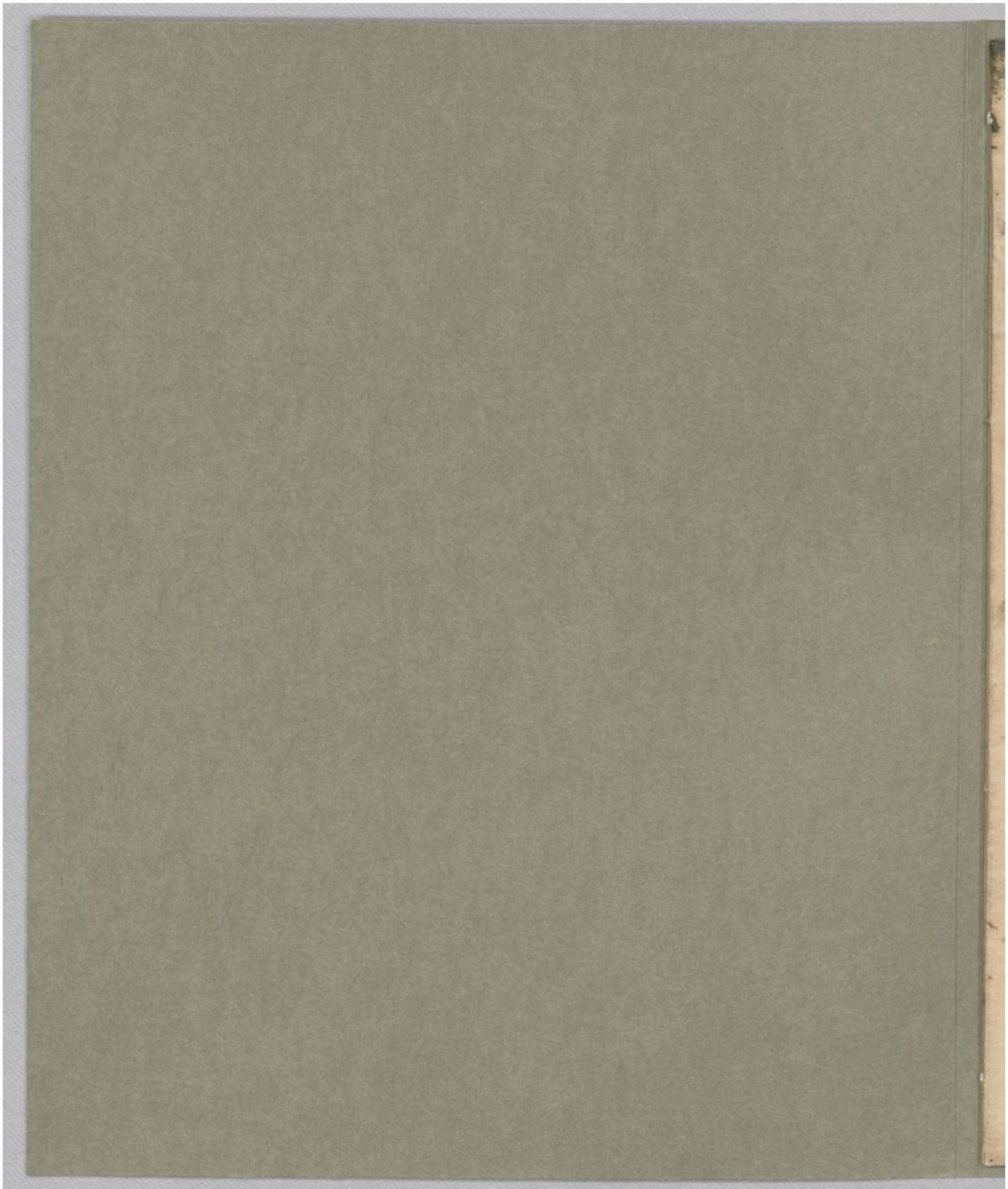


GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:5, Stück 11, [2] - -

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T-A 8495:5
(St. 11)

A SERMON

Preach'd at the

PARISH-CHURCHES

OF

St. ALPHAGE, *in* Canterbury,

AND

BREAKSBOURN, *in* Kent.

ON

Friday, December 16, 1720.

