could not find a more suitable Text, from which I might shew the mad and beastly Actions of *Ox*— and *Bull*—, for it gives a true Description both of their Nature and Conduct, for the four Years they goar'd our Liberties, and suck'd the Blood of our Excellent Queen, till she meerly died to get clear of such Humane Beasts. And therefore, *Sir Catch*, their Funeral Sermon is dedicated to you as their best Friend: I say it again, as their best Friend.

For with some Men 'tis common Cartesy,  
 To say, *Farewel, Be-hang'd, that's twice Good-buy.*  
 But tho our *Ox*— and *Bull*— such Warnings had,  
 'Twan't from their faithful Friend o'th' Hanging Trade.  
 The Whigs did warn them 'gainst a Popish Peace,  
 But that expos'd 'em, *Bull*— still Roar'd at these:  
 'Tis *Catch* alone that proves their real Friend,  
 For he but shews his Axe, and straight they mend.  
 'Tis many Warnings mend them, not before,  
 The Hangman warns them, they offend no more.

So that, *Sir Hangman*, I can't but congratulate you upon your *Good Fortune* of being made the *Executioner* of *High-Justice*, as well as the *Infallible Doctor*; and as your *Calling* is Honourable, your *Physick* Spiritual and *Attendance*  
 great

viii *The Dedication to that State-Butcher*

great (when with your *Ax and Halter* you march in Procession to force your Patients to swallow your *bitter never failing Pill*) so are you like now in a short time to grow *very Rich*, for at the next Session of Parliament there will be *many Hundred Officers* that must labour only for you, and to give you Employment: How happy wou'd it be were they faithful to you! For your *Wealth* wou'd be without End, cou'd you get into your Clutches all those *Humane Beasts* that of right appertain to them, notwithstanding whose Frauds it is very considerable. *No Revenues* are more certain than yours, *being settled on the Wickedness of Mankind*, that encreases so fast that 'tis thought neither *Newgate, the Tower, nor York Buildings*, will be able to hold all those Patients that *Common Justice* will commit to your Charge before the Conclusion of this Year; for no Man can think that *OX* — and *BULL* — are all the *Humane Beasts* that stand in need of your *Physick*, whilst *Sacheverel, Welton*, and the rest of the *Pulpit Incendiaries*, continue to *fly in the Face of Majesty*, and bring their *very Treason* (or false Cry of the *Church's Danger*) into the Pulpit. But *Squire Catch*, tho' this is like to be such a *hanging Year* as will encrease your *Riches* to an immense Sum, you ought yet to *act with Moderation*, because it is in your Hand to extend your Fortune without Limits. He that is in an extraordinary manner happy, is said to carry about him a *Piece of Rope in which a Man hath been hang'd*, and who can have more of these than you? Your Merit of late comes to be so far own'd, that the *Jacobite Lords* are no more scrupulous of keeping you Company, and I verily think that *OX* — and *BULL* —, tho' they often ventur'd *Neck or Nothing* to restore the Pretender, yet wou'd now give (might they be Trusted again) *the whole Treasury* to prove they never corresponded with him, nor had any Hand in that *Treacherous Peace*, that has long since made 'em a *Scandal to the English Nation*, and (consequently) fit Patients for *the infallible Doctor*. Let none therefore admire to see you insensibly crouded in amongst *Heroes and Macenasas*, in which Rank the *Sacheverelite Faction* having of late plac'd those two Beasts *OX* — and

*BULL*

*BULL*——, I know not why our *State Butcher*, shou'd be excluded, whom (as I said before) *I take for one of their best Friends*; I am sure when they come to be slaughter'd on *Tower-Hill*, you'l give them very close Embraces. It is true indeed, that soon after this you will use them ill (for I can't say *the ripping up their Bowels before their Face, and crying Behold here is the Heart of a Traytor!* is shewing any great Respect either to their Bodies or Reputations) but do not *Courtiers* and great Men do the like? Nay at the same Time that they kiss and complement, they deceive and betray. If any reproach you that you strip Men and Beasts; you do it not 'till they are dead; but how many Lawyers and Usurers suck the Marrow out of their Bones, and flea them alive? In a Word (*Sir Catch*) all things consider'd, I find you merit a *Paradoxical Panegyrick* as much as *OX*—— and *BULL*—— do a *Funeral Sermon*, I shou'd yet apprehend this *Dedication* wou'd scarcely pass for a *Panegyrick* on your *Honourable Calling* and good *Qualities*, did I not beg something; I therefore beseech you not to deny your Friendship to certain *Poor Jacobite Authors*, that stand in need of your charitable Assistance, for the *Ingratitude of the Age* is arriv'd to such a Height, that many of the best qualify'd of these *Poor Hirelings*, forsaken by their *Macenas* *OX*—— and *BULL*—— (whose Necks are now too near the Ax, to think of rewarding Rascals) are like to starve, and unable to support Contempt and Poverty, are reduc'd to Dispair. Now these wanting the Courage of *Judas*, to hang themselves, you by taking that Pains, might ease them of a *Great Deal of Misery*.

Now, *Sir Hangman*, I wou'd end here, did not one Thing come in my Head, that usually accompanies such *Encomiums* as are written in Haste, I mean the Promise I shou'd here make you, of writing *A Hymn to the AX*, where I may probably oblige you with some new Discoveries, and further celebrate your *Courage* and *memorable Actions*. In the mean Time believe, that as much your *Merit* and *Condition* permits me, I am,

YOUR'S, &c.

B

A N



---



---

# An ELEGY

Upon the Untimely End of

*OX and BULL.*

To be Sung the same Day they are Quarter'd.

**W**hen *OX* and *BULL* did rule the State,  
 Monsters they were of *hanging Fate*,  
*Two Beasts* of Humane Shape and Wit,  
 That gor'd with Horns and *Cloven Feet*:  
 Yet both must die, their Fate is such,  
 By that *State-Butcher*, Loyal Catch;  
 Then *OX*, where's now your *Staff* and Rod,  
 Your *Janus-Face* and *Ruling-Nod*? (a)  
*Beasts govern Men, that's very odd!*  
 Yet *OX* and *BULL* for Beasts we try,  
 As such they live, as such they'll die;  
 They scarce deserve an Elegy.  
 For *OX's* execrable Name,  
 Is curst by all the Men of Fame;  
*A Beast!* Whose Nature prone to Tricks,  
 No Ties, No Gratitude can fix,  
 Whose narrow Soul and little Mind,  
 Was ne'er for *Humane Rule* design'd;

---

(a) Alluding to a Book lately publish'd, intituled *Queen Robin*, or *The second Part of Neck or Nothing*.

But such his Luck, and such our Fate  
 That he for *Four long Years* of late,  
 Hath gor'd the Church, and rul'd the State.  
 Hath workt his mean and private Ends,  
 Perplex'd his *Queen*, destroy'd her Friends,  
 The *Whigs* opprest, the *Tories* gull'd,  
 And all the wretched Nation fool'd;  
 The *Catalans* murder'd, and 'tis said,  
 His Brother *Bull* has now betray'd:  
 Then take him *Catch*, advance his Head,  
 Where none but *Beasts* have been prefer'd,  
 And when 'tis fix'd o'th' Traytor's Pole,  
 If that the *Jacobites* condole,  
 We'l give them leave to weep him whole.  
 And for that Beast, his Brother *Bull*,  
 Who ever was a *whoring Cull*,  
 A Coward, Perkenite and Tool.  
 Weep all ye Whores and Rogues and *Jacks*,  
 For *Bull* 'tis next deserves the Ax;  
 And *Catch*, dispatch him for he stinks,  
 And such a *Coward* that he sinks  
 Before the Blow can well be given;  
 Oh! what wou'd *Bull* now give for Heaven!  
 For *Bul*—*ke* for Lewdness fam'd,  
 (Whose Lust not *Twenty Claps* have tam'd)  
 Is he who labour'd to advance  
 The Pride of *Spain* and Power of *France*,  
 Yet is a Beast with Humane Brains.  
 A very Beast that makes Pretence,  
 To *Wisdom*, *Politicks* and *Sense*,  
 And when he roars in *Perkin's* Cause,  
 The *Tories* eccho their Applause,  
 Nor will allow us to dispute,  
 Their Darling *Harry's* high Repute,  
 Tho' *Bull* has ever been a Brute.  
 Or if he e're of Parts cou'd boast,  
 They now in every Vice are lost.  
 Then *Catch* it is our common suit,  
 (And all chaste Women urge you to't)

That you'd behead this Beastly Cull,  
 For he leaps all, that's he's a *Bull*;  
 A *Rampant Bull* of comely Gate,  
 Who leaps all Cows he does get at,  
 Yet never so tam'd in all his Life  
 As now he sees *the Butcher's Knife*;  
 But *Baiting* first is *Hockley Play*,  
 And then comes on the *Slaughter Day*.  
 Then all ye *Jacks* now weep your fill,  
 For all Men say he's fit to kill.  
 But if *Bull-Beef* shou'd prove too tough,  
 Or for the *High-Church Mouths* too rough,  
 Go take the *OX*, the fatter Beast,  
 An *OX* well roasted is a Feast. (a)  
 Thus have I sung the shameful Ends  
 Of *OX* and *BULL*, two beastly Friends,  
 And when they're fixt i'th' *Slaughter-House*  
 Like Loyal Subjects we'l carouse.  
 For both are Beasts, and R—gues in Grain,  
 So that their Death's a joyful Theam;  
 For tho' they quarrel'd for the Ore,  
 Yet both united to restore  
 Young *Perkin*, and the *Roman Whore*.  
 So that their Death does save the Nation  
 From *Mass-Priests*, and perhaps, Damnation.  
 Then may they never more be seen,  
 (Or any Beast that trickt the Queen)  
 In this or in the following Reign.  
 For this wou'd all good Men engage,  
 And prove *JOHN DUNTON's Golden Age*, (b)  
 Is true in Fact as well as Rhime,  
 And that 'twill last to th' end of Time.

