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