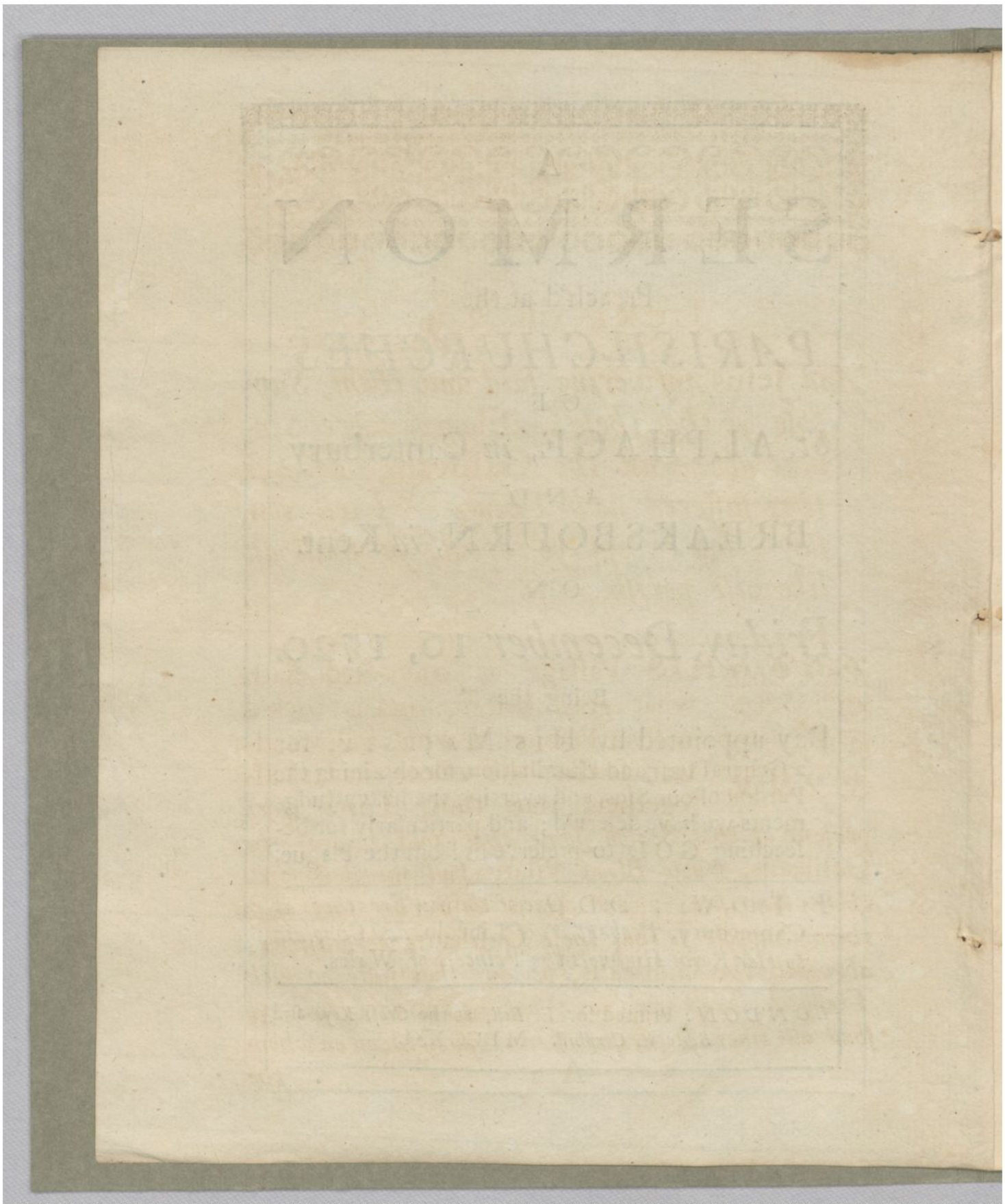
Being the

Day appointed by HIS MAJESTY, for a General Faſt and Humiliation, for obtaining the Pardon of our Sins, and averting the heavy Judgments we have deſerv'd; and particularly for beſeeching GOD to preſerve us from the Plague.

By THO. WISE, D.D. *One of the Six Preachers at* Canterbury, *Prebendary of* Lincoln, *and Chaplain to Her Royal Highneſs the Princeſs of* Wales.

LONDON: Printed for *E. Bell*, at the *Croſs Keys* and *Bible* in *Cornhill*. MDCCXXI.

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LUKE xiii. 2, 3.

And Jeſus *anſwering ſaid unto them, Suppoſe ye that theſe* Galileans *were Sinners above all the* Galileans, *becauſe they ſuffered ſuch Things? I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh.*

THIS Paſſage is connected with what goes before, and is back'd with a Parallel in what follows after; ſo that the whole, as laid altogether, runs thus, *There were preſent at that Seaſon ſome that told him of the* Galileans, *whoſe Blood* Pilate *had mingled with their Sacrifices; and* Jeſus *anſwering ſaid unto them, Suppoſe ye that theſe* Galileans *were Sinners above all the* Galileans, *becauſe they ſuffered ſuch Things? I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh. Or thoſe eighteen on whom*

Farbkarte #13 B.I.G.
Blue Cyan Green Yellow Red Magenta White 3/Color Black
Inches Centimetres
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GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
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the Tower of Siloam *fell and ſlew them, think ye that they were Sinners above all Men that dwelt in* Jeruſalem? *I tell you, nay ; but except ye repent, ye ſhall all likewiſe periſh.*