(a) Or at least they thought so at *Dorchester* in *Dorsetshire*, Oct. 21 1714. for upon that Day they had great Rejoycings on the glorious Occasion of *King George's Coronation*, and *John Michel jun. Esq;* about five miles out of Town, roasted a whole Ox on his fine Downs of *Kingston-Russel*.—Also at *Derby* a whole Ox was roasted.

(b) Reader you have a large Account of this Book intituled *The Golden Age*, in my Sermon intituld *The Hereditary Bastard*, and at the End of these Sheets.

---

---

# OX and BULL

O R, A

## Funeral SERMON

F O R

# Two Beasts.

2 Peter 2. 12.

*But these as natural brute Beasts, made to be taken and destroyed, speak evil of Things that they understand not, and shall utterly perish in their own Corruption.*

**W**E find the Apostle in the Ninth Verse of this Chapter, speaking of the Providential Wisdom and Power of God, in the Deliverance of his People in the worst of Times, *The Lord knows how to deliver the godly out of Temptation*, when just on the Precipice of Ruin and Destruction, and when in all humane Appearance

ance there is no averting *the approaching Storm*, even then the Lord knows how to deliver his. But, saith the Apostle, for the Wicked and Unjust, when they have run their Lengths, (for they have a Measure to fill up) they shall not escape the just Judgment of God, *and to reserve the Unjust unto the Day of Judgment, to be punished.* And some more than others, as those who have been the chief Instruments in carrying on their black and hellish Designs: These shall have Judgment without Mercy; *but chiefly them that walk after the Flesh, in the Lust of Uncleanness, and despise Government; presumptuous are they, self-wicked, they are not afraid to speak evil of Dignities; as being the greatest Sinners and Misleaders of the rest.* As if the Apostle had said, That all unrighteous and unjust Men shall indeed suffer Punishment, but those most certainly and most heavily who have given themselves up to *the Lust of Uncleanness; that break thro Government, trample on Dignities, and that after a most bold and impudent manner.* Altho all Sinners may deservedly fear the Judgment of God, yet these most certainly may expect the Severity of that Judgment. And this Sin of theirs the Apostle aggravates, by a Comparison between them and the Angels of God; *Whereas Angels which are greater in Power and Might, bring not a railing Accusation against them before the Lord, v. 11. i. e.* Altho' the Angels of God do so far exceed those Dignities in Power, yet do they not speak Evil of them; but these Men, tho' of a mean Extract, and far inferior to them in Power, do not only endeavour to undermine and break thro' the Constitution of Government, but do most impiously revile and reproach even Dignities themselves. And therefore the Apostle further aggravates their Sin, by a new (but most fit) Comparison, in the Words of my Text, *But these as natural Brute Beasts made to be taken and destroyed, speak Evil of things that they understand not, and shall utterly perish in their own Corruption.*

These Words are a Similitude, and contain a Description of *Natural Brute Beasts*, which is not only an Emblem of false Teachers, but of any who at the *Helm of Affairs* shall abuse that great Trust reposed in them; and these, how.

## A Funeral Sermon for Two Beasts. 3

however dignified and advanced, are *no better than Brute Beasts, tho' in Humane Shape.* The Description of these Brute Beasts contains three things.

*First,* Their inward Nature, expressed by a Negation, that they are void of Reason [*Brute Beasts*] or Men of brutish or beastly Qualities.

*Secondly,* Their Acts or Operations, which are said to proceed not from Counsel, but from Nature [*Natural Brute Beasts*] who follow only their Sensual Inclination, and Conduct of their Carnal Appetite, like *Brute Beasts*, which are led by Sense and not by Reason or Judgment; these give up themselves to filthy Lusts.

*Thirdly,* Their End unto which they are designed, which is Destruction [*made to be taken and destroyed*] *i. e.* appointed for the Prey, as Vessels of Wrath fitted to Destruction, *Rom. 9. 22.* The Apostle here alludes to such *Beasts* as are kept not for Sight or Delight, but to be *hunted, baited, and destroyed.* As to these their feeding is only to fatten and make them ready for the End unto which they were appointed.

All which are answerable in these Beast-like Men, as followeth. For,

*First,* They are void of Judgment, [*they understand not*], they are Men of brutish Understanding, little differing from the Beasts.

*Secondly,* They are carried away by their violent and corrupt Passion, to speak Evil, [*speaking Evil of things that they understand not*], *i. e.* the Mysteries of pure Religion, whereof they are stupidly ignorant. For what otherwise can be said of some, who shall not only brand it with the Name of *Schism*, but count the Professors thereof as abominable *Schismatics*; or else these were doing all that they could to overthrow the Constitution, by blackening those Dignities appointed of God. And thus both *Ox*— and *Bull*—, as Natural Brute Beasts, have roar'd against the Succession, untill they had almost ruin'd the Constitution.—And therefore,

*Thirdly,* By this means they are and shall be brought to their deserved End, *i. e.* Destruction and Death, [*They shall*

*shall utterly perish in their own Corruption*], which they have brought upon themselves, or which naturally befalls them for their *sinful Courses*, Gal. 6. 8. These are resolute and Headstrong in their *Beastly Practices*, untill at last they are entangled, insnared and destroyed. For these being under a *Divine Infatuation*, are restless till they have brought about their own Destruction; *For this cause, God shall send them strong Delusions, that they should believe a Lye* — *that they all might be damned who believe not the Truth, but had Pleasure in Unrighteousness*, 2 Thess. 2. 11, 12. These were made to be destroyed, designed for the Slaughter, *who were of old ordained to this Condemnation*, Jude 4. The whole of which is, that as *Brute Beasts* which have no Reason, follow their brutish Appetite till it leads them into Destruction, and where they sought their Meat they find their Death; so these not being *guided by Reason*, much less by the Spirit of God, but meerly by the Sway of their natural Inclination, bring upon themselves that Destruction they have deserved, and whereunto they were appointed.

The Words thus consider'd, afford us these Three Doctrines.

*First*, That Men may so far degenerate, by giving up themselves to Luxury, Uncleanness, and other impious Practices, as in the Eye of God and Man, to become no better than Beasts.

*Secondly*, That Beast-like Sins bring Men to Beast-like Ends; or, if you will, that such Sinners are oft so intangled by their Sins, that it brings about their own Ruin and Destruction, like as Brute Beasts are snared and taken to be destroyed.

*Thirdly*, That Men that are in Honour, do too often behave themselves more like Beasts than Men.

I shall begin with the first of these.

Doct. 1. *That Men may, so far degenerate, by giving up themselves to Luxury, Uncleanness, and other impious Practices, as in the Eye of God and Man to become no better than Beasts. What God hath made, Sin doth sometimes unmake or new make the Man a Beast; [but these as Natural Brute Beasts],*

*Beasts,*] or Beasts in humane Shape. We find in Scripture that wicked Men are oft compar'd unto *Brute Beasts*, as *Dogs, Swine, Foxes, Wolves, Bulls, &c.* but what these Beasts are that the Apostle alludes to, whether *Ox* or *Bull*, or both, or neither, I shall not determine, but refer you to the Apostles Description: And,

