through ſtrong drink, and have *ſtumbled in judgment*; in the laſt place he puts them in mind of God's wonderful Providence over the *Iſraelites*, but particularly in his forbearance and long-ſuffering towards the Ten Tribes, in that he has not as yet *trodden under foot the Crown of Pride*, nor *haſtily cut off the glorious but fading Beauty of Ephraim*. The delay of God's Juſtice at this time gave occaſion to ſome of them to imagine and conclude, that becauſe Wickedneſs was not immediately brought to Judgment, therefore there was neither *God* nor *Providence* in this World, neither Rewards nor Puniſhments in the next; and conſequently every one was at his liberty and might act as he pleaſed. As nothing is falſer than this concluſion, ſo neither is any thing more dangerous; it is the common Rock that Mankind ſplits on; it is always in our view, and therefore to be avoided; yet the Weakneſs and Infirmities of our Fleſh always drives us on it. The Principles of theſe falſe Arguments the Prophet does very elegantly refute in the latter end of this Chapter by the Similitude of the Husbandman, which tho' deduced from *Nature*, does yet incomparably illuſtrate the *Providence* of *God* in the moral part of our Life, or rather enforces the proof of the Exiſtence of a ſuperior Power, that governs and over-rules us here; becauſe it cannot be ſuppoſed that an *all-wiſe Being* ſhould be leſs carefull in providing for our *moral* than our *natural* Exigencies. Wherefore after the Prophet had

ſhewed