In which Words of the Text and Context we have Two Inſtances of Temporal Judgments, that befell ſome Perſons, when others, tho' undoubtedly as ſinful, yet were not viſited with the ſame. The firſt Inſtance is of thoſe, *whoſe Blood* Pilate *had mingled with their Sacrifices* ; that is, of *thoſe Galileans*, who being come to *Jeruſalem*, at the Paſſover, and then ſuſpected by *Pilate* of refuſing to pay Tribute to the *Roman* Emperor, were therefore ſet upon and ſlain by him, in the very Temple, while they were offering Sacrifice ; ſo that the Blood of one and t'other being at once pour'd out, run both together in a mingled Stream. The other Inſtance is that of a Diſaſter which had then lately happen'd at *Jeruſalem*, to wit, that Eighteen Perſons were on a ſudden killed there, by the Fall of a Tower upon their Heads.

In reference to both which Inſtances, our Saviour, to obviate or take off uncharitable Cenſures, as if the aforeſaid Sufferers *were Sinners above all others*, avers the contrary : *Implying* firſt, that God, for Reaſons which Men know not

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not of, may permit or appoint ſome Perſons to be afflicted, or cut off this Way, or that ; and then *expreſsly* adding, That others, though as yet unpuniſhed, may be, and often are, as criminal as they ; and, therefore, let them alſo beware, leſt they fall under *the like Condemnation* : Let them turn from their evil Ways, which is the only Method to ſecure them in Peace and Safety, for *except they repent they ſhall all likewiſe periſh* ; ſhall, by ſome Means or other, ſuffer the ſame or equal Puniſhment.

Now, after having thus introduced and open'd the Text I have quoted, the general Uſe I ſhall make of it is this : namely to ſhew, That *When God's Judgments are abroad in the Earth, in any* particular Place or Country, then, or in the View thereof, *the Inhabitants of the World*, or all the World beſides, *ſhould learn Righteouſneſs*, ſhould *ceaſe to do evil, learn to do well*, and *turn from their Sins to God* ; having *heard the Rod, and who has appointed it*, they ſhould not only *hear* of this, but alſo *fear*, *and do no more preſumptuouſly*.

In applying which Leſſon to our ſelves, I ſhall, Firſt, repreſent the ſinful State of our own Nation ; whence I ſhall, Secondly, Infer the abſolute Neceſſity of our Repentance for it ; to which again, Thirdly, I ſhall endeavour to incite

incite and move you, in View of thoſe ſad Calamities which others have now lately ſuffered in neighbouring Countries, and which we have great Reaſon to dread, or that we *ſhall likewiſe periſh*, as they have, *except we repent*, and ſo avert God's Anger. Firſt then, as to the Sins of our own Nation; they are, 'tis to be fear'd, both as many and as great, not only as thoſe of *Marſeilles* and its Confines, *&c.* but even as thoſe of *Sodom* and *Gomorrah*, for which thoſe Cities *periſhed*; ſo that the Cry of them has undoubtedly reach'd up to Heaven, and call'd for Vengeance down upon our Heads. This is ſo viſible, ſo perceivable, to all our Eyes and Conſciences, as not to need a curious Search, or long Enquiry, after it. Great Numbers among us are now ſo impiouſly bold as to *deny the Lord who bought them*; nay, and the very *Lord* who made them: And as thus too many have *made Shipwreck of the Faith*, ſo *have they of a good Conſcience* too. In the moſt populous Parts of this Kingdom, from which others take the Mode, Vice in all its various Shapes rides triumphant, and meets with general Applauſe; while Virtue, with a dejected Air, ſtands diſcountenanced, diſcouraged, and has none to take her Part. Now, *what open Violence and*

Strife

Strife are ſeen in the City! Day and Night they go about it, upon the Walls thereof; Miſchief alſo and Sorrow are in the midſt of it! Wickedneſs is in the midſt thereof, Deceit and Guile go not out of their Streets! By ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and Blood toucheth Blood. Blaſphemy, Perjury, Luxury, Hypocriſy, Drunkenneſs, Uncleanneſs, Oppreſſion, Extortion, and whatever elſe is contrary to ſound Doctrine, do now ſit paramount among us, and brave the very Sun; are now become faſhionable, nay, and almoſt creditable; and none is thought Good Breeding now, but what is learn'd in Schools of Vice; by which the natural Reſtraints of Fear and Shame being taken off, Men dare *to make a Mock at Sin*; nay, to glory in it, and to be aſhamed of nothing elſe but Virtue and Sobriety. Vice and Profaneneſs, it muſt be own'd, have had too great a Footing in the World ever ſince the Beginning of it: But theſe latter Times ſeem, if I may ſo ſpeak, to have *refined* upon the former, and to have much outdone them in all Sorts of Wickedneſs. Sins, and Arts of Sinning, which our Forefathers hardly knew of, and would have bluſh'd at the very Naming, and much more at the Commiſſion of them, are now practis'd with