First, *We find them unclean Beasts; but chiefly them that walk after the Flesh in the Lust of Uncleanness, &c.* Ver. 10. *i. e.* After the Motions and Lusts of their own corrupt Nature, which tends to the uncleanness of Life; these are full of the *Lusts and Uncleanness of the Flesh*, not only full of vicious Motions and corrupt Inclinations to fleshly and carnal Enjoyments, but there is a Resignation and giving up of themselves to their *Beast-like Practices*, therefore are they said to walk after the *Flesh in the Lust of Uncleanness*; they are devoted to their fleshly Lust, and probably unnatural ones too, *giving themselves over to Fornication, and going after strange Flesh, &c.* Jude 7. We read in *Herodotus* of a People who' thought *Carnal Copulation* lawful enough in their Temples, because they observ'd that *Beasts* that were brought to and kept in *Temples for Sacrifices*, made no Conscience of it. So *Pontus Houterus*, of *Delph* in *Holland*, grounding especially upon the Custom of *Brute Beasts*, wou'd infer the lawfulness of *Incest* among Men, which is very horrible! What *Beasts* these are, Judge ye; but *Whoremongers and Adulterers* God will Judge, Heb. 13. 4. Good God, what a terrible Text is here, God will judge all, but more especially the *Adulterer*. Do you hear you *Adulterers*, God will Judge you, and your Sentence will be heavier than other Mens; *O ye Beasts*, for when such shall abase themselves and prostitute their Souls to be Receptacles of *Uncleanness*, I say, when such shall give themselves over to their filthy Lusts, they fall below that of a Man, and deserve no better Name than *Beast*. 'Tis Storied of *Alexander*, that being invited to run a Race among the common Multitude, as a common Man, reply'd, were I not the *Son of a King*, I did not Care what Company I kept, but being the *Son of a Prince*, my Company must be suitable to my Birth; even so your Souls are of a noble Extract, and  
C your



your Conversation should be agreeable. *Sin that Vagabond and Idle Beggar* wou'd feign converse with you; Lust wou'd viciate your Affections, and *Metamorphoze you into a Beast*; and what follows but everlasting Burnings, for Adulterers, that *burn in Lust, must burn in Hell*. I have read a Story of a young Virgin, that being tempted by a lustful young Man to the act of Uncleanness, he being very earnest with her to commit that Sin, she gave him this Answer, *If, saith she, you will grant me one Thing that I desire, I will then satisfy your Demand*. He told her he would, then said she, *I desire you would put your Finger for a whole Hour to burn in this Candle*. Oh, saith the Man, that is an unreasonable Thing that you ask, 'Tis true, said she, it is, but you ask me a Request more unreasonable, to satisfy you in a Thing for which I shall not only burn an Hour, but for ever, in the unquenchable fire of Hell; and yet you will run the Hazard, and venture the loss of your precious Souls for a filthy Lust and Pleasure. O ye Beasts! Have ye ever consider'd the sad Consequence of Sin, *Can ye bear with devouring Fire? Can ye endure everlasting Burnings?*

But tho' Whoredom is a Beastly and most scandalous Vice in either Sex, yet 'tis the more aggravated when committed by Marry'd Persons, for such (like the Humane Bull, or Monster that's to be slaughter'd on *Tower-Hill*) add Perjury to Uncleanness, then what shall we say to that Lewd Husband who out off his Study (he was not very busy then certainly) having observ'd the Carriage of a Sparrow (the most lascivious of all Creatures, as is observ'd by some Naturalists towards its Mate) began to quarrel with God Almighty, that he had made him a Man, and not a Sparrow.

But such Conjugal Beasts will do well to remember, that a marry'd Wanton (alias Goat) in some Sence may be said to commit Whoredom with his own Wife, or in plainer English, may turn the Innocent and allowable Freedoms in Marriage, into a Sort of Adultery, by his undue and unseasonable Enjoyments. *Marriage is honorable in all, and the Bed undefil'd*, Heb. 13. 4. And therefore the great Care both of Husband and Wife shou'd be

to be chaste in Marriage, to abhor all wanton Speeches, and unfit Incentives of Lust, and to be sober, seasonable and regular in the Use of the Marriage Bed. They shou'd beware lest they make that Ordinance which is the Remedy of Impure Affections, to be *the Nurse and Excitor of them*, they must not think that their Relation doth Legitimate every Folly which they can perpetrate, or that inordinate or immoderate Pleasures can ever agree with the Bed undefil'd ; a Man may be a wicked Drunkard with his own Drink, and a wretched Beast in his own Marriage-Bed. I might here bring in Divines of late, Fathers of old, yea, Philosophers themselves, agreeing in their Censures of these *Extravagancies*, and telling us, that the Pleasures of Marriage shou'd be serious, circumspect, and mixt with Severity, and that an Intemperate Man in Wedlock differs little from an Adulterer : But designing a distinct Sermon upon *Due Benevolence*, in hopes to promote Chastity in that State of Life, wherein Men and Women, if they first say *Grace*, think they may fall to as they please : I shan't here enlarge upon the Nice Point of Conjugal Venery, designing in the formention'd Sermon to shew with what Caution and Decency a young and unexperienc'd Couple shou'd act, that they might not exceed the chaste and lawful use of the Marriage-Bed ; but I can't forbear at present to remind *Ox---* and *Bull---*, that tho' *the Moderate use of the Marriage* is in it self Innocent, and *in some Cases a Real Duty*, yet that 'twere to be wish'd that they that are *destin'd to the Study of Nature or Marriage*, were such as had attain'd by their Years to ordinary Discretion, and were well-grounded in Religion.

Secondly, *We find them ungovernable, unruly Beasts* : They are said to *Despise Government*, Ver. 10. as the *Ox* or *Bull* that breaks through Fences, and lays all open before 'em to feed where they please ; these who when Fat, are strong and powerful, like *the Bulls of Bashan*, and how mischievous have these *Beasts* been to Government ? The sacred Fences of our Laws they have broke through, and no Ties or Bonds could hold them. Our *Enclosures* they have trodden

trodden down and made us a Common, a *Desart for wild Beasts* to pass thro' ; these are bold and daring Beasts, stubborn and refractory, addicted to their own Ways, and therefore will not be rul'd : O Ox ! O Bull ! O Beast !

*Thirdly*, They are wanton Beasts, Beasts given to Luxury, *As they count it pleasure to riot in the day time ; Spots they are and Blemishes, sporting themselves with their own Deceivings, while they feast with you, Vers. 13.* Their Luxury is here aggravated by three Things,

*First*, By the Adjunct of *Pleasure*, *As they count it pleasure ;* which consists either in decking or adorning the Body, excessive eating and drinking, obscene Discourses, adulterous Glances, unchast and wanton Songs, reading filthy Books, which is a kind of *contemplative Fornication*, immodest Dancing, where the Eye, the Hand, the Foot, and all meeting and embracing as an *inducement to Fornication and Adultery*, with that abominable Practice of *Masquerading*. These thus pleasing themselves, are placing their Happiness in present Enjoyment, but unmindful of a *future Reckoning*, and an Eternal State.

*Secondly*, It is aggravated by the Adjunct of *Time*, which was the Day Time, *as they count it pleasure to riot in the day time ;* this shows their Impudence, and that they have cast off all *Shame ;* whereas ordinary Sinners are wont to chuse the Night for their *Works of Darkness*, Ephes. 5. 11, 12. *They that be drunken are drunken in the Night*, Thes. 5. 7. To riot in the Day Time, is contrary to the Course of many ungodly Men, who durst not show their Sins in the Light, *For every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd*, John 3. 20. But these as *natural Brute Beasts*, they fear not God, nor regard Man : But,

*Thirdly*, It is aggravated by the Effect, That they did by this Means, as *Spots and Blemishes*, not only defile themselves, but those with whom they were conversant ; *Spots they are and Blemishes ;* these are blemishes indeed to the Church whereof they profess themselves Members ; these are Sons of the Church, who are *sporting themselves with their own Deceivings, while they feast with you. i. e.* Making merry

merry with what they have cheated you of; a fair Description of these Beasts (whether Ox or Bull) whose Pleasures have been supported by *unjust and unlawful Gain*.

What a dreadful Surprize will these wanton Beasts meet with e'er long, who live a Life of Sensuality and Riot? These think their Day will never be over, and to *Morrow shall be as this Day, and much more abundant*, Isa. 56. 12. And thus it was before the Flood, *They were eating and drinking, and marrying and giving in Marriage, till the Flood came and destroyed them all*, Luke 17. 27. These were wallowing in sensual Pleasures, a very unfit Posture to meet with Death; such a Frame and Temper doth most indispose the Heart, and therefore you have that Charge, *Take heed to your selves, lest at any Time your Hearts be overcharged with Surfeiting and Drunkenness, and the Cares of this Life, and so that Day come upon you unawares*, Luke 21. 34. For in the midst of all your Enjoyments, when at the greatest height of Prosperity, when *Afflictions seem to be the furthest off, then will God meet with you*, and this will be most bitter, because ye thought all was sure: Such will suffer an unspeakable Change, *Your Feast will be turned into mourning, your Songs into Lamentations, your Loins shall be cover'd with Sack-cloth, Baldness upon your Heads, and the End thereof as a bitter Day*, Amos 8. 10.

Fourthly, They are greedy Beasts, *An Heart they have exercised with covetous Practices; cursed Children. v. 14. Covetous Hearts, Hearts ever exercis'd with covetous Practices, Yea, they are greedy Dogs that can never have enough*, Isa. 56. 11. Their Hearts are wholly intent on getting Gain, altho' by it they endanger both Soul and Body; for *they that will be rich fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition*, 1 Tim. 6. 9. However, these are resolv'd to be rich, let it cost what it will, and much they will get by it, for they are like to fall into a Snare, and then let 'em get out of it how they can, it's well if it does not end in their Destruction. *O ye Beasts! You greedy Beasts! You would be rich, altho' you ruin'd whole Kingdoms for it: How many have you made poor, to make your selves rich? And what*

what would you not sacrifice to satisfy your Lusts? And after all, tho' by your unjust Gains, you have increas'd your Estates, gotten *large Revenues and Titles of Honour*, yet if you fall into the Snare and lose your Life, your God and your Souls, you'll have but a poor Bargain on't at last; *For what is a Man profited if he shall gain the whole World and lose his own Soul, or what shall a Man give in exchange for his Soul, Mat. 16. 26.*

*Fifthly*, They are fierce and cruel Beasts, and such were those who beset David; *Many Bulls have compassed me, strong Bulls of Bashan have beset me round; they gaped upon me with their Mouths as a ravening and a roaring Lion, Ps. 22. 12, 13.* who breath'd out nothing but Blood and Slaughter; *Evil Beasts, Tit. 1. 12. i. e. Men who are so far from Christianity, that they have even divested themselves of the very Principles of Humanity; these are the only Beasts made use of in Satan's Service, Instruments of Cruelty are in their Habitations, Gen. 49. 5. Yea, and their tender Mercies are cruel, Prov. 12. 10.* What then must their Cruelties be? *Greedy Beasts are ever cruel Beasts*, for Covetousness and Cruelty are ever inseparable, what will not *the covetous Beast* sacrifice to satisfy his greedy Desires. Thus the Beast *Hazael* to glut his insatiable Thirst, murders and destroys not only his Master, but makes dreadful Havock with the Children of *Israel*; tho' aforesaid he abhor'd such bloody Actions, looking upon it as more *Beast-like* than human; for when the Prophet tells of the Evil that he should do to *Israel*, in firing their strong Holds, slaying their young Men with the Sword, dashing their Children in Pieces, and ripping up those with Child, *What (saith he) is thy Servant a Dog, that he should do this great thing, 2 Kings 8. 12, 13.* Yes, such a Dog he was, for tho' at that Time he did abhor such barbarous, curst and cruel Actions; yet when he came to be advanc'd, *his Honours chang'd his Manners*, and he became a most savage devouring Beast; and such were our thriving Beasts, both *Ox and Bull*, who became both curst and cruel when too well fed in their rich Pastures; the Allies, with the poor *Barcelonians*, can tell a large Story of their Cruelty: *How hardly have these Beasts push'd at that*

*ever victorious General, the Duke of Marlborough? What violent pushes have they made against the Hanover Succession employing both Tongues and Pens in every Place against it; How have they gor'd this brave and gallant Nation on every Side? So that from all Parts we were bleeding, and just almost expiring, and must inevitably have given up the Ghost, had not Heaven it self interposed and stept in for our Relief. Cursed be their Anger for it was fierce, and their Wrath for it was cruel, Gen. 49. 7.*

*Sixthly, They are fat and well-fed Beasts, and therefore the more fit for the Slaughter. These, by David, are call'd strong Bulls of Bashan, Ps. 22. 12. Bashan was an excellent Pasture in Og's Countrey, but afterwards the Jews by Conquest; in this Pasture was bred and fed, fat strong and powerful Cattle, and such were David's Enemies, Men of Might and Power; much such are these who are grown fat by their Spoils and Oppressions: For among my People are found wicked Men; they lay wait as he that setteth Snares, they set a Trap to catch Men; they are waxen fat, they shine, Jer. 5. 26, 28. And well they may, since they have almost devour'd the whole Land. O ye destroyers of mine Heritage, because ye are grown fat as the Heifer at Grass, and bellow as Bulls, Jer. 50. 11. Therefore saith the Lord, I have lay'd a Snare for thee, and thou art also taken [O. B.] and thou wast not aware; thou art found and also caught, because thou hast striven against the Lord, Jer. 5. 24. These have gotten Wealth unjustly, and an Estate by Treachery; these are now grown great, fat and powerful, but in the Height of all their Jollity, e'er they were aware, they are snared and taken in their own Ways, This is the Lord's doing, it is marvellous in our Eyes, Psal. 118. 23.*

*Seventhly, They are Monstrous Beasts, to see a Beast with the Face of a Man and the Tail of a Bull, wou'd it not seem a Monster? to see a Beast in human Shape, and yet walk like a Bull, act like a Bull, nay, a Town-Bull, to gore and roar like a Bull, is not this a Monster? A Man, an Ox, a Bull, is no Monster; but if you make a Beast of all these, what is it then but a Monster. A Beast engender'd against the Course of Nature, that's a Monster; but especially when there is so many*

many uncouth Shapes, of which it is composed. Such Monsters in Sin and Wickedness are these of which the Apostle speaks, that go after strange Flesh, filthy Dreamers, *having Eyes full of Adultery, that cannot cease from Sin; i. e.* never satisfy'd with looking upon, or still looking about for such Objects as may inflame their Lusts, or seeking with their wanton Looks to entice others. In these things they corrupt themselves *as natural Brute Beasts.* Much like these are our late Monsters, *who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with greediness, Eph. 4. 19. yea, they out-do the Deeds of the Wicked.*

Thus we have in seven Particulars described these *Natural Brute Beasts*, whose Resemblances is not unlike either Ox—— or Bul——. It remains therefore that this be apply'd.

#### A P P L I C A T I O N.—And

**F**irst then, this should teach us the evil and abominable Nature of Sin, in that *it turns Man into a Beast.* It was this Sin that tofs'd *Nebuchadnezzar* from the Throne, and made him *eat Grass like an Ox.* O Sin! Sin! what an extreme Evil is it? Therefore let's not look upon Sin with slight and indifferent Thoughts. It hath made Angels Devils, and Men Beasts, and will make us Devils too, if not prevented by a timely Repentance. Therefore I intreat you, to look upon Sin with Detestation and Abhorrence; look upon Sin in its *aggravating Nature.* We are apt to diminish and make it less than it is. We should look upon it in all its Beastly Qualities; and as it is attended with Shame and Disgrace in this Life, and in the World to come with everlasting and eternal Punishment; and therefore Sin must needs be the worst of Evils.

*Use 2. 2dly,*—Then this reproves many, but more especially our two State-Beasts Ox—— and Bu——. This is the very *Mark of the Beast*, and their Picture is fairly drawn in this Description of these *Natural Brute Beasts.* I must confess, I now appear somewhat above my usual Sphere,

Sphere, who am but a *Layman*, yet finding it allowable from Scripture, and the Judgment of some of the most Learned (a) *to minister the Gift as every one hath received*, 1 *Pet.* 4. 10. I shall therefore do my utmost to make these *Brutes* sensible of their beast-like Actions. Nor have I before this time been wanting in the Discharge of my Duty; for in my *Neck or Nothing*, I have closely charg'd you with many shameful Practices. It is a Truth indeed, in that Book I have been counted some few Grains too light; the which at this time I hope to atone for, by my Behaviour, which shall be with all that Seriousness which becomes a Subject of this nature. And therefore to be plain, I must tell you, that you have acted like unruly ungovernable *Beasts*; in what you have done, and not done, you have almost undone a flourishing Kingdom: You know how often I have acquainted you with several Popish Plots, particularly one discover'd by a Popish Maid to me and Mr. *Clark*, and we offer'd to make good the same upon Oath, but ye would not hear. You have shown your selves Friends to *Hanover*, by tossing all his Friends out of Place, because unfit Tools to carry on your black Designs, and placing in their room, Creatures of your own, the most inveterate Enemies to the Succession.

What Instruments have you employ'd to plot, to talk, to scribble against *Hanover*, and for the *Pretender*. Delinquents of all kinds, if in the Pretender's Interest, you have protected and released; for these you would always apologize, and make their greatest Treason, Duty and Loyalty; while at the same time you have *Bullock't* those who have endeavour'd to bring them to Justice. In all things, you have entirely fallen in with the Pretender's Measures, to set aside the Succession. You unruly *Beasts*, have ye not broken thro' the whole Constitution, the sacred Fences of our Laws you have trodden under Foot. O ye bloody and cruel *Beasts*, who is it that ye have not

---

(a) *Vide*, The Preacher sent, or, A Vindication of the Liberty of publick Preaching, of Gifted Laymen. In answer to *Jus Divinum Ministerii Evangelici*:



gor'd? Or, what Mischief have ye not done, that ye could do? What Blood are ye to be accountable for, let *Holland, Germany, and Barcelona*, speak? Nor could the poor Dissenters 'scape your Rage, you Beasts, *who frame Mischief by a Law, Ps. 94. 20. because they were Hanoverians.*

And as to your *Morals*, nothing upon Earth more vile, of which I have often told you. I appeal to you, have I not reprov'd your Luxury and Wantonness. You *Masquerading Beasts*, have I not told you of your unseemly Dresses, your obscene Discourses, adulterous Glances, wanton Songs, and your *immodest dancing stark Naked*. You greedy Beasts, whose Desires are never satisfy'd, it is by you our Debts have been increased, notwithstanding our great and heavy Taxes. And well they may, since almost all hath been sacrificed to the Lusts of such needy Men. Yet nevertheless ye have heaped up Treasure together for the last Days, James 5. 3. and these shall be Witness against you.