with open Face abroad, and new ones daily invented; and this by Persons of all Ranks, all Conditions, and Qualities among us; so that to use the Prophets *Hyperboles*, with Reference to Vice and Immorality, it may now be too truly said, *the whole Head is sick, and the whole Heart is faint; we are all gone aside, we are altogether become filthy and abominable; there is none among us that doeth Good, no not one; there is no Truth, nor Mercy, nor Knowledge, or Fear of God in the Land.* But Men seem to vie with each other in Hypocrisy and Couzenage, in Cruelty and Impiety, who shall be the greatest Sinner. Now the Case being so, *the Foundations* of Virtue *being put out of Course*, and the Sinews of Religion, both natural and reveal'd, being thus broke, or weaken'd, what shall we do in the End thereof, or what do we think will be the Issue of it? *Has not the Lord a just Controversy with the Inhabitants of this Land? Will he not visit for these Things, and shall not his Soul be avenged on such a Nation as this?* A Nation, which God has bless'd as much as any under Heaven; and which again, when Kindness could not lead, he has sometimes, by Judgments, driven to Repentance; by Famine, War, and Plague, the Smart and sad Effects whereof, now seem to be forgotten by us: But God in

Mercy

Mercy minds us of them, though not as yet by immediate Inflictions upon our ſelves, but in bidding us take Warning from what he has now lately done to others, at ſome Diſtance from us; in that the Plague, and its Attendant, Famine, have, in a cruel Manner, raged, and ſwept away vaſt Numbers of them. But do you think thoſe *Foreigners* to have been Sinners above all other People, becauſe they ſuffered ſuch Things? And do you fancy that your greater Merit will skreen and ſave you from the like? *I tell you, nay:* for the ſame Sword, which God drew at *them*, is ſtill unſheathed, and hangs over your own Heads; and therefore as your Sins are as many and great as theirs, who have already ſuffered by it, there is juſt Reaſon to denounce, that *except ye repent, ye ſhall all likewiſe periſh.* Which minds me, Secondly, To ſhew yet farther the abſolute Neceſſity there is of *Humiliation* and *Repentance*, in Order to appeaſe God's Anger, and avert his Judgments.

2. Now this is what the Text declares without Reſerve, ſaying as to other Nations round about, by the Mouth of him who cannot lie, that *except* they *repent, they ſhall all likewiſe periſh.* And, therefore, as we would *be accounted worthy to eſcape all thoſe Things which ſhall* otherwiſe

wiſe *come to paſs*, it is our indiſpenſable Duty *to turn from our Sins to God*, and then to *bring forth Fruits meet for Repentance.*

God, who made us, has an undoubted Right to govern us; and as accordingly in Fact he governs us, it is by ſuch Laws as are ſuitable to our Nature; as therefore he made us *rational* and *religious* Creatures, endued us with a Power to diſcern between Good and Evil, and with Liberty to chuſe the one, and to refuſe the other, he has withall *injoin'd* us to *do good, and to eſchew evil*; and, accordingly, ſo far as we break this Injunction, we declare our ſelves to be his Enemies, as having violated his Laws; whereupon his *Juſtice* prompts, nay, even binds him, to vindicate his Honour, and, therefore, to declare and ſhew his Enmity at *us*. But what are we in the Hands of *him*, who, as he is Almighty, can either annihilate and deſtroy us, by a ſingle Nod, or can command the whole Creation, Heaven, Earth, Sea, and Air, and whatever in them is, to fight his Battles, and effect our Ruin. And, moreover, as he ſtands in Point of *Honour bound*, ſo does he often execute this, where and how he pleaſes, in this preſent World. I ſay, as he ſtands in Point of *Honour bound*, in that by ſinning againſt our God, we

do

do the greateſt *Diſhonour* to him; as will yet further appear by conſidering how Sin reflects on ſome of his moſt glorious Attributes. Firſt, It is, as I have hinted, a plain Invaſion of the Divine Authority and Sovereignty over us; inaſmuch as he, who wilfully breaks any Law of God, does thereby, in Effect, proclaim himſelf lawleſs, and declare he *will not have this Lord to rule over him.* Secondly, Sin is a tacit Denial of God's *Omniſcience* and *Omnipreſence*: In that the Sinner is ſuppos'd to ſay, with thoſe *Libertines*, or *Free-Thinkers*, the *Pſalmiſt* ſpeaks of, [*Pſal.* xxxvii. 11.] *Tuſh, doth God ſee, and is there Knowledge in the Moſt High? Thick Clouds are a Covering to him, that he ſeeth not, and he walketh in the Circuit of Heaven*: That is, he confines his Reſidence there, and either is not preſent with, or does not behold the Things here on Earth. For otherwiſe the Conſideration of an All-ſeeing *Eye, which is in all Places, beholding the Evil and the Good*, muſt needs reſtrain and curb all Tendencies to Sin, and Men would dread the Commiſſion of it, *leſt they periſh in their Wickedneſs.* Thirdly, Sin is alſo an Impeachment at once of God's *Wiſdom*, his *Juſtice*, and his *Goodneſs*, in that he, who dares commit it, does therein lay an Imputation upon