You are *filthy Beasts*, that give your selves over to Uncleaness. Of this I have also told you. Who but a Beast, or a Devil, would have boasted, that *he had gotten in the Morning the Schism-Bill sign'd, at Noon a Bottle, and at Night a Whore?* Drunkenness and Whoring, it seems, is no Sin, but what you thro' Malice and Ignorance call *Schism*, that's a damnable one. Your Debaucheries and filthy Race-hunting at *Greenwich*, are too shameful to mention on this Occasion, only this, you seem to be upon the spur for Hell, and take more Pains to be damn'd, than ever I have done to be sav'd. You weary your selves for very Vanities; too much Pains to be laid out for nothing, or that which is worse than nothing. What Sweat and Toil for a Lust, and spend all your Strength for Hell? What can be the Effects of such a Beastly Life as this, but a diseased Body, a poor Estate, a blemish'd Name, a damned Soul, and the *murdering of other Souls also?* and then thou killest two at once. Thou dost not only deprive thy self, but another of Salvation too; and what a fearful thing is it to be an *Instrument* to draw another into Hell and endless

less Misery. Besides, by this Example of yours, many others are provoked to live as wickedly and dye as miserably as your selves; and this will be a *double Hell* to you, who shall be damned not only for your own Sins, but for others also. It is storied of *Austine*, that he made this his Prayer in one of his Books, *Lord, deliver me from my other Mens Sins*; believing that when he came to Judgment, he should not only answer for his own, but *the Sins of others*, because by his Example he had been the occasion of 'em.

O *Ox*! O *Bull*! what's become of all your Politicks, who have I know not how, gotten (I can't say secur'd) great Estates for this Life, but ye have made no Provision for the next? *Natural Brute Beasts* indeed; and yet neither are ye like to be so happy as the *Brute Beasts*, who it is to be feared, will have your Portion in the Lake that burns for ever. Who in their Senses would run the Hazard not only of his Life in this World, but venture the Loss of *God, Christ, Heaven, and Glory*; and not only so, but of undergoing the Torments of Hell, for a pleasurable Vanity, or a fleshly Lust. Ye will rather lose God than lose a Lust, than *leave a Whore*, than be without a Title of Honour, or a considerable Estate that comes in by unjust Gain.

It is storied of *Lysimachus*, King of *Lacedemonia*, that being at the Head of an Army, the Weather being hot, and so dry that the whole Army was ready to dye with Thirst, and this King was forced to surrender himself, his Army, and his Kingdom into his Enemies Hands for a draught of Water; but when he had drank his Water, he breaks out, *O how short a Pleasure is this, that for one draught of Water I have lost a Glorious Kingdom!* Much more Reason will you have to complain than *Lysimachus*, that you lost Heaven and Happiness for a *Cup*, for a *Lust*; for an *Estate*, or a *Title of Honour*. O what have you lost for a few short-liv'd Pleasures! and what have ye gotten in the room of that which ye have lost! Not only Shame and Disgrace in this World, (with an everlasting Blot and Odium upon your Name and Family, when you are dead

and rotten, as being Traytors to your Country) but the *Worm that dyeth not, and the Fire that's never quenched, and there's no Rest Day nor Night.* One Moment in Hell will make you forget all your Pleasures: It's there your Pains will be *many, universal, extream, yea everlasting and eternal,* and that's the Hell of all.

*Use 3. Thirdly,* Then let this raise our Hearts in Thankfulness to God, that hath deliver'd us from these vile, unruly, fierce, and monstrous Beasts. Look upon that Arm, that stretch'd-out Arm that hath redeemed us, and bless his Name: It is but the other day that the Government was full of Disorder by the Force and Violence of *these Beasts*; nothing but catching, snatching, rending and tearing; and such was their inveterate Rage, that we were all doom'd a Sacrifice to their exorbitant Lusts, and must inevitably have fallen their Victim, had not the LORD, in the *very nick of Time*, cross'd all their Purposes, by sending *our second Champion, Great GEORGE* for England, to save and deliver, not from the Dragon, but Beasts more dangerous to the State. *Blessed be the LORD, who hath not given us a Prey to their Teeth; our Soul is escaped as a Bird out of the Snare of the Fowlers; the Snare is broken, and we are escaped.* Ps. 24. 6, 7.

*Doct. 2.* That Beast-like Sins brings Men to Beast-like Ends; or, if you will, that such Sinners are oft so intangled by their Sins, that it brings about their Ruin and Destruction, like as Brute Beasts are snared and taken to be destroyed, [*made to be taken and destroyed*] these may at last take up this Lamentation, and say, *The Yoke of my Transgressions is bound by his Hand: they are wreathed, and come upon my Neck: he hath made my Strength to fall; the Lord hath delivered me into their Hands, from whom I am not able to rise up,* Lam. 1. 14. *Thus the Wicked is snared by the Transgression of his Lips, but the Just shall come out of Trouble,* Pro. 12. 13.

We have three notable Instances of this Kind in Scripture;— and the

First we shall take Notice of, is that Politick Beast *Achitophel*, who in his Day was look'd upon as an Oracle,

Oracle, *And the Counsel of Achitophel; which he counselled in those Days, was as if a Man had enquired at the Oracle of God, so was all the Counsel of Achitophel, both with David and with Absalom, 2 Sam. 16. 23.* This old Fox, you must know, had a mighty Mind to dethrone *David*, (tho' for what reason I know not) and to set up a Pretender in his room, and therefore employs all his Politicks in the Interest of the young Gentleman *Absalom*, whom he knew had a mighty Itch for the Kingdom, which had prov'd fatal to poor *David*, had not the Lord turn'd his Counsel into Foolishness, for *Achitophel* (who was the principal Author, or at least the Fomenter of that Conspiracy) sitting as President of the Council, advises in the first Place to a *curst publick incestuous Action, 2 Sam. 16. 21.* by which he design'd to prevent all future Reconciliation, who perhaps fear'd an after reckoning for his Rebellion, in Case the Father and Son shou'd be after reconcil'd. 2dly, He advises to pursue after *David* that Night, urging the Facility of the Victory, while *David* is weary and weak-handed, &c. *2 Sam. 17. 1, 2, O pestilent Counsel, and the ready Way to win all, when David was faint, both with Trouble of Mind and Toil of Travel, and to set upon him in the Night too, a Time of dread, especially to sleepy and tired Travellers; but see how the marvelous Providence of God outshoots him by the Counsel of Hushai, 2 Sam. 17. 8, 9, 10, 11, 12, 13.* whose Oration was only stuff'd with the Bumbast of Hyperbolical Flourishes, both to fill up his own Emptiness, and to puff up *Absalom's* proud Mind with heading and leading a mighty Army, *2 Sam. 17. 14.* And this Advice *Absalom* approved, because the Lord had purpos'd to defeat the Pretender and his Statesman too, upon which the Prayer of *David* was answer'd in the Death of this *old Fox*; for *Achitophel* seeing the Counsel of *Hushai* preferr'd before him, well saw that *David* wou'd gain Time to overthrow the Pretender, and himself at last must die like a Traytor, and therefore resolving to die by his own Hands, *Saddled his Ass, and dy'd like a Fool on his own Gallows.* And there's an End of that Beast; the like End to the like Traytors, *God send at all Times and in all Places, among all People.*

A second Instance is *Shimei*, that dead Dog who bark'd at godly *David*, 2 Sam. 16. 5, 6, 7, 8, 9, 13. A curst Cur, for he comes forth cursing, and throws Stones as well as Curses at *David* as he passed along to *Baburim* of *Benjamin*, not far from *Jerusalem*; and this he doth, tho' all *David's* Men of War were round about to guard him, which shows him to be a *mad Dog*, and therefore deserv'd to be hang'd out of the Way, and indeed *Abishai* wou'd fain have been at it, his Fingers itche to take off that *Dog's Head*, and would have done it had not *David* restrain'd him, *Vers.* 9. yet on he goes, not only cursing and casting Stones, but he rails at and reproaches *David*, *And thus said Shimei when he cursed, Come out, come out thou bloody Man, and thou Man of Belial, Vers.* 7. which was notoriously false, yet those Shafts shot at Random by *Shimei*, wounded poor *David*, and added Affliction to Affliction; nor would this *Dog* leave off, for he still follows barking at *David's* Heels as long as he could, *And as David and his Men went by the Way, Shimei went along on the Hills side over against him, and cursed as he went, and threw Stones at him, and cast dust, v.* 13. A Malevolent CUR, who if he cou'd not knock out his Brains, wou'd put out his Eyes, for he throws both Stones and Dust: This *Bungy* you must know, was of the House of *Saul*, and was therefore mad that the Crown was shifted from thence to the House of *David*; his Principles were *hereditary*, and therefore (like *Dr. Sa—rel*) he curses the Revolution, a thing customary among those Sort of Creatures; for notwithstanding, tho' *David* and other Kings were call'd to their Office, both by God and the People, yet among Men of *debaucht Principles*, on every Occasion these Dignities are contemptuously spoken of, untill at last they are by this Means, snar'd and brought to their deserv'd End (a fair Caution to our English and Scotch Jacobites) as this *Benjamite* was, who goes on cursing and reviling as long as he could; and tho' *David* did forbear *Shimei*, at that Juncture of common Commotion, yet did not *Solomon* his Son let this Wickedness go unpunished, but did reward him with Death, according to the Charge of his Father, 1 King 2. 42, 46. And there's an End of that Beast.

A third Instance is that Beast *Haman*, Est. 3. of whom take this following Story. This *Haman*, the vilest of Men, by his crafty Insinuations, had so gotten the ascendant in the King's Affections, that he was very suddenly advanced to the highest Pinacle of Honour, insomuch that all were commanded to bow the Knee to him: But *Mordecai*, notwithstanding the King's Command, would not, v. 1, 2. whereupon *Haman* swells like a Toad, and was hardly able to forbear bursting, or giving vent to his enraged Spirit. However, thinking it a thing below him, and too little for his Revenge, to vent all upon one Man, resolves therefore to spend it in the universal Extirpation of the Jewish Nation; and in order thereunto, this *Amalekite* caresses the King after this manner, saying, *There is a certain People scattered abroad and dispersed among the People in all the Provinces of thy Kingdom, &c.* Est. 3. 8. These (saith he) are a malevolent People, and like to be Mischievous, being dispersed throughout the whole Kingdom; and their *Laws are divers from all People.* A Truth indeed, but spoken for a Devilish End, to render them odious and ridiculous, *neither keep they the King's Laws*, because *Mordecai* bowed not to him at the King's Command; and therefore he represents the whole Party as a parcel of stubborn and refractory Rebels, that ought to be suppress'd; they are a *Fanatical Faction Party*, that dissent from the *Worship by Law establish'd*; therefore it is not for the King's Profit to suffer them.

Thus while he pretends only the King and Kingdom's Profit, lest Sedition should be excited by these Dissenters, he solely intends the satiating his own private Lusts, which he all the while conceals. Now having thus laid open and exposed that Party as dangerous to the State; in the close of all, he harangues the King in a very smooth manner: *If it please the King, let an irrevocable Decree pass, to destroy 'em all, both Root and Branch, ver. 9. Let 'em be cut off from being a Nation, that the Name of Israel may be no more in Remembrance, Psal. 83. 4.* And to anticipate an Objection, that so to do, would prove a great Damage in the Tribute of the Empire, he promiseth to purchase their  
Extir-

Extirpation with Ten Thousand Talents of Silver, tho' how he should come by so much Money, is a Secret unknown to any; but perhaps he thought to reimburse himself, out of his Prey of the slain Jews; or, tho' I durst not say this Beast was *Lord-Treasurer*, yet doubtless he being promoted to the highest Honours at Court, had many Places of Profit, by which he might *lay up Gold as Dust, and the Gold of Ophir as the Stones of the Brooks*, Job 22. 24.

However, this *Beast* so wheedles the King, that he readily signs the *black Bill*, stuff'd with bloody Phrases, as *destroy, kill, and cause to perish*; any way, so they were but made away; and the Day of this *universal Slaughter* was appointed. In the mean while, the *Jews* in all Provinces, fast, pray, and weep before the Lord Day and Night. But *Haman* is still more highly puffed up with his *new Honours*, who was the King's Companion at the Queen's Banquets: And yet *Mordecai* sticks in his Stomach, who would neither move Cap nor Knee; and therefore before the general Slaughter Day, *Mordecai* must be hang'd up for his Obstinacy, and a Gallows of 25 Yards high is accordingly erected at *Haman's* Door, little thinking it was for himself to hang thereon. But see how by a marvellous turn of Providence *Mordecai* is indeed advanced, not on *Haman's* Gallows, but on the King's Great Horse, to the great Mortification of *Haman*, who pulling his Night-Cap over his Eyes, sits down astonish'd and confounded. Yet this was but the beginning of Sorrows; for *Haman*, now heartless and hopeless, is hasten'd away to the Banquet, where he meets his Fate, for on a sudden, and unexpected, were all his secret Intreagues discover'd. O *Wheel of Divine Providence!* for yesterday haughty *Haman*, chief Minister of State, is now grov'ling on the Ground; he that had been bow'd to by all, is now upon his Knees; he that had determin'd the Death of *Mordecai*, and all the *Jews*, is now begging for his own Life. But there was no Pity; for among all the Courtiers, none opens his Mouth for *Haman*, who was hated for his Insolency and Cruelty, and therefore, according to the King's Command, he was hanged on the Gallows prepared for *Mordecai*. So they  
hanged

hanged Haman on the Gallows, that he had prepar'd for Mordecai, then was the Kings Wrath pacify'd, Esther 7. 10.

Thus we see his wicked Devices destroy'd himself; he fell into his own Pit which he had digged for one better than himself. God hang'd up *Haman* in Gibbets, as a warning to all future Ages, and as his fall was great, from the *Palace to the Gallows*, from the highest Stage of Honour, to the lowest Step of Dishonour, so he lies wrap'd in a Sheet of perpetual Shame to all Posterity.

A P P L I C A T I O N.

**T**HEN let our State-Beasts, whether *Ox*— or *Bull*— from hence learn their Doom, who have most treacherously abus'd their great Trust, even to the hazarding of the Lives of Millions of innocent Subjects. You were resolv'd for Estates, and Titles of Honour, you *Mercenary Beasts*, although you sacrific'd whole Kingdoms for it. It was by you, that the Victorious *Marlborough* was voted Guilty of High Crimes, and displaced only for Beating the *French* too often. It was by a Plot of yours that *Ornd* was order'd not to Fight, but to draw off his British Troops to the loss of several Towns, Thousands of Souls, and the great Hazard and Danger of the whole Confederate Army. It was by you that the *late base and felonious Treaty* of Peace (contrary to the Eighth Article of the Grand Alliance) was made with *France* and *Spain*, by which the *Emperor*, the *Dutch*, and the *Hanoverians* were Betray'd; the brave *Barcelonians* Sacrific'd; the Interest of the *French* Protestants given up; the *Trade and Commerce* to Foreign Parts, sunk and lost: In a Word, it is by this, that you have at once destroy'd all that we had been fighting for above this *Twenty Years*, at an immense Expence of Blood and Treasure. Nor would this content you, for you have since fill'd the World with your *Hereditary Cant*, meerly in Opposition to the *Succession*. It was you that were the Contrivers and Promoters of that *Black Bill of Schism*, only to set the Nation in a Flame, and to widen our Breaches in Point of *Divine Worship*; and yet, Good Men, at the same

E

Time



Time Guilty, not only of *deflowering Trains of Virgins*, but of *defiling many Marriage-Beds*, to the ruin and Destruction of the Souls and Bodies of many. It was through you that *Baron de Bothmer* (a most Illustrious Patriot, and Glorious Asserter of our Religion and Liberties) was forbid the Court, for no other Crimes than the Demanding a Writ of the late Lord Chancellor *Harcourt*, for the *Duke of Cambridge*, now Prince of *Wales*, to come to great *Britain*, and take his Place in the House of Peers. Remember your Reflecting Letters sent to *Hanover* on the same Account. How have you *exhausted and laid out our Treasures on your own Creatures*, either to procure a Peace or a Parliament to *Vote that Peace Honourable*, for which you must be accountable, (and as 'tis hop'd by all Loyal Subjects, will be *slaughter'd upon Tower-Hill in a few Days*) those secret and pernicious Leagues between *Great-Britain, France, Spain, Sweden and Sicily*, carried on, and design'd against the *Dutch, the Emperor*, and consequently against the House of *Hanover*, are too much owing to your cursed Politicks. O ye *Beasts*, it is you that *Bully'd your Queen out of her Life; sold and Betray'd your Country, and destroy'd the Manufactories of your own Nation for French Louis d'Ors*. What Words can be horrible enough to express the *blackness of your Treason*? It is now therefore high time to bethink yourselves of your great Crimes, you *prodigious Beasts*, for such Monsters in wickedness, no Age, no Place, could ever parallel!

And of this we have had sufficient Proof, for tho' all your *Stratagems and Combinations*, however secretly kept, and cunningly hatch'd, both have been, and are continually discover'd. God hath sent down a *Spirit of Infatuation upon you, the Enemies of our State*, and you are like to fall into your *own Snares*, for God hath overshoot you, and befool'd you all at once. You thought the Day was all your own, but see how by a sudden Turn of Providence your Measures are all overfet, *O Wheel; Ezek. 10. 13*. How hath the Lord done Wonders in a few Days, when as other Nations have struggled for their Liberties whole Ages together.

And now shall come down *the Bullocks, with the Bulls*; for it is the *Day of the Lord's Vengeance, and the Year of Recompences for the Controversy of Zion*, Isa 34. 7, 8. Remember *Haman's End*, and the like Sins deserve the like Punishments. 'Tis observable, that since, by the just Judgment of God, we have had the *Murrain or Rot* among our larger Cattle (even *Oxen and Bulls, as well as Cows*) it hath been judged Necessary to kill, destroy and burn all such Beasts so diseas'd, as Mischievous, not only to the *rest of the Herd*, but destructive to the common Health of the Kingdom, these we readily destroy and burn with their *Horns and Hides* together; but much more needful and expedient is it, that *these Monsters now be brought forth and slaughter'd, as more mischievous to the State*; and therefore hath Justice on Purpose prepar'd *an Axe*, and made it ready against the Day of Slaughter; and ye begin to fall already, a certain Omen of ruin: For (to use the Words of *Haman's Friend*) if *Mordecai be of the Seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him*, Esther 6. 13. i. e. fall more and more until thou art brought to thy *deserv'd end*. There may indeed be some Struggles, as when a *Beast is giving his last Gasp*, he will fling with his Head and Tail, but he is dying and must dye; for *these as Natural brute Beasts, made to be taken and destroy'd, and shall utterly perish in their own Corruption*.