God, as if he had either not foreſeen and ſtated what Liberty was fit and proper to be taken by his Creatures, or elſe had not contrived and made the Frame and Settlement of Things, with that Decency and good Order, in which Mankind might comfortably acquieſce, without Temptation to intrench upon, and violate his Laws, for their own neceſſary Accommodation, and Convenience of Life. Which is, in Effect, with a preſumptuous King of *Arragon* (*Alphonſus*) to tell the All-wiſe, the infinitely juſt and gracious God, how he ought to have made the World, and how he ſhould ſtill rule it; than which Height of Inſolence, what can be more derogatory from the *Honour* of his Name?

Whence it follows, That as all Sin is ſuch, in its own very Nature, as to deſerve and call for Puniſhment; ſo no Wonder that God, who is infinitely juſt, as well as good, inflicts it as he pleaſes, not only in the other World, but ſometimes in this: to deter and frighten others from Sin and Wickedneſs, by viſible Examples made of *ſome*, and ſo to teach all thoſe who have hitherto eſcaped, to apply for Mercy, by turning from their Sins, that ſo they may *be ſaved*; as, on the other Hand, *except they repent*, they *ſhall all likewiſe periſh*; ſhall either be ſuddenly cut

cut off here, or ſentenced to Eternal Miſery. This latter comes of courſe to thoſe, who die in Impenitence, and the former ſometimes happens, not to particular Perſons only, but to whole Nations and Kingdoms; eſpecially when their Sins having become epidemical and common, God, beſides what he will inflict upon them hereafter, does here viſit them with Judgments all at once, as they ſtand join'd together in *Civil Bodies*; ſo that they are ſeen to periſh in one common Ruin. Beſides what we have heard and ſeen, and what our Fathers have told us, not only Threatnings, but Inſtances of this, in Fact, may be read at large both in the Sacred Writings, and in other Hiſtories of Times and Places, when and where although *God's Grace*, and Goodneſs, had *abounded*, yet *Sin the more abounded*. On which Account the ancient Prophets thunder'd out Vengeance upon the diſobedient, and Evil-doers, *lifting up their Voices like Trumpets, to ſhew* Iſrael *their Tranſgreſſions, and the Houſe of* Jacob *their Sins*: That under the Diſeaſes of their Souls, the Cauſes of them being laid open, they might then take the proper Method to remove them; that is, in applying to themſelves the wholeſome Medicine of *Repentance*; whereby their *wounded Spirits* being healed,

healed, now they might not *die in their Sins*, and *Iniquity might not be their Ruin.* To prevent which alſo, *Moſes* warned *Iſrael*, in the Name of God, ſaying, *If ye ſhall deſpiſe my Statutes, or if your Soul abhor my Judgments, ſo that ye will not do all my Commandments, but that ye break my Covenant: I alſo will do this unto you, I will even appoint over*, or upon, *you, Terror, Conſumption, and the burning Ague. And if ye will not be reformed by theſe Things, but will walk contrary unto me, then will I alſo walk contrary unto you, and will puniſh you yet ſeven Times more for your Sins; and I will bring a Sword upon you, that ſhall avenge the Quarrel of my Covenant; and when ye are gathered together in your Cities, I will ſend the Peſtilence among you, and I will bring the Land into Deſolation.* [Lev. xxvi. 15, 16, 23, 24, 25, 32.] *I my ſelf will fight againſt you*, ſaid God, by another Prophet, *with an out-ſtretched Hand, and with a ſtrong Arm, and in Fury, and in great Wrath; and I will ſmite the Inhabitants of the City, both Man and Beaſt; they ſhall die of a great Peſtilence.* [Jer. xxi. 5, 6.] The Reaſon given for it was, he will *remember their Iniquity, and will viſit their Sins; therefore he will conſume them by the Sword, and by Famine, and by Peſtilence.* [Jer. xiv. 10, 12.] So that, ſaid another

another in the like Case, *the Land shall mourn, when the Foundation of it shall be smitten with the Plague and Punishment, that God shall bring upon it,* [2 Esdr. xv. 12.] *When the dead shall be cast out as Dung, and there shall be no Man to comfort them: for the Earth shall be wasted, and the Cities shall be cast down; there shall be no Man left to till the Earth, and to sow it; the Trees shall give Fruits, and who shall gather them? The Grapes shall ripen, and who shall tread them? For all Places shall be desolate of Men* [Chap. xvi. 23, &c.] Wherefore said he again, *Hear now these Things and understand them, ye Servants of the Lord: behold, Famine and Plague, Tribulation and Anguish, are sent as Scourges for Amendment.* Therefore let the denouncing of them work this upon you, and so either prevent, or remove them. For, *behold, God himself is the Judge, fear him; leave off from your Sins, and forget your Iniquities, to meddle no more with them for ever; so shall God lead you forth, and deliver you from all Trouble,* [ibid. v. 35, 19, 67.] Agreeable to which is this of *Isaiah, Let the wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon,* [Isa. lv. 7.] To which Purpose God also spoke by the Mouth of *Jeremiah*, touching a whole Community, or People:

At

At what Inſtant I ſhall ſpeak, concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: If that Nation, againſt whom I have pronounced, turn from their Evil, I will then repent of the Evil that I thought to do unto them, [Jer. xviii. 7, 8.] Therefore ſaid he again by the ſame Prophet, *why will ye die by the Sword, by the Famine, and by the Peſtilence*: Implying it to be mainly in their own Power either to prevent, or to avoid it? Agreeable to which is this of *Ezekiel*, *Repent and turn your ſelves, O Houſe of* Iſrael, *from all your Tranſgreſſions, ſo Iniquity ſhall not be your Ruin; make you a new Heart, and a new Spirit; for why will ye die, O Houſe of* Iſrael. *For I have no Pleaſure in the Death of him that dieth, ſaith the Lord God: Wherefore turn your ſelves, and live ye.* [Ezek. xviii. 30, &c.] Thus far we learn from the *ancient* Diſpenſation, what great Neceſſity there is of Humiliation and Repentance, in Order to appeaſe God's Anger, and avert his Judgments. And now, if we caſt our Eyes farther on the *new*, we ſhall find this to be all made up of *Repentance towards God*, and *Faith in our Lord Jeſus Chriſt*. That we may *flee from, and eſcape the Wrath to come*; *God* here *commands all Men every where to repent*, and our Bleſſed Saviour may be ſuppoſed to ſpeak, as in the Text, to all and every

every one of us, *except ye repent, ye ſhall all likewiſe periſh*; as lately did great Numbers at *Marſeilles*, and the Countries near it. Thus was it the Buſineſs of the Apoſtles alſo, *to go and preach that Men ſhould repent*; and accordingly they did ſo, and ſeconded their Bleſſed Maſter, in preaching the Goſpel to the unconverted, and calling Sinners to Repentance: ſaying, *Repent ye therefore, and be converted, that your Sins may be done away; draw nigh to God, and he will draw nigh to you; cleanſe therefore your ſelves, ye Sinners, and purify your Hearts, ye double-minded.* Agreeable to which is the pious Deſign of this Day's Solemnity: that we may humble our ſelves by *Faſting and Prayer*, and that ſo, upon our true Repentance, God may not *ceaſe to be gracious to us*; particularly, that he *would not viſit us, with the dreadful Calamity of the Plague, with which ſome Countries beyond the Seas, have been for ſome Time, and are ſtill grievouſly afflicted.*

Which minds me, Thirdly, To incite and move you further to thoſe Duties, in View of the Diſaſters, which others have now lately ſuffered, and which we alſo have great Reaſon to dread; or that we ſhall likewiſe *periſh*, as they have done, *except* we *repent, and ſo avert God's Anger.* To this

Purpoſe, give me now Leave to ſpeak, as the Prophet did to *Jeruſalem: Be thou inſtructed,* O Great Britain, *leſt my Soul depart from thee; leſt I make thee deſolate, a Land not inhabited.* [Jer. vi. 8.] Therefore may our Repentance, and the Succeſs of it, anſwer to that of the *Ninevites*, who, upon the Preaching of *Jonah, believed God, and proclaimed a Faſt, and put on Sack-Cloth, from the greateſt of them even to the leaſt of them. And when God ſaw their Works, and that they turned from their evil Way, God then repented of the Evil, which he ſaid he would do unto them, and he did it not.* [Jon. iii. 5, 10.]

Here, my Brethren, *you have ſeen the End of the Lord; that the Lord is very pitiful, and of tender Mercy.* And accordingly, in like Manner, as we our ſelves have not yet ſuffered, as ſome other People have, the Lord now ſeems to *wait, that he may be gracious to us, and have Mercy on us*; [Jam. v. 11. Iſa. xxx. 18.] and, therefore, that *his Goodneſs and Forbearance may lead us to Repentance.* For if ſo, then ſhall we experimentally find, that *though great Plagues remain for the ungodly, yet whoſo put their Truſt in the Lord, and turn to him with all their Heart, Mercy embraceth them on every Side.* So that *when Men are caſt down, then ſhall it be ſaid, there is liſting up, and*

God

God ſhall ſave the humble Perſons; he ſhall deliver the Iſland of the innocent; and it is deliver'd by the Pureneſs of their Hands. [Job xxii. 29, 30.] But if ſtill, *by our Hardneſs, and impenitent Hearts, we will heap to our ſelves Wrath againſt the Day of Wrath; then may we expect full Vials of it, and that God will ſuffer his whole Diſpleaſure to ariſe*; that he will either appoint, or permit, that what has been often here, may be here again; that ſo he will make that very Air, by which we breathe and live, become to us an Occaſion of Death; will make that ſame Element, which us'd to comfort and refreſh our Vitals, to become the Vehicle of Plague and Deſtruction. This God actually did, no longer ſince than 1665, when our great *Metropolis* was made almoſt deſolate; when dead Bodies without Number were thrown into Carts like Dung, were tumbled into Pits like Beaſts; or, there was *no Man left to bury them.*

The ſame as this, now lately has been, and ſtill partly is, the Caſe of ſome Places no further off than *France*: So that the *Flying Roll*, or *Curſe*, being *gone forth* there, we their Neighbours have juſt Ground to dread, 'twill fall on *us*: For ſhall *the Trumpet be blown in the City, and the People*, the ſinful People, *not be afraid?*

Are *we* not ſo alarm'd at the Sound, the diſmal News, as to *ſtand in Awe, and ſin no more*; as to betake our ſelves to God for Succour and for Safety, by Penitence and Prayer to him, that he would pardon what is paſt; that he would protect us from *the Terror by Night, and from the Arrow that flyeth by Day; from the Peſtilence that walketh in Darkneſs, and from the Deſtruction that waſteth at Noon-Day?* [Pſal. xci. 5, 6.] That e'er this come to *us*, God would ſay to the Contagion, *Thus far ſhalt thou go, and no farther*; or as he did to the *deſtroying Angel, It is enough, ſtay now thine Hand?*

Of this, the Lord be praiſed, we have already a fore-boding *Omen*; that the Prayers and Penitentials of ſome pious Perſons, as 'tis to be hoped, have already *pierced the Clouds*, and ſo far prevail'd with God, as that he has ſomewhat check'd the Raging of the Peſtilence; and that, as when *Phinehas ſtood up and prayed*, ſo now the *Plague has almoſt ceaſed*; and now again may the Devotions of God's People compleat the full Deliverance! However, let us not be too ſecure, but let the View of what remains, be to us ſtill a Matter of Fear and Humiliation: Conſidering, that though the Plague decreaſes, yet it continues ſtill in ſome Degree; that while the *Rod*

ſeems

ſeems removing, yet it is ſtill hanging over our Heads; and, therefore, tho' the Fury of the Judgment be well-nigh paſt *abroad*, yet the Senſe and Dread of its Threats ought to be ſtill preſent with us. And ſeeing the Wiſdom of publick Authority has ordain'd this Day to be ſet apart for a Solemn Humiliation, let us indeed *rejoyce*, but at once with ſo much *Trembling*, at the ſeeming Retreat of God's Anger, as, by Prayer and Faſting, to ſtop the Way to its Return, or its coming home to *us*; and leſt, when having left the *French*, it ſhould then viſit *Britain*. For, pray, let *us* not vaunt our ſelves, as if by our *own Hand*, or our *own Righteouſneſs*, we have been hitherto preſerved; but, conſidering our Sins, let us not be ſo *high-minded, but* ſtill *fear, that all God's Anger is not yet turned away, but that his Hand is ſtretched out ſtill*. Do we think the People of *Marſeilles*, and the Countries near it, *were Sinners above all others, becauſe they ſuffered ſuch Things*, as I have been ſpeaking of? *I tell you, nay; but except we repent, we ſhall all likewiſe periſh*. 'Tis true, thoſe Sufferers were unhappy in being of a corrupted Church, and becauſe the Goſpel-Light did not ſo brightly ſhine to *them*, in their Mother-Tongue, as it does to *us*. But therefore let us ſeriouſly beware, leſt the Brightneſs of our