Beloved, I shou'd now proceed to my Third Doctrine, which is, *That Men that are in Honour do too often behave themselves more like Beasts than Men*; but my Glass I perceive is out, and having, I fear, tir'd your Patience, I shall reserve this *third Doctrine* to be the Subject of a *Second Funeral Sermon for Ox ——— and Bull ———*, which I hope to deliver to the Joyful Spectators, the same Day they receive the just Reward of their ——— *Four Years Treason, and Scandalous Peace*, and if my Loyal Hearers desire it, I shall publish this my last Farewel to *Ox ——— and Bull ———* with this Title:

*See their Sin in their Punishment, or the horrid Sin of Queen Killing (not King Killing, as the Pulpit Incendiaries formerly*

call'd it) discover'd in the Infamous and untimely end of Ox--- and Bull ——— Being their Funeral Sermon preach'd upon the Scaffold on Tower-Hill, the same Day they were slaughter'd, upon these Words, Man that is in Honour and understandeth not, is like the Beasts that Perish, Psal. 49, 20.

How seasonable the Publishing of this Sermon upon Queen-Killing will be, let all Loyal Subjects judge, when the Printed Bills for chusing Knights of the Shire for Essex declar'd the Queen Killing Practices of Ox ——— and Bull ——— in these very Words,

KING GEORGE

And The

CHURCH of ENGLAND,

Middleton and Honnywood :

No Pretender;

No French Pensioners;

No Betrayers of our Trade to France;

No inclosing the Commons from the Poor;

No Queen Killers;

No Underminers of the Revolution;

No Curfers of King William;

No Murderers of the Gallant Barcelonians.

Having detected the bad Qualities of Ox— and Bull— as a necessary Part of their Funeral Sermon; perhaps 'twill be expected now (as 'tis usual in such Cases) that I say something in praise of their Good Deeds; but seeing, after a long and narrow Search into their Lives and Actions, I can find nothing that looks like a Vertue in either of 'em, I hope the Impossibility I lie under of pronouncing a Panegyrick upon Ox— and Bull— (with a good Conscience) will excuse my Brevity on this Head. However, to make amends for this Deficiency, I shall conclude this Funeral Discourse, with some serious Advice to Ox— and Bull— to prepare for Death, 'till such Time they are committed to the Charge of that Infalible Doctor (or Executioner of High Justice) Jack Catch, Esq; and as this Advice is given to them at a Time, when Beasts can speak, and pretend to Reason and Loyalty,

alty, I hope 'twill be of some Service, to fit and prepare 'em for that untimely End which they must both expect in a short Time, either by the *Ax or Halter*.

So that now, *Beloved*, having no more to say to you at present, I shall in a most particular Manner, address myself to those two *humane Beasts Ox—— and Bull——* that are to be slaughter'd upon *Tower Hill* next Session of Parliament, or perhaps sooner, ; as their dying by the Hand of Publick Justice is the only thing that can atone for their *Treacherous Peace, Shedding the Blood of the Innocent Catalans, and vile Attempt to ruin their Native Country*.

My Part therefore which remains, is a very sad one, for I never yet gave *Advice* to any Man under a *Sentence of Death*, (I call it so, as the slaughtering of *Ox—— and Bull——* is the Voice both of God and the People) and am extremely sorry I must begin with those two *State-Beasts*, whose Treason against their Queen and Country, has almost brought their Heads to the Block.

No Mortal knows when he shall die, and therefore every Creature (if he ben't a Beast) will be always preparing himself for his last Change by Death; but *Ox—— and Bull——* as for your Parts, you have liv'd for the four Years you plotted and bellow'd at Court, as if like the Beasts, you were year'd into the World only to *gore your fellow-Creatures, and to die fast*: For tho' no Loyal Subject knows the exact Time of his Death, yet *Ox—— and Bull,* as two *humane Beasts*, know to a Month, if not to a Week or Day, the Time they have yet to live, which Knowledge, arising from your *bestly Practices*, one wou'd think the knowing the certain Time when you must die, shou'd both *startle and affright* you. *Aristippus* told the Sailors, that wondred why he was not (as well as they) afraid in the Storms, ' *That the Odds was much, for they fear'd the Torments due to a wicked Life, and he expected the Rewards of a good one*. The sad Case of the wicked Sailors, is the very same with *Ox—— and Bull——* for where is Guilt, there ever will be Fear; and therefore I don't wonder that *Ox——* lately run from his *York-Stall*, to herd with the *T——ple Beasts*, or that *Bull——* sneak'd into the Country to leap  
the

the Cows in a private Village ; but who'd have thought that Ox—— and Bull—— (lately two Ruling Beasts, and the very Pillars of *High Church*) so interested in the Preservation of the Government, so much indebted to the Moderation of it, and so personally oblig'd to her late Majesty, for her particular Favours to both of 'em, shou'd ever have enter'd into so *Hellish a Conspiracy*, as to contrive the disgracing the Queen (by perswading her to a separate and infamous Peace) the Defeat of the *Hanover* Succession ; the restoring the Pretender ; the Subversion of the Protestant Religion, and as much as in them lay, the Destruction of all the Souls and Bodies in three Christian Nations.

And yet no doubt, the Impeachment of Ox—— and Bull—— by the *New House of Commons*, will amount to no less a Charge, and of this Charge (for certain) a *Loyal House of Lords* will find you guilty.

That there hath been a general and desperate Conspiracy of the *English and Scotch Jacobites*, and that the Restoring the Pretender, hath been all along one chief Part of the Conspirators Design ; but more especially of Ox—— and Bull—— is now apparent beyond all possibility of doubting.

What was the meaning of the *Hereditary Folio* (publish'd not long since in the *London Gazette*) approved and corrected in *York-Buildings* by Ox—— and Bull—— and other State Beasts ? What was the Meaning of Dr. Sa——'s damning Revolution Principles in *St. Paul's Church*, or declaring all such to be *False Brethren* that wou'd not drink the Pretender's Health. What was the Meaning of Dr. *Higgin's* false Cry of the *Churches Danger* ? What was the Meaning of Dr. *Welton's* so often drinking a *Health to the Fatherless Child and the Widdow* ? And of the Pulpit Railery of *H——cks, Sutton, Bedford, Swift*, and other Jacobite Priests, against the Dissenters and Low Churchmen, but only because there was a *Demonstration of Zeal* intended against King *George's* just Title to the British Crown, and to place it on the Head of a *Popish Pretender*.

To what Purpose were all the Correspondencies with *Bar-le-Duc* ? What was intended by raising 40000 Men in  
Lorraine ?

*Lorrain*? Who was It that Listed Men in *Ireland* for the Pretender's Service? (which I discover'd in my *Neck or Nothing*, at least Three Months before 'twas believ'd in *England*) Who was it that advis'd *Queen Anne* to Pro-rogue the *Irish Parliament*, at the very Time my early Discovering of the Pretender's Listing of Men in *Dublin*, was Voted a National Service to that Kingdom, and the *Irish Members* were so very Zealous to secure the *Hanover* Succession? What was the meaning that *Ox*— and *Bull*— govern'd themselves in *London* by such Advices that came from *Paris*, and from the *U—trech* Peace-makers? And how shall we expound the Pretender's late Declaration, or that Traiterous Libel entitul'd, *English Advice to the Freeholders of England*, but as a New Plot of *Ox*— and *Bull*— and other Jacobite Beasts to Restore the Pretender, Popery and Slavery.

Does any Loyal Subject that has heard of that infamous Tool *Sacheverel*, now doubt whether he deserves a Halter, or at least to be lash'd at the Carts A—, for Dividing and Mobbing a Protestant Kingdom? Or by what Ways and Means the Bandbox Plot was first contriv'd, or myself call'd a *Madman* (a) for daring only to prove *Ox*— and *Bull*— Two of the vilest of humane Beasts, that ever Gor'd the Church, or Be—sh—t the State.

O *Ox*! O *Bull*! Is it not apparent by these Beastly Actions of yours, that such is the Frantick Zeal of some High Churchmen, that they resolve no Means to Advance the Catholick Cause, shall be left unattempted, tho' it be by Treason, Rapin or Mobbing: For *Ox*— and *Bull*— I have here prov'd that, as the Jacobite Plot in General is most Manifest, so like Two Humane Beasts as you are, that you have both acted a distinct Part in this Popish Tragedy. O *Bull*! What did you at *Paris*? Was it only to get their modish Pox, Kiss the

---

(a) By that vile Scoundrel of drunken Memory, who calls his foolish Rhapsodies, *A Vindication of Queen Anne*. Printed for J. Baker in Pater-Noster-Row; and if I have any Guess at Stile, is Written by W.—P.

Pretender's Hand, and to fetch Diamonds? O Ox! Why did you Bribe our Senate into *French Measures*, and make Twelve Lords at once? Was it to secure the *Hanover* Succession, or your *own Neck*, and perhaps that of King *Abigail* (a) too: For I have prov'd in my Essay entitul'd *Queen Robin*, that this she Monster was a meer Fetch and Carry to the whole Jacobite Ministry (I mean to all the State-Beasts in Queen *Anne's* Reign) so that 'tis plain our pious and excellent Queen was meerly betray'd by a *whole Herd of humane Beasts* (for the late Ministry consisted of nothing else) who had a *settled Purpose of Mind to Restore the Pretender*, and now to secure their *Necks*, are all *kicking and bellowing* at one another.