Light

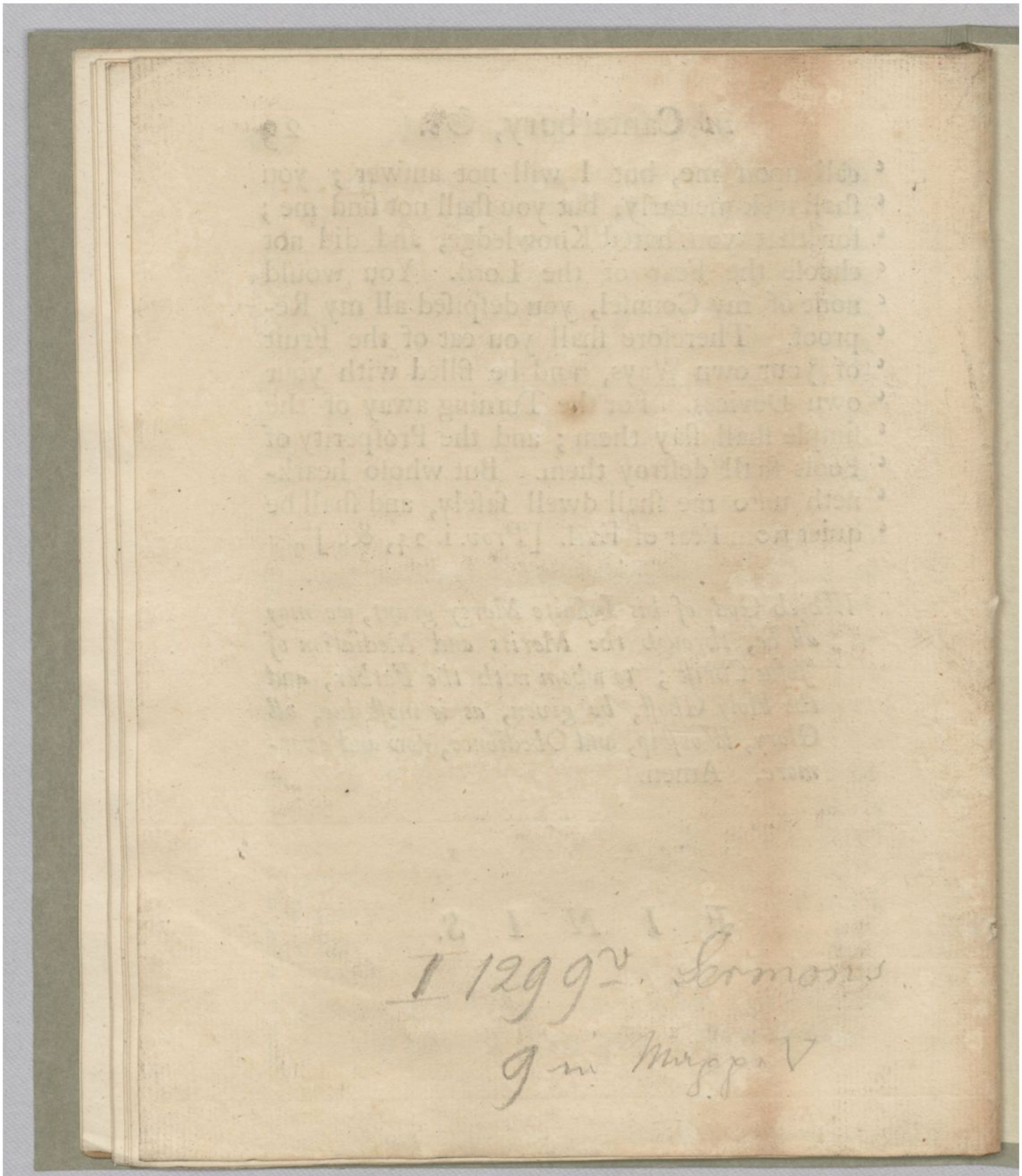
Light come in to aggravate our Guilt, and ſo our *Candleſtick* be removed, as it has been from other Nations; where God's Goodneſs and Forbearance have not been duly ſeconded: I mean, by *bringing forth ſuch Fruits as were worthy of Repentance.* Though God pleas'd to begin with *France*, yet he may end with *us*; may *come* hither, to *Great Britain*, and alſo *ſmite our Land with a Curſe.* And, my Brethren, be you aſſured, that if after ſo great Mercy and *Deliverance* as we have hitherto experienced, we will continue and go on *to do wickedly*, we have juſt Ground to dread, God *will be angry with us, till he have conſumed us, ſo that there ſhall be no Remnant, nor eſcaping. When God's Hand will not ſpare, neither will he have Pity:* But he will *give our Lives over to the Peſtilence*, and conſign our Souls to Hell. Then will he ſay to us in his Wrath: 'Becauſe I have called, and ye refu-'ſed; I have ſtretched out my Hand, and no 'Man regarded: But ye have ſet at nought all 'my Counſel, and would none of my Reproof; 'I alſo will laugh at your Calamity, I will mock 'when your Fear cometh: When your Fear 'cometh as Deſolation, and your Deſtruction 'cometh as a Whirlwind; when Diſtreſs and 'Anguiſh cometh upon you. Then ſhall you

'call

'call upon me, but I will not anſwer; you 'ſhall ſeek me early, but you ſhall not find me; 'for that you hated Knowledge, and did not 'chooſe the Fear of the Lord. You would 'none of my Counſel, you deſpiſed all my Re- 'proof. Therefore ſhall you eat of the Fruit 'of your own Ways, and be filled with your 'own Devices. For the Turning away of the 'ſimple ſhall ſlay them; and the Proſperity of 'Fools ſhall deſtroy them. But whoſo hark- 'neth unto me ſhall dwell ſafely, and ſhall be 'quiet from Fear of Evil. [*Prov.* i. 24, &c.]

Which God of his Infinite Mercy grant, we may all be, through the Merits and Mediation of Jeſus Chriſt; to whom with the Father, and the Holy Ghoſt, be given, as is moſt due, all Glory, Worſhip, and Obedience, now and evermore. Amen.

F I N I S.



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