Thus Ox—— and Bull—— you both see that which the wiseman forewarn'd you of is come upon you: *Curse not the King, no, not in thy Heart, for the Birds of the Air shall Reveal it, and that which hath Wings will declare the Matter*; and therefore as you are both to be slaughter'd (to atone for the dishonour you have brought on the Nation by your treacherous Peace, and to satisfy the common People for your picking their Pockets for Four Years in the Treasury) take this *Serious Advice* to prepare you for that *cutting Blow* you must shortly receive by the *Axe*.

And now (having fully shewn by the Laws both of God and Man, that Ox—— and Bull—— have deserved Death) I shall presume to recommend to your *Serious Consideration* these Three Things.

And here Ox—— and Bull—— I must remind you in the first Place how it hath pleased God to leave you so far to your selves, that you are not only from Men degenerated into Beasts, (and even such Beasts, as my Text informs us) that *were made to be taken and destroy'd*) but are fallen into the Snare, and into the Pit, into that *very Pit* which you were digging for others: Consider therefore that God Almighty never yet left any Man who did not first leave him.

---

(a) King *Abigail* seems a surprizing Paradox, but is prov'd to be Matter of Fact, in my Sermon upon that *She-Monster*, almost ready for the Press.

In the next place, think a little better of it than hitherto you have done, what kind of *High-Church Principles* those are in which the *blind Guides* (or *Sacheverelite Clergy*) have been able to lead you on into so much *Ruin and Destruction*, as is now like to befall you.

In the last place, *Ox*— and *Bull*—, I pray you to consider, that you have *a long Race to run by a short Breath* (for you may count the very Hours you have yet to live) *if you get to Heaven*, where all good Men sincerely and speedily wish you; for tho they have all reason to curse you on Earth, yet they all wish you *eternal Blessedness in Heaven*. And that you may be thus happy when you leave the World, from this Moment heartily confess and repent of your *Treason, Bribery, and Uncleanness*, (for in that Sense *Bull*— was ever a Beast) and of all your other Sins whatsoever; for tho you are both Beasts, yet it must be own'd that the *Ox*— and *Bull*— that I here mean, are *two humane Beasts*, and for such *true Repentance is never too late*. A decent penitential Sorrow, join'd with an humble and hearty Confession, is of mighty Power and Efficacy with God and Man. There were formerly *Roman Beasts*, (I mean such State Traytors as *Ox*— and *Bull*—) who have refused to give GOD the Glory of his Justice, by acknowledging the Crimes for which they were condemn'd; nay, who have been taught to believe, that 'tis a *mortal Sin to confess that Crime in publick*, for which they have been absolv'd in private; and so have not dared to give God that Glory which otherwise they would have done.

God forbid that *Ox*— and *Bull*— should be so stupid as to rest upon Forms: God forbid that *Ox*— and *Bull*— (as they are Humane Beasts) should be found among the number of those poor mistaken Wretches, whom the first thing that undeceives is Death itself.

Perhaps *Ox*— and *Bull*— (as you are two Beasts) you may not much esteem the Prayers of those whom you have long been taught (by *S*—rell, *H*—gins, *W*—ton, and other *Pulpit Railers*) to miscall *Schismatics*. But whether



ther you do or no, I can assure you that all the *Dissenters* and *Low-Church-Men*, and even the very Lords that condemn you, will never cease to pray for you, that the end of your Life may be Christian and Pious, how tragical soever the Means are that must bring you thither.

And now, poor Ox—— and Bull——, Farewell, Farewel for ever, for this is the last time I can call you Lord Ox—— and Lord Bull——; for as you are two guilty, tho first-rate Beasts, in Humane Shape, the Lord High-Steward that is to pronounce the Judgment of the House of Peers against you, no doubt in a few Days will award, that

You go to the Place from whence you came; from thence you must be drawn upon a Hurdle to the Place of Execution; when you come there, you must be hang'd up by the NECK, (which will the less surprize you, as you were at Neck or Nothing four Years) but not till you are dead, for (as you are two Humane Beasts) you must be cut down alive; your Privy Members must be cut off, (in which Bull—— may see his Sin in his Punishment, as they were the chief Instruments he used in offending God) and your Bowels ript up before your Face, and thrown into the Fire; then your two Heads must be sever'd from your Body, and your Body divided into four Quarters; and these must be at the Disposal of King George, whose just Title to the British Crown you attempted to defeat by a *Janus Ministry*, a treacherous Peace, a *Schism Bill*, and your *High-Church*, or *Hereditary Plot* to restore the *Pretender*, *Popery*, and *Slavery*.

And now, if Ox—— and Bull—— have two Humane Souls (as is much question'd by their *beastly Conduct* for the four Years they govern'd the Queen) God Almighty have Mercy upon 'em; for this is the Sentence the Lord High-Steward will shortly pass upon your mortal Part, tho perhaps the House of Lords, in consideration of your Quality (for Ox—— and Bull—— are two Lordly Beasts) will move the King to pardon all the rest of the Execution of this Sentence, except only the taking off your Heads; and if they do, be very thankful for that great Favour, for you have not one good Action to plead for it during

ring the whole course of your Ministry; neither could you expect the Favour of being beheaded, but from such a merciful and gracious Prince as now adorns the *British Throne*, to the Confusion of *Ox*——— and *Bull*——— and all other Humane Beasts (for they are no better) that are Enemies to the Protestant Succession in the *Illustrious House of Hanover*.

---

*Five Books lately publish'd, viz,*

I. **T**HE Hereditary Bastard; or, The Royal Intrigue of the Warming-Pan, fully detected, in a Sermon upon these Words, *And a Bastard shall dwell in Ashdod*, Zech. 9.6. Being a full Answer to the Pretender's late Declaration, wherein he affirms he has an Indefeasible Hereditary Right to his Majesty's Crown. This Sermon was deliver'd (I can't say preach'd) in publick, by Mr. *John Dunton*, Author of the late Discoveries, intitled, *Neck or Nothing*, and is now publish'd as his first Attempt to Reform the Pulpit, which (as appears by his Majesty's Directions to our Archbishops and Bishops) has been greatly profan'd by the bitter *Investives and scurrilous Language of some of the Clergy*.

II. *Ox*——— and *Bull*———, or, A Funeral Sermon for the two Beasts that are to be slaughter'd upon *Tower-hill* next Session of Parliament, upon these Words, *But these as natural Brute Beasts made to be taken and destroyed*, 2 Pet. 12. With the serious Advice that was given to *Ox*——— and *Bull*——— to prepare for the Axe, at a time when Beasts could speak, and pretended to Reason and Loyalty. Also, an Elegy upon their Untimely End, to be sung the same Day they are quarter'd. The whole dedicated to that State-Butcher *Jack Catch*, Esq; by Mr. *John Dunton*, Author of the Sermon, intitled, *The Hereditary Bastard*, and is his second Attempt to Reform the Pulpit. *Convenient rebus nomina sepe suis.* Ovid.

III. *Queen Robin*, or, The 2d Part of *Neck or Nothing*, detecting the secret Reign of the four last Years, in a familiar Dialogue between Mr. *Trueman* (alias Mr. *John Dun-*  
son)

ton) and his Friend, meeting accidentally at the proclaiming King *George*. The whole Discoveries humbly inscrib'd to his Royal Highness *George Prince of Wales*, and contain the true secret History of the *White Staff*, in answer to that false one lately publish'd by the Earl of *Oxford*. The third Edition. Price 1 s.

IV. *The Golden Age*, exemplify'd in the Glorious Life and Reign of his present Majesty King *George*, and his numerous Issue; or, A Vision of the future Happiness of *Great-Britain* under truly Protestant Kings and Queens to the World's End. To which is prefix'd, The Hanoverian Martyrology, or a distinct Essay upon the Lives, Sufferings, and Characters of all those illustrious Patriots that have distinguished themselves by their Eminent Zeal and Loyalty for the Hanover Succession, intermixt with an Heroick Poem, intitl'd, *The Celestial Coronation*; or, King *George's* Royal Person and just Title to the British Crown distinctly view'd and approv'd by all the Bless'd above, upon the same Day on which he was crown'd. The whole humbly inscrib'd to his most Excellent Majesty, by Mr. *John Dunton*, Author of *Neck or Nothing*, Part 1. Price 1 s. 6 d.

V. *The Conventicle*; or, A Narrative of the Dissenters new Plot against the present Constitution in Church and State, with the Names of the Plotters, and their Places of meeting, humbly address'd to her most Excellent Majesty about a Fortnight before her Death. By one of the Conspirators, and is now ready to be depos'd upon Oath before the Principal Secretary of State. To which is added, The Reasons for disabling all Dissenters for ever voting more for Parliament Men, and for wholly repealing the *Act of Toleration*; with a few Queries to those *English Schismatics* whose further Growth is now prevented by Act of Parliament; with a Vindication of the said Act against all Dissenters and Low-Church-men whatsoever. The 2d Edt. Price 1 s. All Five sold by *S. Popping* in *Pater-Noster-Row* *J. Harrison* near the *Royal-Exchange*; *A. Dodd*, and *A Boulter* without *Temple-bar*.